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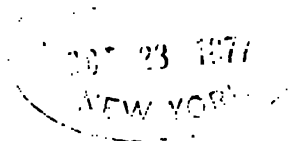
UNDER THE SUPERINTENDENCE

Clergymen of the United Church of  
ENGLAND AND IRELAND.

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VOL. XIX.  
JULY TO DECEMBER,  
1845.

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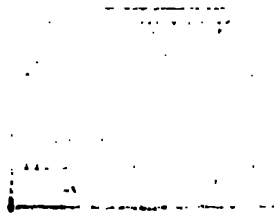
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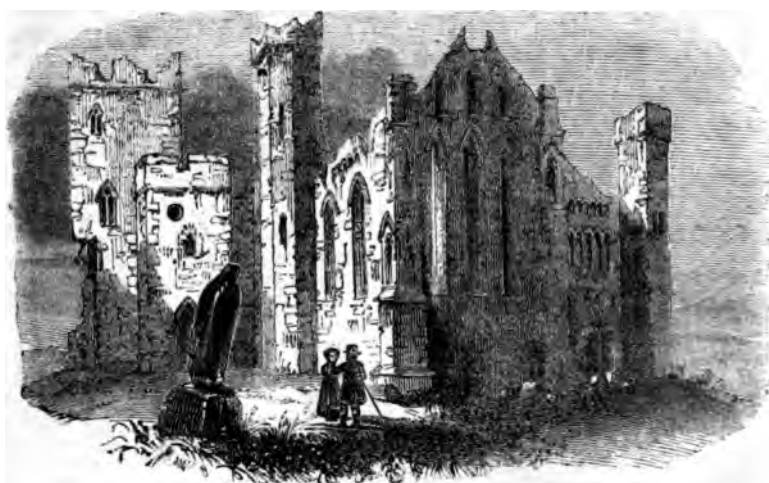
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CASHEL, FROM THE NORTH.



CASHEL, FROM THE SOUTH.

# THE Church of England Magazine.

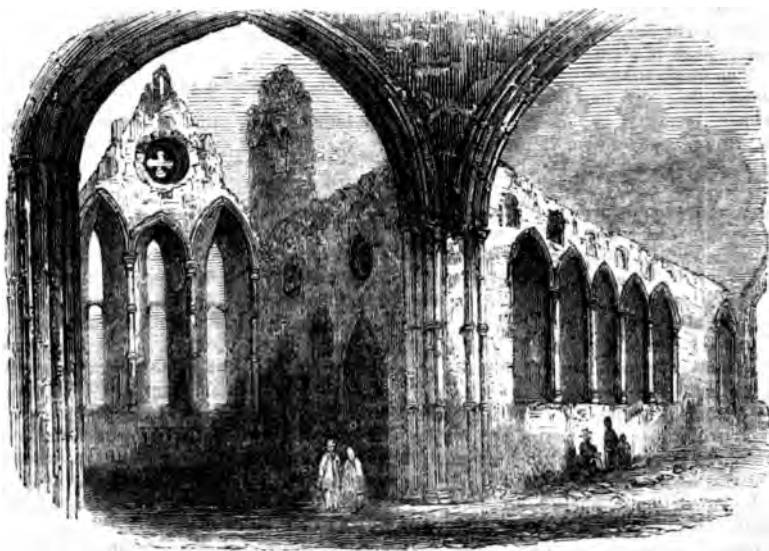
UNDER THE  
SUPERINTENDENCE  
OF  
CLERGYMEN



OF THE UNITED  
CHURCH OF ENGLAND  
AND  
IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 532.— JULY 5, 1845.



(Interior of Cashel Abbey.

## THE ROCK OF CASHEL.

As the reader will see by the engraving, the interesting and remarkable ruins which form the subject of the present article are situated on the summit of a rock which, rising abruptly on the eastern side, gradually slopes away to the west, and loses itself in the more level surface of the surrounding land, while beneath its most precipitous brow nestles the town of Cashel.

Nothing can be more exciting to the antiquary, who for the first time visits Cashel, than the aspect of the ruin-crowned rock as approached from the north. For miles, the country is flat and uninteresting; and there is nothing to draw away attention from this the principal object. The expectations thus highly raised, are fully answered on a closer inspection. We will suppose the traveller to have arrived

at the foot of the rock: he ascends by a precipitous causeway, partly cut in the living stone: above him frowns a half-military structure, with loop-hole and battlement. This was the hall or residence of the vicars-choral, built by archbishop O'Hedian, in the early part of the 15th century; to which period also probably belongs the embattled wall, which stretches across the more accessible portion of the rock. Having entered by the ancient gateway, a scene of great interest to the antiquary and architectural student presents itself; interesting not only for the magnitude of the ruins and the beauty of the architecture, but also for the great variety of styles presented to the eye. In the immediate foreground stands the rude and primitive stone cross of the tenth or eleventh century. To the right the stone-roofed chapel of king Cormack shows its tier above tier of black

arcades, in the pure Norman of the early part of the twelfth century. The unmixed early English of the cathedral—the south transept of which forms the centre of the picture—refers us to the middle of the thirteenth century as the true date of this portion of the building; while the castellated episcopal residence to the left is probably of the same date as the vicars' hall, although a shield, charged with the arms of the Butler, would serve to show that it was repaired by a prelate of that name, who was consecrated to the see A.D. 1527; and, lastly, the conical cap of the lofty pillar tower, seen above all, refers us to a far earlier period than any I have yet mentioned.

The second external view gives a good idea of the grouping and principal features of the ruins, as seen from near the entrance-gate.

Having thus taken a hasty survey of the exterior, let us now enter by the southern porch. This is vaulted and groined, and gives entrance to the nave, which is disproportionately small and plain, compared with the remainder of the cathedral; in fact, the space usually occupied by the nave in other cathedrals is here almost entirely taken up by the episcopal residence, the top of the rock not being sufficiently large to allow a separate site for the latter.

The great arch in the centre of the cross is supported by massive piers of clustered pillars, banded and filleted. The vault supporting the belfry was originally groined; but this has disappeared, and a yawning chasm occupies the centre, made, as tradition says, in order to lower the bells, when the rock was taken and sacked by Cromwell, in the year 1649.

The chancel and transepts are of noble proportions; and, as before observed, the purity of the early English style, which distinguishes this part of the structure, proves that what we now see is substantially the same cathedral erected in the beginning of the thirteenth century. It is impossible that it could have been rebuilt, although it may have been re-roofed and repaired by O'Hedian, at the commencement of the fifteenth century. It is astonishing that Mr. Petrie should have followed Ware in asserting that a pure early English structure was erected at a time when the decorated style was at its height\*.

On the south side of the chancel is the tomb of Meiler Magrath, the first reformed archbishop of Cashel; and many monumental inscriptions lie scattered around, which I have not space to particularise.

To use the words of Mr. Petrie, in the article before quoted: "A century has not elapsed since this magnificent pile was doomed to destruction. Archbishop Price, not being able, as tradition says, to drive his carriage up the steep ascent to the church-door, procured an act of parliament to remove the cathedral from the rock of Cashel into the town, on which the roof was taken off for the value of the lead, and the venerable pile was abandoned to ruin." The modern cathedral stands on the site of the parish church, and is built in the Grecian style†.

\* See "Irish Penny Journal," page 18. Mr. Petrie says that "its existing architectural features chiefly belong to...the commencement of the fifteenth century;" and yet afterwards he contradicts himself, and says, "The windows are of the lancet form, usual in the twelfth and thirteenth centuries!"

† "He procured," says bishop Maat (Hist. Church of Ireland,

Having examined the cathedral, the visitor is led through a door in the south side of the chancel into what is certainly the most interesting feature on the rock, viz., "Cormac's chapel." That this was the original cathedral church, there can be no doubt. It was commenced in 1127, by Cormac M'Carthy, king of Munster, and was consecrated in the year 1134, by the archbishop and bishops of Munster, with great pomp, "all the nobility of Ireland, both clergy and laity, being present." It consists of a nave and chancel, without transepts or lateral aisles: two lofty and slender square towers arise at the juncture of the nave and choir, that at the north side terminating in a pyramidal cap similar to the conical termination of the neighbouring round tower. There are crofts between the arches of the choir and nave and the external stone roof. All the quaint devices of Norman sculpture are lavishly expended in its interior and exterior decoration; and it has been pronounced by competent judges the most perfect and curious specimen of its kind in the British empire. J. G.

*Borris-in-Ossory.*

#### THE SCRIPTURES: THEIR PROFIT- ABLENESS.

No. II.

BY THE VEN. CHARLES JAMES HOARE, M.A.,

*Archdeacon and Canon of Winchester, and Vicar of Godstone, Surrey.*

2 TIM. III. 16, 17.

THE origin and authority of scripture once accepted as being essentially divine, the use and application of those sacred writings cannot fail of opening a new and very interesting field of inquiry. As of the great elements of nature, so of such an element of divine grace as the inspired volume of truth, we can never believe that it has been thrown upon the world without some adequate purpose, some object worthy of the supreme intelligence which gave it birth. It is a treasure hidden, but, like the rich veins of earth, to be drawn forth into its proper use; a fountain, but not a fountain sealed; a light, not to be placed under a bushel, but in a candlestick, that they which enter in may see the light.

Such figures, used in scripture itself to denote its own worth, or the excellency of its derivation, shew also its proper use and application. They

vol. II. p. 583), "an act of council, authorizing him to remove the cathedral from the rock of Cashel into the town, and to unite it with St. John's parish." The soldiers of the third regiment of foot, quartered in the town, were employed to strip off the roof: and the noble and venerable pile soon went to ruin. The power of destruction, however, seems to have been more prompt and effective than that of re-edification. For Dr. Campbell, who travelled through the south of Ireland, and wrote his "Philosophical Survey" in 1775, thus describes the condition of Cashel: "There is not even a roofed church in this metropolis (Cashel); the service being performed in a sorry room, where county courts are held. The choir of the cathedral was kept in repair, and used as a parish church, till within thirty years, but the situation not being accessible enough, which, however, 20l. would have rendered so, the room was wantonly pulled down, an act of parliament and a grant of money being first obtained, to change the site of the cathedral from the rock to the town: a new church of ninety feet by forty-five, was accordingly begun, and raised as high as the wall plates. But in that state it has stood for near twenty years. The congregation," he adds, "was thin; composed of some well-dressed women, some half dozen boys, and perhaps half a score of foot soldiers."—ED.

shew even still more exactly how that use is to be drawn forth, and applied to our own benefit. It is not to be considered even as the sun merely—that brightest of nature's works—which, without our bidding, shines alike upon all, or as the rain and the dew, which fertilize spontaneously the field and the grove; but the holy scriptures are intended to shine in their brightness only to the diligent observer of their light; and they pour forth their refreshing and rejoicing streams of instruction to those who with diligence, as well as “with joy, draw water out of the wells of salvation.”

The aspect, then, under which we now come to view them, and to which the present remarks may serve as an introduction, is—the profitableness of holy scripture, when it is duly used, for its appropriate ends of instruction and guidance, consolation, and final salvation. Nor, as may be remarked in furtherance of the subject here proposed, can any use of it fully answer those its express designs, without a due attention to the subsequent injunction of the apostle, addressed to every preacher, and touching to every hearer: “Preach the word: be instant in season and out of season: reprove, rebuke, exhort with all long-suffering and doctrine.”

I. First, then, “All scripture given by inspiration of God is profitable also”—that is, as we understand the apostle to mean, all alike, one and another portion of it, without exception of any—“for doctrine, for reproof, for correction, for instruction in righteousness.” The Old Testament scriptures, dear to Timothy from a child, had been “able to make him wise unto salvation through faith which is in Christ Jesus;” and now the writings of the New Testament, given, or in preparation for the use of the Christian church, are to be alike profitable for all those divine purposes which the apostle so comprehensively propounds in the view before us.

1. They are “profitable for doctrine;” “in order,” as the ancient father St. Chrysostom suggests to us, “that here we may learn whatever there be which we ought to know; or, on the other hand, if any thing there be which we ought to remain in ignorance of.” The ignorance, indeed, of the natural mind of man is that noxious weed which must be first eradicated by the hand of scriptural instruction. Man is described by inspiration as astray in his native wilds, and vain in his attempts after true wisdom as “the wild ass's colt”—the vagrant offspring of a foolish stock. Nor have we far to seek in order to verify this description of man, as he is, without the teaching of revelation, whether truly we listen to the horrible details brought before us from every heathen land, the idols and the superstitions, as senseless as hopeless, of a hundred generations; whether we look even at home to the tone and the maxims of a mere worldly religion, unregulated by the true light and just following of God's holy word; or, finally, whether we regard those systems of error, which lie open in the broad street of Christendom itself, but where the sacred volume, however professedly respected, may be only partially taught, or deceitfully handled, or fraudulently withheld.

Some elementary principles of natural religion—drained, we doubt not, at different times and

through various channels, from the sources of revelation—it is true, have been current in the world, as they have assuredly been found necessary for the maintenance of the very face and form of civil and social life. Let such philosophy and such philanthropy have their due meed of praise. But look we to the broad, written page of scriptural truth, studied without stint and preached without reserve; and we find there, reflected as in the clearest mirror, all that from the beginning God eternally is—all that man was, and may again become; we learn the very formation of man, and the history of the universe. There we read the essential properties of good and evil, which Adam indeed learned to his cost by the act of disobedience; but of which we receive a very different and a healing lesson in the blessed school of Christ's truth. We there discover the great doctrine of our recovery from the ruins of the fall, through the intervention of our second Adam, the Lord from heaven; and so learn, at once, all the evil of sin from the sacrifice of his own precious death upon the cross for its atonement, and all the majesty of virtue in the tenor of his matchless precepts, and in the model of his own pure and all-perfect example. Moreover, “life and immortality have been brought to light:” and, how? Not by the eloquent and sagacious guesses of the heathen sage; not by the “almost persuasion” of the Roman orator to believe the speculations of Platonic philosophy; but by the plain and convincing strain of gospel truth, by the simple mention of his name who said, “I am the resurrection and the life,” and of whose veracity and of whose power God gave assurance unto all men in that he raised him, even Christ our Saviour, from the dead.

In the doctrine of scripture we truly learn all that we ought to know; that is, all things absolutely accessible to the finite reason of man, as well in the mysterious judgments, as in the sovereign mercies of the Almighty; but there we learn also the just limits of such knowledge, and where we ought to be contented even with our ignorance. Our knowledge, we may observe, is strictly limited in the scriptures to what is level, and what is suitable to man's infirmity, and profitable, on the whole, to man's best interests. In treating of the deep things of God, they bring us to the very conclusion of our own martyred reformer: “Here I dare not go a single step further than the word of God leads the way.” They shew us God's ways as being “in the sea, and his paths in the great waters;” and they ask, “The thunder of his power who can tell?” But though, as in the profundities of the natural world, so in the depths of divine grace, his “footsteps are not known,” yet still we are enabled, in the glass of revelation, to view him as a Father condescending to his children, nay, as a Shepherd tending his flock; and we are taught to join in the confiding address of the psalmist to his great leader: “Thou leddest thy people like sheep, by the hand of Moses and Aaron.”

2. Scripture, given by inspiration of God, being thus profitable for “doctrine,” or for imparting sound knowledge to the mind, is no less so in exercising an intrinsic influence over the heart. It is not only didactic, but persuasive. It is “profitable,” as the apostle proceeds to tell us,

"for reproof, for correction." And these, though different in operation, may very well be placed together; because one indicates only the removal of error from the soul, the other the introduction of truth into its place. "Whatever of error is to be checked," as St. Chrysostom adds on the passage, "there we establish our 'reproof.' Whatever we have to restore and reintegrate, there is our 'correction' by means of exhortation and encouragement."

"The preacher," says the wise man, "sought to find out acceptable words;" and where did he find them? "That which was written," he replies, "was upright, even words of truth." In the written word are those acceptable or impressive words, which the same passage goes on to describe still more appropriately: "The words of the wise are as goads, and as nails fastened by the masters of assemblies;" and they "are given from one shepherd." There is, doubtless, in scripture that which at once stimulates and rivets us, whether we regard the convincing clearness of its reasoning, the binding force of its appeals, the penetrating nature of its reproofs, or the persuasive tenor of its exhortations and its promises. If, indeed, "thoughts that glow, and words that burn," might of themselves operate instinctively on the human heart, we have them here. But much more, if we are led to expect the Spirit itself, who gave us the word, to accompany its faithful use and its diligent holding forth to the soul, what further doubt can we have of the efficacy of those words; or in what better, than in those very expressions, might the Holy Spirit condescend himself to fulfil his own office in the church and in the heart, and "reprove the world of sin, of righteousness, and of judgment"?

For "reproof" indeed we may take, as an instance of its power, its effect upon the two great sections of error in the Christian world, the Popish and the Socinian; who confess themselves, to all common understanding of mankind, most effectually "reproved" by the sacred text, in their systematic repudiation at one time of the soundest laws of criticism in its interpretation; at another, in their very cautious admission of its contents into vulgar use. We fear for those who shun the light: "He that doeth truth cometh to the light, that his deeds may be made manifest that they are wrought in God" (John iii. 21). But, if we thus detect intellectual error on a large scale, will not the lesser practical errors of the heart, and the selfish corruptions of every human soul, find their highest "reproof" in the very words of scripture? Bring the idol self, in all its arts and sophistries and wiles, to the bar of inspired truth. Self-ignorance: how is it warned by the monition, "Examine yourselves whether ye be in the faith: prove your own selves!" Self-righteousness: "When ye have done all, say, We are unprofitable servants!" Self-indulgence: "If any man will come after me, let him deny himself daily, take up his cross, and follow me!" Self-justification: "The blood of Jesus Christ cleanseth from all sin!" Self-dependence: "Without me ye can do nothing!" Self-admiration, in fine, in all its branches, could it have been better exterminated than by the words, "How abominable and filthy is man, that drinketh iniquity like water?"

To the reproofs, add now the "corrections" of

scripture. If it had been a goad in its reproofs, shall we not compare it to a shepherd's crook—that "one Shepherd"—in its "gentleness," and in its most "loving corrections"? "Thou makest me to lie down in green pastures, beside the still waters. Thou shalt convert my soul." If persuasion ever rested on the mere enticing words of man's wisdom—and this was ever deemed the highest praise of human eloquence—what is there in all the persuasive efforts of pagan antiquity to compare with those accents of invitation and entreaty which the Holy Ghost taught of old to holy men of God? With the ancients, we know, dwelt that sound maxim, "The good man, he is the good pleader;" and, if the moral qualities of the speaker have been ever known to heighten the effect of his appeals, how shall we estimate the power of that wisdom which is infinite, speaking through lips instinct with divine love? In reading the last words of Moses, the "man of God," contained in the book of Deuteronomy, many in all ages have been the admirers of that calm dignity, that touching pathos, mingled with a sublime severity, which from his lips "dropped as the rain, and distilled as the dew, as showers upon the grass." And if he, "as a servant in his house," could thus win and control the household by the influence of his exhortations and the force of his warnings, in what power of language did "the Son over his own house" speak to his own disciples; leaving for them, and for their future converts, those recorded accents which, after the experiment of near two thousand years, proves him still, before all others, to have been "the Teacher come from God"? Was ever tenderness expressed in words like these: "Come unto me, all ye that labour and are heavy-laden; and I will give you rest"? or encouragement so conveyed as in those accents: "In me ye shall have peace: in the world ye shall have tribulation; but be of good cheer, I have overcome the world"? What better reply could have fallen on the ear of doubting Thomas than this sentence: "Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed"? to the hesitating disciple, what stronger correction than the words, "No man, having put his hand to the plough, and looking back, is fit for the kingdom of heaven"? or that "faithful saying" of the apostle, as if drawn from his very Master's lips, "If we be dead with him, we shall also live with him: if we suffer, we shall reign with him: if we deny him, he also will deny us: if we believe not, yet he abideth faithful; he cannot deny himself"?

It may be safely averred, that no mind exists in the whole circle of rational life, which, if brought under scriptural teaching, will not find some expression in the sacred volume sensibly addressed to itself; something either in precept or parable, in beatitude or threat, in appeals direct or indirect to the understanding, conscience, and heart, peculiarly adapted, and fitted, as it were, a key to the lock, or a bone to the socket, each to its own habits of thought and feeling. In the way to Emmaus, how well the two disciples expressed the "corrective" influence of the great Teacher: "Did not our hearts burn within us, while he talked with us by the way, and while he opened to us the scripture?" The first inspired pentecostal



sermon had the same testimony to its efficacy: "When they heard this, they were pricked in the heart, and said unto Peter and unto the rest of the apostles, Men and brethren, what shall we do?" And, as if the same effect had been early known, in the younger dispensations of the world, the mysterious Elihu, in his address to Job, presents his elaborate and touching picture of a conversion wrought under the joint influence of the word, the teacher, and the Holy Spirit, in the sublimest language: "God speaketh once, yea twice; yet man perceiveth it not. In a dream, in the vision of the night, when deep sleep falleth upon man, in slumberings on the bed; then he openeth the ears of man, and sealeth their instruction:" "If there be a messenger with him, an interpreter, one among a thousand, to show unto man his [true] uprightness, then he is gracious unto him, and saith, Deliver him from going down to the pit; I have found a ransom for him:" "Lo, all these worketh God often times with man, to bring back his soul from the pit, to enlighten him with the light of the living."

3. But the scripture, thus profitable for "reproof and correction," is no less so likewise for "instruction in righteousness." The word "instruction" (*παιδεία*) may be understood to mean education, or training; and the word "righteousness," we know was used by our Lord at his baptism, to mean the ceremonial observances and typical rites of divine institution. "Thus," saith he to John, "it behoveth us to fulfil all righteousness." His apostles, however, rather apply righteousness to the precious things set forth in the gospel, and often only signified under those types; such as the justification of the sinner by the blood of atonement, and the sanctification of the soul by the grace of the Spirit. And thus it may come finally to mean, the whole circle of Christian graces and fruits of heavenly virtue, to which the ancient fathers mainly confine the words, "instruction in righteousness." On the whole, it may be taken, doubtless, to indicate the instrumentality of scripture, in ministerial hands, for the entire training of the flock in the principles and in the practices of true evangelical righteousness.

And truly, from the "first principles of the doctrine of Christ," the course of the divine instruction in the word gradually "goes on to perfection." It shuns not, but anxiously studies to "lay the foundation" deep and strong of "repentance from dead works and faith towards God:" "You hath he quickened, who were dead in trespasses and sins;" and, "By grace are ye saved, through faith." Then "the doctrine of baptisms" (it may have been early controverted in the church), "and of laying on of hands," whether for confirmation of the baptized, or ordination of the minister set apart to holy things, will find each its appropriate place; nor will all these fail to be enforced further by the bright hope of the "resurrection of the dead," and solemnized by the "certain looking for eternal judgment." Such will be, under apostolical guidance, the "milk" for babes, as offered to us in the sixth chapter of the epistle to the Hebrews; from whence we proceed to the "strong meat for those of full age, even those who by reason of use have their senses exercised to discern both good and evil." We "go on to perfection."

Not that any reserve is here inculcated, in regard to vital doctrine, touching man's fall and Christ's redemption, or any hesitating measures in making a full and open display of that doctrine of the cross which only was "to the Jews a stumbling-block, and unto the Greeks foolishness; but to them that were called, both Jews and Greeks, Christ the power of God, and the wisdom of God." "To go on to perfection," in scriptural teaching and apostolical practice, was to trace only more closely the doctrine of eternal redemption, through all its stages, from its first dawning in the early dispensations of truth to its meridian glory in our later age. It was to show the progress of the great mystery of godliness from its very infancy in time, and up to the manhood of God's church upon earth; or, from the first beaming of light upon the individual mind of the Christian convert, up to his full meetness in knowledge as in love, to be partaker of the inheritance of the saints in light; or, even more literally still, it was to conduct the infant of days through the first catechetical instructions of the church, onwards to the aged Christian, the father in Christ, rich in the fruits of experience, and coming in at length to his rest, "as a shock of corn cometh in in his season."

Here is, indeed, the fullest possible room for that instruction in righteousness under which "we all come in the unity of the faith and of the knowledge of the Son of God, to a perfect man, to the measure of the stature of the fulness of Christ." Here are the aids of scripture fully drawn out; and their profitableness will best appear, when most faithfully used for suggesting the progressive lessons, the earnest prayers, the untiring efforts of the minister of Christ in all his destined work. Thus he becomes the "scribe, instructed unto the kingdom of heaven;" "the wise householder, which bringeth forth out of his treasure things new and old;" in short, "the man of God, perfect, thoroughly furnished unto all good works."

II. In strict conclusion from these apostolical premises, we can scarcely do otherwise than regard it as one essential merit and one sure stay of the true church, in every land and every age, to take just views of the authority and worth of scripture; nor less so to enforce the practical use of the divine record upon every member of the flock, upon all of every degree and standing in the spiritual life. And, under such an impression, it cannot but be deemed both satisfactory and appropriate here to extract from the productions of a daughter church in another hemisphere, a few sentences uttered by an eloquent and pious bishop (Dehon), in enforcement of the great duty of searching the scriptures. They will mark, we may safely say, the energies of a mind fresh from the same sources of instruction which once inspired the plain and honest appeals of the early days of Christian history, those of an Augustine or a Basil. He speaks of the want of effects, like those which are here attributed to scripture, as being a want resulting from ourselves only, from our habitual neglect of the public means of grace, or of private reflection, and reading and prayer.

"All may indeed reflect, and meditate, and pray. And such, whether scholars or no, scholars they shall be of the Lord's teaching. 'The law of the Lord is perfect,' and his Spirit

ready to make his word efficacious and saving ; but then we must approach it with docility, we must strike from our bosoms whatever is unfriendly to its influence: we must cleave to its precepts and continue in its ways, if we would experience its sufficiency for the necessities of our nature. Pride of mind, perverseness of heart, the carnality of men's lusts and passions, the viciousness of their lives, these prevent the excellence and perfection of God's word from being the savour of life unto life to their souls. 'If our gospel be hid, it is hid to them that are lost; in whom the God of this world hath blinded the eyes of them that believe not.' But what disparagement is it to the glorious sun in the heavens if any shut their eyes, or go into the caves of the earth and complain of darkness? or if their eye is diseased, and they see with impaired and false vision? As, in the parable of the sower, the seed must fall, to be fruitful, upon honest and good hearts. It may fall upon careless and volatile minds, which are open to every thing that passes; but in them it will be like the seed dropped by the way-side, which the birds of the air devour. It may fall upon hearts stupid and insensible, and hardened through the deceitfulness of sin; but in them it will be like seed on a rock, withering as soon as it springs up. It may fall upon souls overwhelmed with the cares and pleasures and passions of the world; but in them it will be like seed among thorns: rank and noxious weeds will overtop and choke it. In order to be fruitful, it must fall upon hearts prepared with humility, and ready to retain and nourish and cherish it. O, may we study them, brethren, with a desire to be benefited by them: may we bring to them such reverence and attention as we should bring into the presence of their Author: may we conform our lives to their requirements, and earnestly pray and cry for the Spirit to descend, as a dove, from heaven on our souls. And then let us say what doctrine, essential to faith and virtue, is there, which they do not illustrate? what vices and crimes in our hearts, which they will not reprove? what sorrow, of a temporal or spiritual nature, will they not console? what duty to God and man will they not teach? what peaceful and ennobling virtue will they not impart? In a word, 'if any man will do his will, he shall know of the doctrine, whether it be of God;' and ye, my brethren, shall know, if ye follow on to know the Lord: the gospel of grace shall be a savour of life unto life to your soul; and, to your blessed experience, ye shall find scripture given by inspiration to be 'profitable for doctrine, for reproof, for correction, for instruction in righteousness.'

Such, then, is the instrument the apostle here teaches us to be the "perfectness," the "thorough furnishing of the man of God for all good works," even the plain, untutored, unqualified, unadorned, written word of God. Here are the credentials of his commission, here the sum of his embassy and the substance of his message: "That God was, in Christ, reconciling the world unto himself, not imputing their trespasses unto them, and hath committed to us the word of reconciliation." The "man of God," even in ancient times, derived no perfectness to his prophetic office from those altars and badges of an earthly tabernacle, the spoons and platters and candlesticks, and all the vessels of an earthly ministry, which served

unto the example and shadow of heavenly things. Nor is the "perfectness" of the minister of Christ wrought out now by the undoubted authority of his ministerial calling, even though coeval with the apostles, and held by the same tenure with that of Timothy, the man of God, under the hands of Paul, as his son in the ministry; but by the scriptures themselves, which from a child Timothy knew, and, when now a man, still more largely received from apostolical hands: by these was he thoroughly furnished to all good works; and by these his successors in the ministry must be furnished and perfected also.

From youth, doubtless, many such, even now, have known the holy scriptures. In advancing life they have, at no small cost and pains, been further instructed in the same divine learning: they have been aided with all the advantages of our scriptural and protestant universities, and found in them every means for gaining increased knowledge and brightened views of "all scripture given by inspiration of God." Labour, and leisure in after life, have alike conspired, doubtless, to perfect those "men of God" in applying themselves, furnished from the storehouse of truth, to the wants and feelings, the never-dying interests of their fellow-men.

Here is, then, at once their ability, their obligation, and their honour, "to preach the word." Weak in every other weapon of defence—and very soon they may become so—here, at least, they are strong. Here is the text-book in the school of Christ, which is all we have; and it is enough to expose every artful insinuation, to make up for every defect, to sanctify every philosophic truth in the mere school of human science. Many improved methods there may be of man's invention for learning the knowledge of good and evil; but here is that which can alone influence and persuade the soul, either for the choice of good on the one hand, or the avoidance of evil on the other hand. Here is an authority, which God has given, and will enforce over every instructed mind; the young, to discipline them; the strong, to control; the weak, the aged, and the dying, to sustain and console; "warning every man, and teaching every man; that we may present every man perfect in Christ Jesus." Here is the charge: "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine" (2 Tim. iv. 1, 2). And here is the reward: when having "watched in all things, endured afflictions, done the work of an evangelist, made full proof of his ministry," the successor of the apostle may in holy boldness, though humble even as St. Paul, and "less than the least of all saints," still say with him, "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love his appearing" (verses 6-8).

## THE EFFECTUAL RECEPTION OF GOD'S GRACE:

### A Sermon,

BY THE REV. SAMUEL MADDEN, M.A.,

*Prebendary of Blackrath, and Chaplain to the Lord Bishop of Ossory and Ferns.*

2 COR. VI. 1.

"We then, as workers together with him, beseech you also that ye receive not the grace of God in vain."

I VERY much fear, my brethren, that it too often happens that, whilst we boast of our privileges, and pride ourselves on possessing them, we forget or overlook the very tremendous responsibilities which they bring along with them. As members of a church which recommends and encourages the free circulation of God's own word, and professes a body of doctrine clearly taught and easily deducible from that word, we perhaps often contrast our privileges with the scant and stingy measure of information allowed to our less favoured neighbours. But we should remember that, where much is given, there much is expected; and that, as, where men give much, there they expect a proper, a suitable return, so is it in spiritual things, so does God expect that the blessings which he so liberally bestows shall not be despised or be neglected.

And, remember, God's blessings may be despised and neglected; and those of them which are the most likely to be so treated are, in general, those which are really the most valuable. There is not much evidence that the providential gifts of God will be despised. Health and strength, food and raiment, wealth and riches, these are blessings which all are ready to value, even though they may forget or neglect the Giver. But there are greater blessings than these, coming from the same hand: there are more enduring gifts proceeding from the same bounty: there is peace and joy in believing: there is the blessed hope of everlasting life, through the atoning sacrifice of the Son of God. And do I speak too strongly when I say, that these things, these gifts and blessings from God, are too often despised and neglected by those to whom they are sent? Alas, still have the ambassadors of God to take up the language of holy writ, and say, "We beseech you also that ye receive not the grace of God in vain."

These words, as you know, were addressed to the Corinthians; and, as much, if not all, their force depend upon the meaning of that expression, "the grace of God," I shall, in the first place, endeavour to show what the apostle intends by it in this place.

The solution of this question is not difficult: we have only to see what the apostle was speaking of just before, and then we see at once what he means here. Turn, then, my brethren, to the latter part of the former chapter, and see what was his topic there. It was that on which he ever loves to dwell, that upon which every true Christian loves to dwell—the salvation of sinners effected by the incarnation and death of the Son of God. Let us dwell on this subject for a while—this subject, which, if we ever reach heaven, shall occupy our thoughts and swell our songs for ever.

First, then, Paul tells us of the person who forms the subject of his words: "God was in Christ;" that is, the Godhead was in the man Christ Jesus. He was not a mere man; for God was in him and united to him: he was not only God; but he was God in manhood. As St. John has it, "The Word was made flesh;" and as St. Paul has it, "God was manifest in the flesh." So that the person spoken of here, was both God and man—one possessing both natures, united for ever in one person. Such was, such is, he of whom the apostle speaks.

And what saith he of him? Much more than we can touch on now. But let us take just what he says in the last verse, and briefly consider it. There we learn a marvellous truth respecting him who had no sin, respecting God manifest in the flesh: he was made sin for us. Mind, it is not said he was made a sinner, or a sinful person for us; no, he ever was the holy and spotless one; but he was "made sin for us;" that is, as the prophet has it, "The Lord laid upon him the iniquity of us all;" or, as St. Peter expresses it, "He bare our sins in his own body." He came to stand in our place, to answer in our stead, to satisfy all our debts, and to endure our punishment. He had no sin of his own; but he was treated as if he was a sinner: he was treated as an unrighteous person, because he chose, in great love, to be our bail, our mediator. He had no sin, no spot of sin, no taint of sin; yet he was made sin for us; for, when he came into the world, he took to his own account, in the sight and by the will of his Father, the heavy and pressing burden of the sin, iniquity, and transgression of this wicked world.

O, what love was this! How would a man be praised who took to himself and satisfied the debts of a needy fellow-sinner, debts which could not follow him beyond this world! Jesus took our heavy sins—those heavy debts which, if not paid, would damn our souls for ever—he took them to his own

account, and was treated as if they were his own. And yet how cold are our praises for this eternal love!

Thus was Jesus made sin for us. Thus was the sinless one treated as a sinner on our account. And see how this dread, this wonderful effort of love ended. What is there which is so terrible to man as death? We all know that death is before us, that it is our end. We hardly know that we live, before we learn that we shall die. And yet, though it is common to us all, and though it is so familiar to our thoughts, we all shrink from, may I not say we all dread it? Yea, even faith itself falters for a moment, and for an instant quails before death. And why? Why is death so terrific? Is not death, as it were, part of our nature? Is it not the end to which we must come? Yes, it is the end to which we must come, and from which there is no possibility of escape; but it is not natural to us. Death is not part of our nature. Death is the curse added to our nature by sin. Life is our nature: death is our punishment. Life without pain, without sin, without death, is our nature; but sin entered, and now a life of sorrow, and death in prospect, are our punishment and our curse. And it is for this reason that death is terrific, and that we shudder at its approach. And so St. Paul tells us that, "by one man sin entered into the world, and death by sin;" so that, as before said, and as St. Paul teaches, death is not our nature, but is the "wages of sin."

Now, brethren, Jesus died: he who was the sinless man in union with God, he died; that is, he who had not committed sin, he who was not tainted with crime or transgression, he received "the wages of sin:" he, who did not deserve to die, died for us, in our stead, on our behalf. And thus was he made sin for us. Our sins were laid to his charge; and he suffered for them as if they were his own.

Here, you see, there was a clear transfer. Our guilt was laid to his account: he, who had no sin, was made sin for us. But this is not all: this, in fact, is only one part—one half of the wonderful plan revealed in the scripture; for the apostle goes on to say, that Jesus was made sin for us, "that we might be made the righteousness of God in him." What words are there more astonishing than these? It is indeed a miracle of condescension, that the Son of God should have been made sin for us; but it is a miracle of grace that we sinners should be made the righteousness of God in him. And yet this is what is taught us here, and all through the scriptures.

And how is this? How can it be that sin-

ners are made the righteousness of God in Christ? My brethren, how was Christ made sin for us? Was he made a sinner? Did he himself actually commit sin? O no; but "the Lord laid on him the iniquity of us all." Sin was imputed to him. Our sin was laid to his account. And so is it with us. As he took our sins, so he gives his merits. As our sins were laid to his account, and for them he was made sin, so his obedience is laid to our account, and for it we are accounted righteous. Our sins, laid to the account of the Son of God, reduced him to the place and exposed him to the treatment of sinners; and his merits, laid to our account, raise us to the place and entitle us to the treatment of righteous persons. He, on account of our sins laid on him, was reputed a sinner: we, for his merits imputed to us, are accounted righteous. He was made sin for us, that we might be made the righteousness of God in him.

My brethren, let me ask you, Do you believe this? Do you believe that the Son of God, in the days of his flesh, suffered for your sins? Do you believe that you sinners can only be justified now by what the Son of God did for you? This, I believe, is the gospel, the good news, the best news that man ever heard—that the rock on which his salvation is built is not his own, but God's; the good news that God bare man's sin, and now is ready to clothe man in his own righteousness. There is no room here for man's works, no place here for man's pride; and, therefore, this doctrine has ever been, and must for ever be, hateful to all self-conceited pharisees, to all self-justifying formalists. But, when the soul is truly humbled for sin, when in deep agony of soul the sinner is forced to ask, "What shall I do to be saved?" then, when hell and perdition stare him in the face, and conscience tells him that he has nothing of his own to trust to, then it is that the gospel of the grace of God, the good news of a Saviour dying for our sin and rising again for our justification, is sweet and pleasant and refreshing to the soul. And, my brethren, I cannot wish you better than that God may make you feel the sweetness and blessedness of this gospel.

Now it is to this that the apostle refers, when he says in the text, "Receive not the grace of God in vain." By the grace of God he means the declaration of God's grace: it is, in fact, as if he said: "I have told you of God's grace: I have explained that grace to you: I have shown you and taught you how the Son of God was made sin for us, and how this was done that we might be made the righteousness of God in him; and now,

having unfolded this wondrous mystery, I beseech you not to receive this unfolding of God's grace in vain: do not let it appear at the great day, that all you have heard, all you have been taught, all preaching and all instruction, have been in vain."

And may we not well and safely and profitably address you, my brethren, in similar words? May we not "beseech you that ye receive not this grace of God in vain?" God has, in abundant mercy, sent this message of his grace to you: he has so ordained it, that from your tender years even to hoar hairs you have heard of Jesus—of his death for sin, or his resurrection for justification. Take heed that ye receive it not in vain: take heed that all you have heard be not thrown away upon you.

But some may ask, "How can this grace be received in vain?" Open your eyes, and you may see a lively instance every day. The law of this land now makes provision for the destitute poor. Food and raiment and a comfortable habitation are provided for all who are in distress. I do not give an opinion on this subject, but only use it as an illustration. Well, how is this provision received by the poor? Are our streets less thronged with beggars? are our ears less pained with cries, and our eyes with squalidness and misery? Why you know—you must all know—that there are hundreds who ought to use the provision made for their misery, who yet will not do so. Why not? Pride hinders some: love of old habits hinders others. You blame them, you fault them, you say they deserve to starve, when they will not use the bountiful provision of the state. But do you not refuse to use God's bountiful provision? These persons, whom you blame, receive the offer of the state's bounty in vain; and, just so, many sinners, who hear of Jesus, and who are invited to Jesus, through pride and folly and vanity will not come to Jesus, but hear his call and receive his invitation in vain. What are you and I but penniless beggars, full of squalid misery and wretchedness before God? Before him we are infinitely lower and poorer and more wretched than the most wretched of our fellow creatures can possibly be in our sight. And yet we condemn our poorer brethren for not using the mercy provided for them. O take heed that ye blame not, condemn not yourselves. Take heed that it be not said to any of you, "Out of thine own mouth will I condemn thee."

But there are many who really reject Christ, who, at the same time, profess to receive him. There are many who receive the grace of God in vain, even while they profess

to have received it to the profit and saving of their souls.

Why are we to receive this grace at all? Is it only that we may be saved from hell? Why that most certainly is one, and an important reason why we should do so; but it is not the only one. This grace is intended to sanctify as well as to justify—to save from sin now, as well as to save from hell hereafter. What saith the apostle in the foregoing chapter? "We beseech you, be reconciled with God." Now suppose you read of the prodigal son that, after his return to his father's house, he again began his sad courses, and joined himself to his old companions, devouring his father's living with harlots, and wasting his substance in riotous living, what would you think of him? Would you say that he was reconciled to his father? Surely not. The father's willingness to forgive might be unchanged; but the son evidently received all in vain: his conduct would prove it. And so if you, while you say you have returned to God, live in sin and live in disobedience and live in unholiness, you may be assured that you have received the grace of God in vain. His grace has been made known to you: his grace has been sent to you; but the message and the invitation have been in vain.

This is a solemn and a serious subject for consideration. Would to God that all would consider it with deep seriousness; but, alas! many who come will not listen, and some who listen will not be persuaded. The world and its toys engross their thoughts and banish God from their minds. Take heed, my brethren, lest it be so with any of you. Beware lest a despised and rejected gospel, sent to be a savour of life, prove in the great day to be to any of you a savour of death unto death. Hear, while in the earnestness of Christian love "we beseech you that ye receive not the grace of God in vain."

#### CONSTANTINOPLE.

STATE OF THE CHRISTIAN AND JEWISH COMMUNITIES IN 1844.

BY A RESIDENT.

WHEN we come to divide the inhabitants of this capital into Christians and unbelievers, it would appear, at first sight, extraordinary, that the former, as I am told by well-informed persons, should exceed the latter in number. Turkey is thinly peopled, as we all know, and its population on the decline; but the circumstance to which I have here alluded was quite new to me. Now, however, I can believe it without any very minute inquiry. We have only to look at the poverty of the Turkish quarters of the town, both with regard to houses and inhabitants, and observe how wo-

fully dead and destitute of tenants the city itself is, and what long tracts, which the fury of the flames has overtaken, continue to lie waste; then pass over to the quarters inhabited by Greeks, Armenians, Franks, and other strangers to Islamism, and mark the life and bustle which pervade them, and the close way in which the houses are packed together.

I grieve to say, that the Christian portion of the population stands much below the Turkish in respect of outward morals and manners. The Turk is extolled for his honesty; nor have I ever heard him charged with the fouler class of offences, such as theft and murder: of the numbers of assassinations and murders committed last winter in Pera and Galata, there was not one which was not brought home to a Greek or Maltese; and these races, in common with the whole body of Franks, exhibit so deplorably low a state of morals, nay, so disgusting an extreme of depravity, that one turns with loathing from prying deeper into it.

Adventurers from every clime in Europe resort in multitudes to Constantinople, and, once here, stoop to any act of villenousness in order to gain a livelihood. It is, indeed, a duty incumbent upon us to open Christian asylums for them, where they might find a home after the day's work, and be snatched from the sinks of iniquity with which Pera and Galata abound. The protestant is, in this respect, as much neglected here as in many other quarters; but the Roman catholics have taken care to occupy the ground well, and are gathering a plentiful harvest. For instance, they have eight, if not more, churches in Pera and Galata, some of them of no inconsiderable size, and supplied with bells: they have taken care to open schools and hospitals as well. But, what other alternative does the protestant parent enjoy than to send his children to a Greek or Italian school? Here, alone, is reason enough to be found for the conversion of so many protestants to the Roman faith. We may hope for amelioration in these respects, as the friends of the gospel are bestirring themselves.

I wish I could make a more favourable report of the state of the Greek church. Nothing can be more sad than its utter lifelessness; and of this you may form a sufficient idea, when I tell you that preaching constitutes no portion of its offices. The whole of its worship consists in the incessant locomotiveness of the priests, the recitation of set forms of prayer in a drawling tone, a series of unedifying rites, and a disgusting succession of adorations before paintings: there is nothing that reaches to the heart, or can contribute to the spiritual improvement of the flock. How can it be otherwise, when we come to inquire of what materials the clergy is fashioned? No other qualification is required from the common class of them but competency to read the church services; hence the host of priestly shadows you meet with at every corner of the streets, devouring the morsel of bread and handful of onions they have just laid in at some neighbouring costermonger's. To this root of many evils, you may add, the entire dependence of the patriarch, the head of the Greek church, upon the Porte. Mark the mode of his appointment. When the office is vacant, the principal merchants and others, who profess the Greek faith, unite into parties, and bid

against one another for the price of the vacant chair; and the minister of the home department, albeit under cover of a mock election, awards it to the candidate of the party who are in a situation to pay him most for it. The dependence in which the head is kept, involves necessarily the dependence of the members. And the church in which the patriarch officiates boasts, to this day, possession of the chair in which St. Chrysostom sat!

The united Greeks, as well as that portion of the Armenians which recognizes the pope as its head, come under the category of the Roman catholic flock; but the Armenians, who are independent of Rome, are the most interesting body I have met with in the east. The protestant missionaries, who have been labouring for years among them, both on this spot as well as at Trebizond, Smyrna, Beyroot, and elsewhere, have been greatly blessed in their pious efforts to awaken them. They have roused them to general hunger and thirst for the word of life; and their preaching is attended by hundreds of them. Besides this mode of instruction, they diligently attend private meetings for conversation on religious topics, which the missionaries are careful to suit to the capacities of their frequenters. And, of late, not only the men have come to these meetings, but the women also, who are not allowed to associate with males in public, have expressed anxiety to know the scriptures: for their benefit, therefore, one day in the week has been appropriated to the preaching of the word. Among the rest, is an aged nun, to whom the gospel had hitherto been a sealed book: she is employed in attending the sick, and chanced to be occupied in this way under a roof, where she one day heard the gospel read in her own tongue. The seed was not sown on barren ground: the master of the house introduced her to one of our teachers; and she is now, in her sixty-fifth year, become a true disciple of her risen Lord.

The Armenians enjoy an advantage which is denied to the Greeks: they have frequent preaching in their churches, and some of their preachers are gifted and faithful expounders of scripture. The simplicity which characterizes their temples is very attractive. A large church has recently been built by them in Pera: it is a stately structure, yet is so plain within, that, when I first entered it, I was at once reminded of a quaker's meeting-house. The space assigned to the congregation is quite free, and has not a single seat within it. On the sides facing the three doors of entrance, stand three plain altars, with some creditable paintings of scripture-scenes over them, but no other decorations whatever, for they abhor the adoration of pictures or images. There is a high gallery for the use of the women. I observed the Armenians following the practice of the Mahometans at their prayers: they sit on the ground with their legs under them, and, at times, throw themselves on their knees, and bend their foreheads down till they touch the flooring.

With regard to the Jewish portion of the community, they live here in considerable numbers, the majority being of Spanish descent—the posterity of the Israelites who were cast out of the peninsula, and received not only protection, but a variety of immunities, from the Turkish sovereign.

They inhabit a distinct quarter in Constantinople, but are in general sunk in abject poverty : such as have money enough hawk paper or cotton prints about the streets. Hitherto, they have stubbornly refused to come to the light of the gospel ; and a few of their brethren, who had been converted by former missionaries, are persecuted with unrelenting rigour. In this they are protected by a law, which has been sanctioned by the Turkish government, and authorises them to avenge themselves of apostates, even to putting the offender to death. The Polish Jews, however, are by no means so stiff-necked a people : this class of them includes emigrants not only from Poland, but Silesia, Galicia, Hungary, and the adjacent countries. There is much stir among them ; and they have abandoned all hope of salvation under the law, or rabbinical traditions. If meet advantage be taken of their present state of feeling (and I cannot doubt that it will), a saving impression may, by the divine blessing, be wrought, through their instrumentality, on the whole Hebrew community. Most of these Polish Jews have ceased to keep the Sabbath ; and numbers of them attend our services : between thirty and forty of their children come to our school, where we have engaged two teachers to train them. K.

### Subenile Reading.

#### THE BIRD'S NEST.

COUNSELLOR Aretin was the possessor of a fine estate situated in a charming part of the country. Occasionally he quitted his residence in town for this retreat, where he delighted in breathing the fresh air of the fields, while he reposed from the fatigues of business. On the return of spring, he, for the first time, took his two little boys to this country house, who were both much pleased with it. The garden adjoining the house, the corn-fields still green, and the meadows enamelled with flowers, delighted them ; and they particularly admired the park full of oaks, birches, alders, &c., through which were cut fine gravel-walks.

One day their father led them into this park, and shewed them a bird's nest. There were five little ones in it ; and the parent birds were bringing them food, without any appearance of their being frightened : this was a great delight to the children.

After they had all seated themselves on a stone bench at the foot of an old oak, from which there was a fine view over the valley : " I am going," said their father, " to relate to you something about a bird's nest, which I hope will interest you. It happened, too, in this very country."

The two children lent all their attention ; and he proceeded thus :—

" About forty years ago, on a fine morning, and under this very oak, sat a poor child watching his sheep. He held in his hand a little book, in which he read with great attention, only occa-

sionally raising his eyes to observe his sheep, which browsed here and there between the forest and the stream. All at once there appeared before him a young gentleman of a pleasing countenance, and dressed in a richly embroidered coat. It was the hereditary prince, whom the shepherd did not know, but thought it might be the son of the ranger, who sometimes came on business to the neighbouring hunting-lodge.

" ' Good morning, Mr. Forester,' said he, taking off his straw hat, which, however, he soon replaced. ' Is there any thing I can do for you ?'

" ' Only inform me,' said the prince, ' whether there are any birds' nests hereabouts ?'

" ' Well, that is a curious question for a woodman ! Do you not hear the birds sing ? Of course there are plenty of nests in this wood : each bird has a different one.'

" ' Then you must know of some,' said the prince gently.

" ' I know of one beauty, the prettiest I ever saw in my life. It is made of bits of plaited straw, covered with moss ; and there are five clear sky-blue eggs in it.'

" ' Come and show it me, then : I am very anxious to see it.'

" ' Very likely ; but I cannot shew it you.'

" ' I do not ask you to show it for nothing : I will pay you well.'

" ' That may be ; but I shall not show the nest.'

" The prince's tutor now came up : he was a venerable clergyman, whom the shepherd had not before remarked. ' Do not be so disobliging, my friend,' said he ; ' this young gentleman has never yet seen a nest, although he has often read about it. Do not deprive him of the pleasure of seeing one : he has no intention of taking it, he only wishes to look at it.'

" The shepherd rose from his seat ; and, shaking his head, said, ' I cannot alter what I have said. I must not tell where my bird's nest is.'

" ' This is not as it should be,' said the tutor : ' you ought to feel yourself honoured in being able to please the hereditary prince.'

" ' Is that the hereditary prince ?' cried the child, taking off his hat. ' I am happy to make his acquaintance ; but still I shall not shew my bird's nest the more for that.'

" The young prince appeared to be very much disappointed : ' I never saw such an obstinate fellow in my life,' said he ; ' but we will find a method of subduing him.'

" ' At any rate,' said the tutor, ' you will tell us why you refuse to oblige us ; and then we will leave you to yourself. Only explain your reasons, that we may judge if they are reasonable.'

" ' Well, then,' said the child, ' you must know that Michel, who keeps the goats yonder on the



mountain, pointed out this nest to me, and made me promise not to tell any one of it.'

"'But,' continued the tutor, 'here is a gold piece: it shall be yours, if you will only do what we ask you. Michel shall know nothing of it.'

"'Ah!' replied the shepherd, 'in behaving thus I should be a rogue; and that I will not be, whether Michel knows it or not. And what good would it do, that all the world should be ignorant of it, if I knew myself to be a good-for-nothing fellow, and if God knew it also?'

"'Perhaps you are not aware of the value of this piece of gold. If you were to change it into copper money, you might fill your hat with it.'

"'Indeed!' said the child, looking again at the gold piece. 'My father would be very glad if I could ever carry him such a load of money. But no, no: go away from me.' Then he added, in a more gentle tone, 'The young prince must not be displeased with me. See: I put my hand into Michel's thus, and promised him not to betray his secret. A man has but his word. Adieu!' Saying these words, he was leaving them, when the prince's servant, having heard the whole of the conversation, rushed forward, his face inflamed with rage, seized the shepherd by the arm, and said to him, 'Pitiful wretch! is it thus that you rebel against your sovereign? Dare you set up a stupid shepherd against him? Shew us this nest directly; or I will break your bones.' The child became pale and trembling, and exclaimed, with tears in his eyes, 'O, forgive me! pray forgive me!'

"'Well, then, shew us the nest,' said the servant.

"The child clasped his hands together, and, casting a terrified glance at the servant, said, 'O, I cannot, I cannot.'

"'My child,' said the tutor, 'fear nothing: no harm shall happen to you. You have acted rightly: you have an honest heart. Only ask your friend to allow you to come and shew us this nest: you may then divide the money with him.'

"'Very well,' exclaimed the shepherd; 'you shall have an answer this very evening.'

"The tutor then led the young prince to the hunting-lodge, where they had come to spend some days. During their walk, he commented on the child's love of truth. 'It deserves,' said he, 'our highest praise: it is an invaluable jewel. In this shepherd there is that which is fitted to make a remarkable man—a noble, determined character; and thus it often happens, that those virtues are to be found in a cottage, which in a palace one would seek for in vain.'

"On their arrival at the house, the tutor asked who the child was; and he was informed that it was a boy of the name of George, the son of a

poor but honest labourer, who lived at a little distance off.

"When the young prince's lessons were over, his tutor advanced to the window, and exclaimed: 'There is George waiting for us: he has brought his flock to this side, and is on the look-out for us. Now we shall know his answer.' And he went out with his young pupil. George ran joyfully to meet them.

"'All goes right,' said he: 'I am glad that I spoke to Michel; for now I may shew you the nest, my prince.'

"So saying, he ran on; the prince and his tutor following him. 'Do you see,' said he, 'that yellow bird singing so merrily on that branch of alder? It is to him that the nest belongs. Now, come quite softly.'

"In an open spot of the forest, a thorn-bush raised its beautifully chiselled leaves and its sweet flowers to the beams of the sun. George pointed to this bush, saying to the young prince, 'See, the hen-bird is hatching her eggs.'

"She almost immediately flew out; and the prince had the pleasure of examining the nest, and the beautiful eggs which it contained.

"'Now,' said the tutor, 'come for the reward which we promised you. Gold would be of no use to you: I will therefore pay you in silver;' and, taking a bag of money from his pocket, he counted (to the child's great astonishment) upon a stone bench a quantity of little pieces of coin. 'Divide it equally with Michel,' said he to him.

"'That I will,' replied George; and he ran off as fast as if he had stolen it.

"Upon making inquiry afterwards in what manner the division had been made, the tutor found that George had not wronged his companion of a single piece, and that what fell to his own share he had given to his father.

"The prince returned daily to the forest, to visit the nest; and, as he did no injury to the birds, they soon ceased to be afraid of him. He was pleased to see them hatch their eggs, and, after that, to see the young ones opening their little yellow beaks, and twittering when the parent birds brought them food; and it was a still prettier sight when they began to try their wings in flying to the neighbouring branches. The young prince and his tutor frequently met the shepherd in their walks, as he led his sheep to graze on various sides of the forest; and the former was much pleased to find him so often attentively studying his book. He desired him one day to read aloud to him; and the child obeyed very willingly, although he was obliged to spell a great many of his words.

"'Very well,' said the tutor; 'where did you go to school?'

"'O,' said George, 'I have never been to

school ; for it is far away, and I should have lost too much time in going there. I am obliged to stay at home in the winter, to net ; and my father cannot afford to pay a schoolmaster for me ; but I learn of my friend Michel, who himself reads very well ; and he taught me first to spell, and then to put the syllables together. I have already read this little book, that Michel lent me, three times ; but it is so spoilt and torn, that one can hardly make out the letters, which makes it very difficult to read in.'

"Some days afterwards, when the prince again met George, he presented him with a beautiful new book, handsomely bound in leather : 'I lead it now to you,' said he ; 'but, as soon as you can read one page in it without a fault, it shall be your own.'

"The poor shepherd most gladly accepted this offer ; and on the following day he sought the prince, and said to him, 'I will read to you any page you please to choose from the first six leaves of this book, without a fault.' The trial being successful, the prince made a present of the book to George, to his infinite delight.

"One morning the young prince's father arrived at the lodge, to visit his son, and to satisfy himself as to the improvement he had made. During dinner, the latter mentioned the bird's nest and the young shepherd ; and the tutor joined in the conversation, adding, 'The love of truth in that child is so remarkable, that I am sure he would make an excellent servant. I wish he had an opportunity of learning, that he might turn the talents with which he has been endowed to some account. His father is a poor labourer ; and it would be a thousand pities that the son should remain in the same situation.'

"On quitting table, the prince took the tutor aside, and conversed with him for some time. He then ordered the shepherd to be sent for ; and poor George was not a little astonished to find himself in a superb saloon, in the presence of his sovereign, who wore on his breast a brilliant star. The child bowed profoundly, on being informed by the tutor who it was.

"'Well, my boy,' said the prince kindly to him, 'I am told you have a taste for books. Would you like to learn ?'

"'O,' replied George, 'if it depended on me, I should be now at school ; but my father is too poor.'

"'Listen to me,' said the prince, 'and let us see what we can make of you. My son's tutor has a friend, a country clergyman, who receives children into his house to teach them the learned languages. I will place you under his care, and will take all the expenses upon myself. What do you think of it ?' The prince expected that the

child would have kissed his hands at least, to express his joy and gratitude ; but, after the first smile of surprise, his countenance assumed an expression of sadness. 'How now,' said the prince ; it appears to me that you are more inclined to cry than to laugh. Tell me what afflicts you.'

"'Alas !' replied George, 'my father is so very poor ; and, although I gain but little by keeping sheep in summer, and by netting in winter, yet he cannot do without it.'

"'You are a good son,' said the prince ; 'and the love you bear your father is more precious than the finest pearl of my diadem. But do not be uneasy about your father : if instead of your present employment you take to reading and writing, I will take care of your father. Will that satisfy you ?'

"George was now beside himself with joy. After covering the prince's hands with kisses, he hastened home with all speed, to inform his father of the good fortune that had befallen him. They shortly returned together, although utterly at a loss how to express their gratitude."

When Mons. Aretin came to this part of his recital, he was so affected that the tears rolled down his cheeks, and he ceased.

"Well," exclaimed both the children, Adolphus and William, "the story is not finished. What became of good George ?"

"My dear children," said their father, "this George, this shepherd, is myself. The prince took me into his service as soon as I had finished my studies, and was satisfied with me. He has been dead ten years ; but the remembrance of him will never die : my gratitude, as well as that of the whole country, will follow him beyond the grave. The little prince, whom I for the first time saw in the forest, is our present reigning sovereign ; and the minister of our principal church, who has such an affection for you, and who takes so much pains with your education, is the good tutor. My father, who always lived with me, and whose days passed happily in my house, is gone before us to heaven. He loved you very dearly, and was unceasingly employed in instructing and amusing you. May he rest in peace ! With God's assistance, I have been able to purchase this same estate, where I, as a child, was a keeper of sheep. My good farmer and overseer is the same Michel who led his goats to graze on the mountains, and who gave me my first lessons in reading."

"Well," said little William, "the bird's nest was of great benefit to you. Birds for ever ! Is this nest built by the same sort of bird ?"

"Yes, yes," said his brother ; "but what had the nest to do with it ? It is because our father was honest and active, that he is become, from a simple shepherd, privy counsellor and the proprietor of this estate."

"The honour belongs not to me," said their father, "but to God. How should I have been able, poor child as I was, to have attained to it? God has been my guide; and he made use of the bird's nest as a means of introducing me to the notice of the hereditary prince; and in the end he has richly repaid my labour and integrity. Employ those talents which God has given you to advantage, my dear children; work with assiduity; be just and honest; and, above all, put your trust in God and pray for his assistance; and in so doing you will find your reward. O, may God grant it," added he, rising from his seat, and blessing his two sons with much emotion, whose eyes were filled with tears.

We must now add what is omitted in the preceding recital. The counsellor Aretin continued to serve his prince faithfully; and, as he always told him the truth, the influence which he possessed with him proved a source of prosperity to the whole country. His two sons, Adolphus and William, followed the steps of their father, and became deservedly esteemed by every one. Adolphus was, like his father, a counsellor; William, an officer; and both of them—distinguished for their loyalty, their talents, and their uprightness of conduct—became the support of their father and the crown of his old age.

### The Cabinet.

**SPIRITUAL REGENERATION.**—Whence that mysterious and mighty power, whereby the believer knows, loves, serves, lives to God; dying to sin, self, and the world; mortifying his corruptions, and becoming a new creature, like the winged insect evolved from the worm; an epistle of Christ known and read of all men: whence, I say, is this, but by the working within him of that almighty agent? Yes; "no man can keep alive his own soul." Nature of itself cannot rise above nature, any more than water can rise above its level. If we differ from others, "not unto us, O Lord, not unto us, but to thy name be all the praise." It is thou who hast made us to differ. By thy grace, and that alone, we are what we are. The same almighty power, that was necessary to call the world itself into beauty and glory from darkness and nothingness, was necessary—quite as necessary, if not more so—to call the church out of the spiritual chaos, out of a world dead in trespasses and sins. "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvellous light" (1 Pet. ii. 9). The more we consider goodness so vast, the more shall we be lost in amazement, exclaiming with king Solomon, "Will God indeed dwell on the earth (1 Kings viii. 27)? And truly, so strange and unlikely a thing is the doctrine in question to human comprehension, that it is utterly discredited by worldly persons. And I suspect that no one can really credit it until he has had actual personal experience of its truth, in Christ being

formed in his heart, "the hope of glory" (Gal. iv. 19; Col. i. 27). It appeared a species of impossibility to a devout and learned Jew: "How can these things be? How can a man be born again?" And our Lord, in his reply, seems actually to intimate that the doctrine can be apprehended only by experience, comparing the operation of his Spirit on the soul to that of the wind on nature, cognizable only by its effects (John iii. 1-8). This truth, however, next to that of the atonement, is the grand fact of revelation. It forms the main strength and comfort of the church; and on it, indeed, depends her very existence. There could not possibly be any such body—a people separate and distinguished from the common herd of mankind, a people in a manner "dwelling alone," loving God and working righteousness; a Goshen amidst the general moral darkness—but for the positive inhabitation in them of God's holy, blessed, and eternal Spirit. Such a people constitute a standing moral miracle. "It is the Lord's doing, and ought to be marvellous in our eyes."—*Rev. I. D. Hull.*

### Poetry.

#### THE GRANTED PRAYER.

BY MRS. ABDY.

(For the Church of England Magazine.)

"It is good for me that I have been afflicted."—PSALM cxix 71.

I SIGHED, in youth's unheeded days,  
For riches, pleasures, friends, and praise.  
They came—yet, 'mid the haunts of pride,  
I roamed unblest, unsatisfied:  
I wished the Christian's peace to share,  
And breathed, O Lord, a fervent prayer,  
That thou, whate'er the means might be,  
Would'st bring my rebel heart to thee.

Time passed: the spring of youth had flown:  
Pleasures had dull and tasteless grown:  
Friendship a cheating toy I found,  
And fame a vain and empty sound.  
I saw life's glittering phantoms fade,  
Yet gained the good for which I prayed;  
Set from the world's enchantments free,  
My wearied spirit turned to thee.

Not on the gifted or the great  
Do heaven's peculiar favours wait:  
The meek one, brooking taunt and wrong;  
The mourner, shrinking from the throng;  
These rise the ills of life above,  
These feel, O Lord, in duteous love,  
That earth's best gifts must ever be  
Poor to the bliss of serving thee.

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# THE Church of England Magazine.

UNDER THE  
SUPERINTENDENCE  
OF  
CLERGYMEN



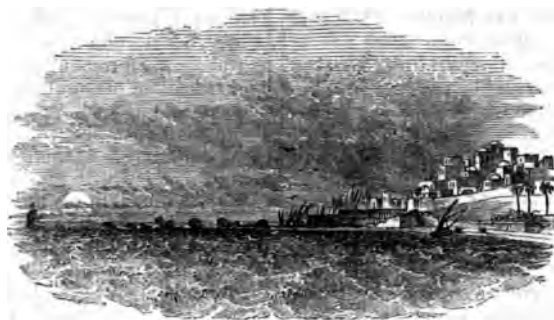
OF THE UNITED  
CHURCH OF ENGLAND  
AND  
IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

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No. 533.—JULY 12, 1845.

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## JAFFA.

**JAFFA**, anciently Joppa, is a maritime town of great antiquity, supposed to have been founded by Japhet, whence it was named Japho, corrupted into Jaffa or Yâfa, and noted in after times as the place whence the timber from Lebanon, for building Solomon's temple, was landed. It was from hence also that the disobedient Jonah had set sail for Tarshish, and where Peter restored Dorcas to life, and received the message of Cornelius (Acts x.). It stood upon a conical hill; and, on account of the impetuosity of the winds that beat upon it, and the rolling sand, its harbour was a very unsafe station for ships. Mr. Buckingham says: "The port is formed of a ledge of rocks, running north and south before the promontory, leaving a confined and shallow space between those rocks and the town. Here, the small trading vessels of the country find shelter from south and west winds, and land their cargoes on narrow wharfs, running along before the magazines:" large vessels, however, generally deem it safer to anchor a mile from the port.

Jaffa suffered greatly during the last Jewish war; since which time it has never recovered its ancient splendour, though often contested for in the time of the crusades. In the time of Buonaparte, its siege, in 1799, and capture, rendered

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its fame conspicuous; and it was esteemed by the French as a place of the very highest importance. The city being captured by the French, the greater part of the garrison was put to the sword. About 300 Egyptians, who escaped from the assault, were sent into Egypt, and restored to their families. The garrison was composed of about 1,200 Turkish gunners, about 2,500 Maugrabins or Arnauts, and some Egyptians. It would appear that the inhabitants were protected.

The modern town, situated on the land projecting into the sea, is an inconsiderable place, with mud walls and narrow streets, though it is surrounded with fine gardens. The population is estimated by Dr. Robinson at about 7,000.

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## LETTERS FROM THE EAST.

BY THE REV. W. D. VEITCH M.A

No. II.

MY DEAR B.—

Much employment has prevented my writing to you for the last few months; and you may well suppose the disturbed state of the country, of which you have of course heard, has given me a good deal of occupation, in letter writing, as well as indisposed me for quiet communication with you. I now resume my letters, and you are to

C

suppose me at Jaffa. You will, I am sure, fully understand that strange feelings must come over a Christian when he first sets foot on that portion of the inheritance which God promised to Abraham, which the chosen people actually possessed; that spot, too, being on the very "shore" where was "the house of Simon the tanner." My bed at the hospitable house of Yacoub Murad, the American consul, was in an alcove, with windows all round, looking out on the Levant; and the sullen roar of the water, while it banished sleep, produced a long train of thought, reaching backward to the time when, listening to the same sounds, the apostle of the circumcision, after praying and fasting, fell into a trance as they prepared his food, and saw that vision which first revealed to him that mystery "which in other ages was not made known to the sons of men—that the Gentiles should be fellow-heirs and of the same body, and partakers of the promise in Christ by the gospel." And I felt then as perhaps I never felt before, how utterly irreconcilable with all the revelation made to us are the notions, now happily vanishing, which have for long been entertained about the conversion and restoration of Israel. There is, I think, grievous error abroad concerning the relative position of Jew and Gentile. The Gentile has not taken the place of the Jew; nor is this the blessing in store for the latter, that he shall come to the former, and be received into the Christian church, and lose his distinctive mark as the chosen people of God. The nation of Israel will indeed yet come into the church; but that coming will be a restoration to his own again. It is the Gentile who has already gone over to the Jew, and been made partaker with him of that gospel which first sounded forth from Zion, and which, when Israel's "blindness" shall be done away, and the "veil" removed from off his heart, shall still, by Israel's means, sound forth again from the same holy spot, and so fill the earth, that the receiving of him again shall be as life from the dead to the world. These thoughts gave a pleasing aspect to my present position, although, perhaps, somewhat of a new one. I felt there was a vast difference between the missionary to the Jew and the missionary to the Gentile. The latter is indeed a labour of love and a work of obedience: the former is both these; but it has another feature—it is the payment of a debt. From Israel we have received the gospel: it is a debt of gratitude to seek to bring them to know the mercies we have, by their instrumentality, received; mercies which the larger portion of that at present unhappy race have for ages rejected. And I trust that one advantage will arise from these communications, namely, that some, under whose eye they may fall, will be brought to see the efforts of the Society for Propagating Christianity among the Jews in their true light. They are a people beloved for their fathers' sake; and the blessing on him that blest them is as sure of accomplishment now, as when it was first pronounced in the hearing of the father of the faithful.

But to return to Jaffa. I must mention one trifle which forcibly reminded me where I was. Before retiring for the night, I was asked if I would like to wash my hands. As I had not had the luxury of any washing implement in my "dog kennel" of a cabin in the Arab boat larger than

a small slop-basin, I eagerly accepted the offer, hoping to be left alone, and so enjoy the luxury of a more extensive ablution. However, I was doomed to disappointment. I was conducted, with much form, to a seat on the divan. One attendant spread an embroidered napkin on my knees, while another entered with a small metal basin with a conical cover, all perforated like an inverted cullender, with a flat place on the top, where lay a piece of soap, in one hand, and a curiously shaped vessel with a long spout, much like an old-fashioned English coffee-pot, in the other. When I had rubbed my hands with the soap, I was directed to hold them out, to have water "poured upon them." Alas, my dear friend, it was only not boiling. I drew them back with a shriek, which elicited peals of laughter from the attendants; and so ended the hoped for refreshment of a comfortable ablution.

Next morning I started about seven o'clock. Great was my dismay when I saw the animal destined to convey the thirteen stone weight I have to boast of to Jerusalem. Still, assurances were given that the steed was fully equal to his work: to my unpractised eye, it seemed as though three hours of my weight must put an end to his life. The event, however, proved how truly the poet said, "fronti nulla fides." I sat on his back ten mortal hours, dismounting only once; and, when he arrived in Jerusalem, he had scarcely, as you say in England, "turned a hair." Nothing I think is more wonderful, to a stranger, than the speed and bottom of these wretched-looking Arab ponies. They will go the whole day without food. And then, to see the way they clamber over rocks, sometimes like steep flights of stairs, sometimes an inclined and smooth pavement, is truly wonderful; and especially so, if you consider that the Arab horse-shoe is a flat plate of iron, covering the whole foot, with only a very small hole in the centre, about the size of a half-crown. But really, notwithstanding their good qualities, the generality of horses in this land lead, indeed, a very sorry life. It is enough to drive an English groom mad to see it. A moderately well-kept English horse would here die in a month: some of our pampered ones would not live a week. But the shoeing is one of the greatest wonders of all. Fancy the horror of my groom, when, on my purchasing a horse here, he found there was not a farrier to be found in Jerusalem. The horse-shoes are all made at Nablous, and brought here in lots; and shoeing a horse is a regular *Procrustes* operation; at least, though I dare not affirm they ever stretch the hoof to fit a too large shoe, I can and do most solemnly declare that, had he not been prevented, the man who shod my horse would, when he brought a pair of shoes about fit for a pony of twelve hands high, have cut his feet to fit them, he being rather above sixteen hands, and possessing a good broad hoof of his own. And yet, with all this, these animals scarce ever make a false step, though their only choice in roads is such as have been mentioned above, or what is nearer the dry bed of a highland burn (*anglicé* stream), than any thing I ever saw.

The morning was lovely; and the environs of Jaffa are beautiful. The town is embowered in gardens; and the beauty of the large orange trees (now seen by me for the first time), loaded

with golden fruit, was very striking. The first place of interest on the road was Ramleh, which we reached in about three hours, along a level sandy plain. It is supposed to be the Arimathea of the New Testament, and has, I believe, but certainly most erroneously, been identified with the Ramah of the Old; which, if we consult Samuel's directions to Saul, for his journey from Ramah to Gibeah, his father's residence, when he returned after his search for the asses, must have been so situated that, in order to reach it, on the north of Jerusalem, he must pass Rachel's sepulchre on the south, not far from Bethlehem. Besides, Ramah implies a "high place." Ramleh is in the midst of a sandy plain, and sand is the meaning of the name. However, I do not mean to enter on the field of topographical polemics: if you wish for such things, you may consult Dr. Robinson, who has fought tradition acre by acre, and city by city, throughout the whole of his travels. I did not stop in the town, and therefore attempt no description. The only thing which struck me was its ruinous, filthy condition, and a very beautiful tower, of about, I should think, 130 feet high, which strongly recalled to my thoughts a sight unseen for many a day—the western tower of an English country church. It stood amid a grove of large and beautiful olives; and I almost expected to hear a sound, which I sigh to hear again—the solemn bell, summoning the worshippers to the house of prayer. There are excellent gardens, both of fruit and vegetables, around the town; guarded by that, to an European eye, most unsightly, but most impenetrable of all fences, the prickly pear. You must have seen it in a rather dwarfed state, in green-houses in England, but probably have never seen its fruit. It is much eaten here, and is, to my taste, delicious; but woe betide the ignorant who carelessly handle it. The outside is defended by very minute, but most penetrating, prickles, which, if incautiously touched, penetrate, and keep rankling in the flesh for hours after, yet are so fine, it is almost impossible to see and extract them. When, however, the outer covering is carefully stripped off, a yellow glutinous pulp is discovered, affording a most welcome refreshment under the burning sun. Pluck it when you will, it is always cool. The prickles which defend the huge pulpy leaves are many of them a couple of inches long, and as sharp as a needle. I have heard of an officer at Malta, thrown from his horse into one of these hedges, who nearly lost his life, by the pain and fever which ensued.

From Ramleh, the road crosses an extensive plain, of rich and deep soil, capable of affording a most abundant return to the cultivator. But the wretched inhabitants have not skill to exhaust its stores; and, after scratching the surface—for I cannot call it ploughing—they are content to raise one crop; and then it lies useless and neglected during all the remainder of the year, covered with thistles and all manner of noxious weeds. The native indolence of the Arabs may in part account for this. An Arab seems never to calculate beyond the wants of the moment; and little is needed for his satisfaction: a single coarse garment, like a cassock, with a belt round the waist, is his whole attire; and a little sour milk and bread, with the everlasting pipe immediately after, and at other

times a little coffee, is all he requires. His garment by day is his bed by night; and not his only, but of myriads of the most disgusting vermin. When, by number, they get intolerable, he strips himself, and, sitting down in the sun, picks and throws them away, without, however, giving himself the trouble to kill—an operation exceedingly inconvenient, as I can testify by personal experience, to passers by; for the discarded attendants of an Arab seem to have a peculiar pleasure in exchanging the tough skins of their accustomed pasture for the more tender flesh of an European. Indeed, you can form a very indistinct notion of the real suffering produced to us by the vermin here. In summer I never go through the bazaar, which I must traverse daily on my way to my college, without gathering more than I wish. In fact, I verily believe, the little, fast-moving insects must sit on the shoulders of the natives, ready at every opportunity to leave their place, and better themselves by a change of masters. Another reason for the indifference, manifested by the natives for any thing beyond what is just enough for life, is the want of any government, or any security for property; while, again, the thinness of the population prevents any chance of a home market to any extent, and the idea of exportation is far beyond the limited conception of these savages; while, again, the utter want of roads or of wheeled carriages would make the cost of transportation, to any distance, eat up any profit which might accrue.

But then there appears to me a meaning in all this; and I was sensibly struck with it, as I pursued my lonely way across the plain of Sharon. The muleteer, enamoured, I suspect, of a cold chicken and bottle of wine, which my kind host had put up for my refreshment on the way, found out his mule could not keep up with me. A traveller to Jerusalem, who had availed himself of my company and protection, found out the same thing; and, as it was necessary to push on, for fear of being shut out, I was soon left alone with my Arab servant, and heard no more of my companions till the following morning. With him it was useless to converse. If I pointed to any place, and asked, What is that? the answer always was, "a village," or "a ruin," but not a name could I extract. It was, therefore, a time to think. Around was a wide plain, capable of the highest cultivation, its produce nothing; but the annual decay of vegetable matter was, year after year, adding to its riches. Every now and then I passed ruins, where were heaps of hewn stone strewn in every direction, to an extent for which I was utterly unprepared; and numbers of tanks, of great size, now dry and partially filled with rubbish, wherever not in the immediate vicinity of some miserable collection of Arab huts, but still of such excellent original workmanship, that they need little more than just to be cleared out, to answer again the ends for which, some hundreds of years ago, they were formed. All, then, is evidently just in that state which a country ought to be in, from which its lawful possessors are absent; but who are assuredly to return to it again, and possess it for ever. Scarce a difficulty could arise, did Israel return to-morrow, about compensation to the lords of the soil: they can hardly be said to have any interest in it at all. In general, they are not even nomi-

nally possessors. The sultan is the lord: they are but tenants. There would be no need to bargain about buying up existing interest—no stock in hand to be purchased. The present inhabitants are few in number, and in so degraded a state, they might well, like the ancient Gibeonites, remain, and be hewers of wood and drawers of water; and assuredly would benefit by the change. Let the time but come, and God speak the word, "Return," and the Israelite has but to sow his seed on a soil enriched by the accumulated deposit of ages; and, while the harvest is growing, build houses with the hewn stone ready to his hand, clear out the wells, repair the only partially ruined walls of the terraced mountains, wrought by his forefathers' hands, and, ere a few months are past, the land would be smiling in the richness of harvest, and covered with cities and villages; and the weary, wandering, race be again as much at home in the inheritance God has given, as if he had never been driven into all lands, under the temporary frown of the Lord.

Such were the contemplations which filled my mind as I passed along this rich plain, now almost useless. On its termination, I found myself entering a narrow pass, by which the traveller crosses the mountains which separate him from the holy city. As one approaches that place, once, and yet again to be, "the joy of the whole earth" (at least I found it so), a sort of restless feverish expectation absolutely destroys all observation. I had no one to point out places to me, had foolishly neglected to provide a map, and must confess I have but little recollection of the road, only of an absorbing desire to get forward. Soon I passed, what I now know to be, the village of the notorious Abu-Gûsh (whose late murders of the governors of Jaffa and Sûdd must have made his name well known in England), celebrated for some very beautiful remains of a church. It is generally known by the name of its ferocious sheikh, though its proper appellation is Kuryet-el-Enab; i. e., city of grapes. A little further, on the road-side, are some very massive ruins, at a place called Kulonieh. Of these, at the time, I could learn nothing; nor have subsequent inquiries elicited any thing: their history seems unknown. Close to them, the road crosses a torrent, by a bridge of Roman construction, I should think, and, soon after, ascends a steep hill, the last rise before reaching Jerusalem.

By this time I was very tired, having been on horseback for nine hours, and here met with a misfortune, which brought on a severe pain in my temper; which, I must, albeit with shame, confess, very much damaged my pleasure in arriving at the goal of my wishes. At the bottom of the ascent, my Arab companion said, "At the top of that hill you will see Jerusalem." All feeling of fatigue vanished in a moment; and, in a very brief space, panting and heated, I was at the summit. I looked in every direction, but not a vestige of the holy city appeared: nothing met the eye but a dreary wilderness of rocks and barrenness. The truth is, on this side there is no view of the holy city till you come quite close upon it, and that, when it is obtained, is by far the worst of any. The city lies on a slope, falling away from the traveller; so that the city itself is quite concealed, and nothing is seen but a long dull range of stone

walls. Much annoyed at the previous disappointment, I at last entered the Jaffa gate, and, thanks be to God, found my family, from whom I had been separated for many weeks (and we have no penny post in this land), all well. I could scarce believe my senses, when I found myself actually within Jerusalem, the subject of so many an early boyish dream. I had long wished, but never, till a couple of months before this, to me, memorable day, contemplated the possibility of visiting it; and now I entered it, not as a visitor, but to be a dweller there for years. And what a scene of desolation meets the view! It is, indeed, a city of ruins. But here I pause. Its ruins will form the subject of many (I trust to you interesting), letters. For the present, farewell.

Ever most truly yours,  
W. D. VEITCH.

*Jerusalem, March 17, 1845.*

#### RECOGNITION IN A FUTURE STATE.

BY MARIANA BLOOMFIELD.

THAT which is justly considered an argument for the immortality of the soul (namely, that in every living soul there exists a sort of instinctive idea and persuasion of a future state beyond the grave) may, I think, with no less reason be considered an argument for what, with a like instinctive tenacity, we cling to in our idea of a future state, namely, the knowing, as well as meeting again hereafter, those we have known and loved here on earth—the identification no less than the reunion of beloved friends and relatives. Unless we suppose this, we must suppose (what neither the word of God nor the attributes of God give us reason to apprehend) that the mind of man will then be deprived of that which forms one of the most noble faculties of man's mind—memory, or the power to recall the past as well as to be conscious of the present. For, memory being left, necessarily there would be left the recollection of those to whom memory would tenaciously cling, even those with whom we, in a previous state of existence, trod the same path and shared the same sympathies. But, if remembering, how should we do otherwise than most anxiously desire to recognize those dear objects of past affection, care, and interest? Supposing that love which bound us in "our low estate" on earth to be not utterly dissolved in this our high, exalted, and glorified state in heaven, should we not almost necessarily and naturally desire, as at least a part and portion of "the joy of our Lord," to feel and share the felicity of the present with those who formed the love and much of the happiness of the past? If Peter, sojourning yet in this vale of tears, this land of shadows, desired to know (what it little concerned him to be told) the future destination of his brother on this side the grave, how should friend remembering friend, in that state where all is fixed and unchanging, do otherwise than earnestly desire to know what—ah, not a little would it concern each to learn—the present condition of this or that dear friend, not in time, but in eternity? O can we doubt that, in that state where knowledge the highest, clearest, and unclouded, shall succeed to the knowledge of earth, dark, doubtful, and imperfect, there will be with-

held that knowledge, to love most welcome, the knowledge of those in glory whom we knew and loved in grace—the knowledge of those made perfect, whom as “men of like passions,” we esteemed as just? Finally, can we doubt that, in that state where happiness eternal and unchangeable shall succeed to happiness here transitory and uncertain, there will be denied that greatest of all happiness to souls capable in the highest degree of love and friendship, the power to sympathize in “fulness of joy” with those with whom, in times past, it was given us to sympathize in sorrow far more than in joy; in short, to share with them, perfect and uninterrupted, that which before we had with them tasted but as angels’ visits, few, and as happy visions, fleeting?

Supposing, then, that we shall enjoy unimpaired our present faculties, while assuming new and vastly superior ones superadded, it necessarily follows, that we shall remember that in eternity which had been the thought and care of time. Indeed, that we shall remember hereafter the things and the persons known here, may most certainly be concluded from, if it be not directly declared by, scripture.

Our Saviour Christ, we may observe, speaking of that awful period when the Judge without and the conscience within shall pronounce sentence on the “deeds done in the body,” adverts to the case of those who shall one day say, “Lord, Lord, have we not prophesied in thy name, and in thy name done wondrous works?” And elsewhere, justifying to the condemned the sentence of condemnation, by those searching words, “When I was hungry and athirst, ye fed me not: when I was in prison, ye visited me not:” here it is evident he calls upon memory and conscience to pronounce just what the Judge pronounces irrevocable. On the other hand, recalling to the just the happy memory of the duties and charities they had so faithfully fulfilled in this present state, in those words of sweet approval: “Verily I say unto you, inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me:” here again he calls in memory—the memory, not of things alone, but of persons—to sweetly echo, as by “the answer of a good conscience,” the declaration of a gracious Judge. To both, then—the miserable sons of perdition, and the happy children of light—the state beyond the grave is evidently a state in which the past, so far from being a blank, or assuming the quality of oblivion, is evidently recognized as open, and remembered as yesterday is to to-day.

Little need, then, is there to ask whether glorified saints will know each other in heaven. Supposing, as we are fully authorised in doing, that they will remember and recall to mind the things and the persons of their earthly pilgrimage, naturally and necessarily does it follow, that they should recognize in heaven those whom they have known on earth.

## PASSAGES OF SCRIPTURE ARRANGED UNDER HEADS.

NO. VIII.

LIFE.

(With suitable Collects.)

“Search the scriptures, for in them ye think ye have eternal life” (John v. 39).

“Blessed Lord, who hast caused all holy scriptures to be written for our learning, grant that we may in such wise hear them, read, mark, learn, and inwardly digest them, that, by patience and comfort of thy holy word, we may embrace and ever hold fast the blessed hope of everlasting life which thou hast given us in our Saviour Jesus Christ. Amen.”—*Collect for the Second Sunday in Advent.*

### I. First mention of life in the bible:

“And God said, Let the waters bring forth abundantly the moving creature that hath life” (Gen. i. 20).

### II. Life given to man:

“And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul” (Gen. ii. 7).

### III. Different kinds of life:

1. Natural life, which is equally enjoyed by man and the inferior animals. “God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beasts of the earth after his kind; and it was so” (Gen. i. 24). “What is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away” (James iv. 14).

2. Spiritual life. “I through the law am dead to the law, that I might live unto God. I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me; and the life that I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me” (Gal. ii. 19, 20).

3. Eternal life. “And these shall go away into everlasting punishment, but the righteous into life eternal” (Matt. xxv. 46).

4. Life in sin. “How shall we, that are dead to sin, live any longer therein?” (Rom. vi. 2).

### IV. Natural life:

1. It is God who has given us life. “The Spirit of God hath made me, and the breath of the Almighty hath given me life” (Job. xxxiii. 4). Additional—Job x. 12.

2. Whether we live or die, we are the Lord’s. “Whether we live, we live unto the Lord; and, whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord’s” (Rom. xiv. 8).

3. We should not regard our life for the work of Christ. “Receive him [Epaphroditus] therefore in the Lord with all gladness; and hold such in reputation: because for the work of Christ he was nigh unto death, not regarding his life, to supply you lack of service toward me” (Phil. ii. 29, 30).

4. We are to take no thought for our life. “Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?” (Matt. vi. 25).

5. How St. Paul regarded his life. “None of these things move me, neither count I my life dear unto myself, so that I might finish my course



with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God" (Acts xx. 24). Additional—Phil. i. 20, 21.

6. We are not to speak confidently of our life. "Go to now, ye that say, To-day or to-morrow we will go into such a city, and continue there a year, and buy and sell, and get gain: whereas ye know not what shall be on the morrow. For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away. For that ye ought to say, If the Lord will, we shall live, and do this, or that" (James iv. 13-15). Additional—Eccles. xi. 8.

7. Man cannot preserve his own life. "All they that be fat upon earth shall eat and worship: all they that go down to the dust shall bow before him; and none can keep alive his own soul" (Ps. xxii. 29).

8. Christ is Lord both of the dead and of the living. "To this end Christ both died, and rose, revived, that he might be Lord both of the dead and living" (Rom. xiv. 9).

9. The law has dominion over us while we live. "Know ye not, brethren (for I speak to them that know the law), how that the law hath dominion over a man as long as he liveth?" (Rom. vii. 1).

10. We may live, and yet be dead. "She that liveth in pleasure is dead while she liveth" (1 Tim. iv. 6). Additional—Rev. iii. 1.

11. Men of the world have their portion in this life. "Abraham said, Son, remember that thou in thy life time receivest thy good things, and Lazarus evil things; but now he is comforted, and thou art tormented" (Luke xvi. 25). Additional—Ps. xvii. 14.

12. We must not entangle ourselves with the affairs of this life. "No man that warreth entangleth himself with the affairs of this life; that he may please him that hath chosen him to be a soldier" (2 Tim. ii. 4).

13. Godliness has promise of the life that now is. "Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come" (1 Tim. iv. 8).

14. We are to live honestly. "Pray for us; for we trust we have a good conscience, in all things willing to live honestly" (Heb. xiii. 18).

15. We are to live in peace. "Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you" (2 Cor. xiii. 11). Additional—1 Tim. ii. 1, 2.

16. God is the strength of our life. "The Lord is my light and my salvation; whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid?" (Ps. xxvii. 1).

17. We must pray for the life of the king. "I make a decree. . . . that they offer sacrifices of sweet savour unto the God of heaven, and pray for the life of the king, and of his sons" (Ezra vi. 10).

#### V. Spiritual life:

1. It is God who gives us spiritual life. "God, who is rich in mercy, for his great love where-with he loved us, even when we were dead in sins, hath quickened us together with Christ. By grace ye are saved" (Eph. ii. 4, 5).

2. When we are dead unto sin we are alive unto

God. "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord" (Rom. vi. 11). Additional—1 Pet. ii. 24.

3. We are to live by the word of God. "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (Matt. iv. 4).

4. We live by the faith of the Son of God. "The life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me" (Gal. ii. 20).

5. If Christ be in us, we are alive. "If Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness" (Rom. viii. 10).

6. We are dead, and our life is hid with Christ. "Ye are dead, and your life is hid with Christ in God" (Col. iii. 3). "In him was life; and the life was the light of men" (John i. 4).

7. Christ died for us that we should live to him. "He [Christ] died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again" (2 Cor. v. 15).

8. The Spirit giveth life. "The Spirit giveth life" (2 Cor. iii. 6).

9. Living in the Spirit, let us walk in the Spirit. "If we live in the Spirit, let us also walk in the Spirit" (Gal. v. 25).

10. To be spiritually minded is life and peace. "To be carnally minded is death; but to be spiritually minded is life and peace" (Rom. viii. 6).

11. We are dead to the law, that we may live unto God. "I through the law am dead to the law, that I might live unto God" (Gal. ii. 19).

12. We should walk in newness of life. "We are buried with him by baptism into death; that, like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life" (Rom. vi. 4).

13. We are to yield ourselves unto God as those that are alive. "Neither yield ye your members as instruments of unrighteousness unto sin; but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God" (Rom. vi. 13).

14. We are to present our bodies a living sacrifice. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Rom. xii. 1).

15. We may die, and yet be alive. "In all things approving ourselves as the ministers of God. . . . as unknown, and yet well known; as dying, and, behold, we live; as chastened, and not killed" (2 Cor. vi. 4-9).

16. We may be alienated from the life of God. The Gentiles "being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart" (Ephes. iv. 18).

17. God has given us all things that pertain unto life. "His divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue" (2 Pet. i. 3).

18. All that will live godly must suffer persecution (2 Tim. iii. 12).

19. The gospel was preached that we might live in the Spirit. "For this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the Spirit" (1 Pet. iv. 6).

#### VI. Eternal life :

1. It is the gift of God. "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (Rom. vi. 23). Additional—Rom. v. 21.

2. It is promised to us by God. "This is the promise that he hath promised us, even eternal life" (1 John ii. 25). "In hope of eternal life, which God, that cannot lie, promised before the world began" (Titus i. 2). Additional—Titus iii. 7.

3. God sent his Son, that we might live through him. "In this was manifested the love of God towards us, because that God sent his only begotten Son into the world, that we might live through him" (1 John iv. 9). Additional—2 Tim. i. 10.

4. He that hath the Son hath life. "He that hath the Son hath life; and he that hath not the Son of God hath not life" (1 John v. 12).

5. In God's favour is life. "His anger endureth but a moment: in his favour is life: weeping may endure for a night; but joy cometh in the morning" (Ps. xxx. 5).

6. God shows the way to life. "Thou wilt show me the path of life: in thy presence is fullness of joy: at thy right hand there are pleasures for evermore" (Ps. xvi. 11).

7. Life is the end of holiness. "Now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life" (Rom. vi. 22).

8. Life is the portion of them who continue in well-doing. "[God] will render to every man according to his deeds; to them who by patient continuance in well doing seek for glory and honour and immortality, eternal life" (Rom. ii. 6, 7).

9. Life the portion of them who sow to the Spirit. "He that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting" (Gal. vi. 8).

10. Life is the portion of the faithful. "Now the just shall live by faith" (Hab. ii. 4; Rom. i. 17; Heb. x. 38). "Be thou faithful unto death; and I will give thee a crown of life" (Rev. ii. 10).

11. Life is the portion of them who seek God. "Thus saith the Lord unto the house of Israel, Seek ye me, and ye shall live" (Amos v. 4).

12. Life is the portion of them who seek good. "Seek good and not evil, that ye may live" (Mic. v. 14).

13. Life is the portion of them who endure temptation. "Blessed is the man that endureth temptation; for, when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him" (James i. 12).

14. Life is the portion of them who mortify the deeds of the flesh. "If ye live after the flesh, ye shall die; but, if ye through the Spirit do mortify the deeds of the body, ye shall live" (Rom. viii. 13).

15. Life is the portion of them who are in subjection to God. "We have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live?" (Heb. xii. 9).

16. Life is the portion of those who are dead with Christ. "It is a faithful saying, If we be dead with him, we shall also live with him" (2 Tim. ii. 2).

17. We are to lay hold on eternal life. "Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses" (1 Tim. vi. 12).

18. We are to look for the mercy of Christ unto eternal life. "But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life" (Jude 20, 21).

19. Test whether we have passed from death unto life. "We know that we have passed from death unto life, because we love the brethren" (1 John iii. 14).

20. Christ ever liveth to make intercession for us. "Wherefore he [Christ] is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them" (Heb. vii. 25).

#### VII. Life in sin; also called—

1. Life after the flesh. "We are debtors, not to the flesh, to live after the flesh" (Rom. viii. 12).

2. Life to ourselves. "None of us liveth to himself, and no man dieth to himself. For whether we live, we live unto the Lord; and whether we die, we die unto the Lord" (Rom. xiv. 7, 8).

3. We are not to live after the flesh. "Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind; for he that hath suffered in the flesh hath ceased from sin; that he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God" (1 Pet. iv. 1, 2). Additional—Rom. viii. 12.

4. If we live after the flesh, we shall die. "If ye live after the flesh, ye shall die" (Rom. viii. 13).

#### VIII. Life in reference to God :

1. God is the living God. "It shall come to pass, that in the place where it was said unto them, Ye are not my people; there shall they be called The children of the living God" (Rom. ix. 26). Additional—1 Thess. i. 9.

2. God is the God of our life. "The Lord will command his loving-kindness in the day time, and in the night his song shall be with me, and my prayer unto the God of my life" (Ps. xlii. 8).

3. God is called the fountain of living waters. "My people have committed two evils: they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water" (Jer. ii. 13).

4. We are the temple of the living God. "What agreement hath the temple of God with idols? for ye are the temple of the living God" (2 Cor. vi. 16).

5. We are to trust in the living God. "Charge them that are rich in this world, that they be not

high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy" (1 Tim. vi. 17).

6. We are not to depart from the living God. "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God" (Heb. iii. 12).

7. We are to serve the living God. "The blood of Christ who, through the eternal Spirit offered himself without spot to God, [shall] purge your conscience from dead works to serve the living God" (Heb. ix. 14).

8. It is a fearful thing to fall into the hands of the living God (Heb. x. 31).

9. We are come to the city of the living God. "Ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels" (Heb. xii. 22).

10. The soul thirsting for the living God. "My soul thirsteth for God, for the living God: when shall I come and appear before God?" (Ps. xlii. 2).

11. Christ is the bread of life. "I am that bread of life" (John vi. 48).

12. Christ has the words of life. "Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life" (John vi. 68).

13. Christ is our life. "When Christ, who is our life, shall appear, then shall ye also appear with him in glory" (Col. iii. 4). Additional—John xi. 25; xiv. 6.

14. Christ is a living stone. "The Lord is gracious. To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious" (1 Pet. iii. 3, 4).

15. The Holy Ghost is the Spirit of life. "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death" (Rom. viii. 2).

#### IX. Metaphors about life:

1. "I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely" (Rev. xxi. 6). "With thee is the fountain of life: in thy light shall we see light" (Ps. xxxvi. 9).

2. "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God" (Rev. ii. 7). "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city" (Rev. xxii. 14).

3. "I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life. . . . And whosoever was not found written in the book of life was cast into the lake of fire" (Rev. xx. 12, 15). Additional—Phil. iv. 3; Rev. xxi. 27.

4. "Strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it" (Matt. vii. 14).

5. "He showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. . . . And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely" (Rev. xxii. 17).

(For the texts on the shortness and uncertainty

of life, see the seventh number of this series, on "Death."

#### SUITABLE COLLECTS.

First and Second Sundays in Advent. St. John Evangelist's day. Innocents' day. Sixth Sunday after Epiphany. Quinquagesima. Easter day. Second Sunday after Easter. Thirteenth Sunday after Trinity. St. Philip and St. James's day. St. John Baptist's day. All Saints' day.

#### LINES ON LIFE.

Life! To the child it is a scene  
Of never-failing mirth;  
And all seems smiling, fair, and green  
Upon this gladsome earth.  
Each morn, the rising sun displays  
New prospects of delight;  
And still, with joyful heart, he strays  
In scenes all pure and bright.

No sorrow ere can touch his heart;  
Or, if he drop a tear,  
How soon forgotten is the smart,  
His eye undimmed and clear!  
But, if he live, dark clouds of grief  
Too soon will cast their gloom:  
The mourner vain would seek relief  
From sorrow in the tomb.

Then, in his sadness, o'er him gleams  
A pure and softening ray:  
His night is passed—these holy beams  
Speak of a brighter day.  
He wakes; and, walking with his God,  
Free from all care and strife,  
Advances in that blessed road,  
A pure and holy life.

Yet, still, as heavy grief may come  
His patient heart to try,  
He looks with transport to the home  
That waits him in the sky.  
In joy or sorrow, bliss or woe,  
Whate'er may be his lot,  
His choicest comforts ever flow  
From that heart-cheering thought.

L. A.

#### ST. PAUL'S LAST ADVICE TO THE EPHESIAN ELDERS; OR, A MINISTER'S LAST COUNSEL TO HIS PEOPLE:

*A Farewell Sermon,*

BY THE REV. J. S. JAGUES,

*Vicar of Bywell St. Andrew, Northumberland.*

#### ACTS xx. 32.

"And now, brethren, I commend you to God and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified."

THESE words form a part of that celebrated charge addressed to the Ephesian elders by the apostle Paul, on the occasion of his third and last apostolical visit to the churches he had planted in Asia. It is probable that he visited personally all the churches, including that of Ephesus, from whence we are told he departed for Macedonia, and thence to Corinth; from which latter place it was his intention to sail directly into Syria; but, finding that certain unbelieving Jews lay in wait for him, he changed his plan, returned through Macedonia, and so came again into Asia. He now visited Troas, and from thence went on foot to Assos, where the ship was waiting for

him; but, being in haste, and desiring to be at Jerusalem at the approaching day of pentecost, he determined, instead of visiting Ephesus a second time on that journey, to sail by that city. Having come, however, as far as Miletus, a city near the coast, he summoned the elders of the Ephesian church to meet him there, that he might give them his last instructions, encourage them to hold fast the faith which he had preached to them, warn them of the dangers that would beset them from the introduction, after his departure, of grievous wolves into the church, and exhort them to watch and take heed both to themselves and "the flock over which the Holy Ghost had made them overseers."

On such occasions, when friends seem to meet for the last time, and on the eve of a painful separation, peculiar feelings and sentiments are naturally excited on both sides; but, when the connexion subsisting between the parties about to be separated is of a religious character, and based on the relation in which each stands to the other as members of the church of Christ—as was that between the apostle and the Ephesian elders, and as is also that between a minister and his congregation—it is then not unusual to make the occasion one of spiritual improvement, and to employ topics of discourse which, having a reference to the peculiar circumstances of the time, are yet calculated to give a right direction to the emotions and affections excited, and raise the thoughts from the present to future and more enduring scenes, where those who meet, meet for ever, in endless fellowship and uninterrupted bliss. Thus prophets, apostles, and ministers of religion, in all ages, have sought in this way to improve such occasions to the comfort and advantage of those over whom they have been called to preside. Moses, when called up to the mountain to die, recapitulated the important lessons and instructions, commands and exhortations, which he had delivered from God to the Israelites while leading them through the wilderness; and, having pressed upon them the importance of obedience, and shewn the terrible consequences that would ensue if they forgot the Lord their God and rebelled against him, at last adds this solemn appeal: "I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: choose life, that thou and thy seed may live." So Joshua, when he was old and "well stricken in age," called for all Israel, and for their elders and heads and judges and officers, and gave them his last warnings and exhortations. And so also the prophet Samuel, on his retiring from the government, and his resignation of the

kingdom into the hands of Saul, made his appeal to the people respecting his conduct among them, and added such admonitions and remonstrances as the occasion demanded; assuring them, at the same time, that, though no longer connected with them as he had been, yet he would not "sin against the Lord by ceasing to pray for them." Nay, the same course was pursued—only in a manner and on an occasion still more solemn and affecting—even by the Saviour himself, when, in the immediate prospect of his sufferings on the cross, he forewarned the disciples of the troubles which awaited them, and consoled them with the promise of another Comforter, who should abide with them for ever. Following these examples, the apostle Paul delivered to the Ephesian elders that affecting address, of which the words of the text are a part; and, in humble imitation of the same holy precedents, may the ministers of Christ's holy gospel, in every subsequent age, though standing at an infinite distance from the least of the inspired teachers of religion, adopt with propriety a similar course when similar circumstances seem to demand it.

God forbid that I should seem on this occasion to exalt myself, or assume a position which would besit one of those sacred and illustrious characters, to whom I have alluded, rather than an humble and unworthy minister of a small section of the Christian church. It would ill become me to employ for myself, or to apply to you, all the language of the venerable apostle in this his last charge to the Ephesian elders; for, as I claim not to be an apostle, so neither are you all elders of the church. Yet, it is obvious that there are passages to be found in it strictly applicable to us all; and I have accordingly selected, as the foundation of the few remarks I have to offer, one containing sentiments not only appropriate to the present exigency, but also peculiarly fitted for the adoption of a retiring minister in his last address to his congregation: "And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them that are sanctified." Here the apostle, having appealed to these elders concerning his life and doctrine, and warned them that he had now finished his ministry among them, having also charged them to feed the church of God, and to be watchful and faithful towards the flock, and moreover forewarned them of the dangers that threatened them and the errors that would creep in even among themselves, at last recommends them to a divine conduct and influence, by way of benediction: "With this solemn charge and cau-

tion, brethren, I now commend you to God, to his keeping and guidance: cleave to him, and to his word. Though I depart, I leave you in good hands; in the hands of one able to preserve and protect you, and whose word is at once your safest guide and your highest consolation."

It will be useful to examine more minutely the meaning of St. Paul in this interesting passage, which will be found to comprise many points worthy of our attentive consideration. In order to this, let us notice,

I. The apostle's commendation.

II. The object he proposed with reference to his friends.

I. The term "commend" is not unfrequently employed when we speak of any person in the way of praise or approbation; but this clearly is not the meaning of the word in this place. The apostle employs it to signify committing or entrusting, as when we commit any thing or person to another's care; and perhaps in the sense of recommending or advising, as when we recommend or advise a person to pursue a certain line of conduct. In both these senses may the term be understood in this passage; for, when the apostle commends his audience to God, it is implied that he entrusts them to his keeping, and recommends them to fly for protection to him: so also, in commending them "to the word of his grace," it is implied that he intends them to consult and follow that word as their guide, to believe its promises, and to draw their consolations from it. Having premised this, let us consider briefly to whom and to what he commends them, viz.,

1. "To God." The apostle commits his friends to the Almighty Governor of the world, the special Protector of the church militant on earth, who, he knew, was ever ready to take charge of them, and to sustain and support them in all dangers and adversities. He was obliged to leave them; but the unslumbering eye of Providence was still over them, and the arm of Omnipotence still present with them; and to the care and keeping of this divine, all-seeing Providence, he, in the fullest confidence of faith, entrusts them. And, in thus committing them to God, he recommends them, for their part, to "cleave to him," to go to him in their straits and difficulties, to keep their eye ever towards him, and to put their whole trust and confidence in him. "I commend you to God." "I not only commit you to his keeping, and call on him to take charge of you, but I counsel you to put yourselves under his protection, to make him your refuge in adversity, to expect strength and support from him, and ever firmly to depend on his faithfulness and

power." My brethren, it is the privilege and happiness of genuine Christians to feel that from whomsoever, in this world, God, in his good providence, may separate them, he never places them beyond the reach of his own care. They do not cease to be under his protecting eye when friends are absent, nor are they deserted by him when distressed by the presence of enemies and dangers; nay, not unfrequently it happens that man's extremity proves God's opportunity, and the very season when he more especially descends to bless and save his people: "God is a very present help in time of need, and is nigh unto them that call upon his name."

2. "To the word of God's grace." The expression, in this part of the text, considered in connexion with what follows, is a little singular, and has given occasion to some slight difference of opinion among divines with regard to the apostle's meaning. By the "word" some have understood the Lord Jesus Christ, who is emphatically styled the "Word" which "was made flesh;" and who is the Word of life, because life is treasured up for us in him. Supposing this to be a legitimate interpretation, the apostle here commends the Ephesian elders more particularly to the Saviour, whose servants they were, and in whose holy cause they were engaged. Others, however, understand from this expression the gospel of Christ; that word of God's grace which brings the knowledge of redemption, and contains tidings of Christ as the Saviour. Nor, perhaps, in effect, does this sense of the passage differ materially from the former; for it is Christ in the word that is nigh unto us for our support and encouragement; and of the words of Christ he himself hath said, "They are spirit, and they are life." According to this view, then, the apostle commends his friends to the gospel of grace, the word of salvation, which he had preached among them; with which, therefore, they were well acquainted, and with which they were to "feed the church of God." To this they were constantly to look, in its precepts, its doctrines, its promises, and its warnings. This was to be the foundation of their hopes, the fountain of their joys, and the rule and guide of their conduct. As if he had said to them, "You have great and arduous duties to perform, you have a responsible office to fill, and you may meet with difficulties and opposition; nay, dangers and trials, I know, await you; for 'grievous wolves shall enter in among you, not sparing the flock.' You will therefore need, in addition to the divine protection, directions for your guidance, consolation in your troubles, strength and encouragement in your duties."

These you will find in the word of God's grace, the blessed gospel of Christ; which will inspire you with hope and confidence, and hold out to you the most cheering prospects beyond the grave. Put your trust, not only in the power and providence of God, but also in the promises and assurances of his word." We have to notice,

II. The object here proposed by the apostle with reference to his friends. This we gather from the words, "Which is able to build you up, and to give you an inheritance among all them which are sanctified."

Here, again, it is proper to observe that learned commentators are not agreed as to whether the apostle refers, in this part of the text, to the word "God" in the former part, or to the "word of his grace," which stands in immediate connexion with it. Happily, the difference is not very material in a practical point of view. Assuming the antecedent to be "God," the truth of the sentiment, that he is able to build up his people, and give them an inheritance among the sanctified, is plain and obvious. The same observation will apply, if the "Word," as understood of Christ, be taken for the antecedent. Nor, if we understand it to be the "word of God's grace," or "the gospel," is there any obscurity in the passage, or any truth involved at all inconsistent with the former supposition. For, when it is said of the word of the gospel, that it is able to do for us what the apostle here describes, it is spoken of only as the instrument in the hands of God, whose word it is, and who is himself the secret and almighty Worker under it. It should ever be borne in mind, that a divine efficacy is not ascribed to the gospel separate and apart from divine influence. It is only under the blessing of God, and when attended with the holy energies of the Spirit, who indited, and who alone can enlighten the mind to receive it, that it becomes quick and powerful, and effectual to the conversion and salvation of sinners. Supposing the apostle to refer to this "word of God's grace" in that portion of the text now under discussion, he, doubtless, speaks of it as employed and directed by the Spirit, and as rendered omnipotent, for the purposes specified, by the grace which accompanies it. It is the word of God's grace, the instrument of God's power, that by which the Spirit works, and by which he diffuses his sacred influence over the hearts and consciences of men. Adopting this view, which seems the most natural one, let us see what the apostle states this wonder-working word of God to be able to effect with reference to those whom he recommends to cleave to it\*.

\* It may not be improper to mention that, in the

1. It is "able to build you up." It is plain, then, that one part of his object, in commending his Ephesian fellow-labourers to the word of the gospel of grace, was their edification. If they looked to this word, and drew their instructions and supports from its holy revelations, it would "build them up." The church of Christ is figuratively styled "God's building;" and each true member is himself a "temple of God," the "temple of the Holy Ghost." But we require to be "built up," and established in the faith. This is not accomplished at once, or without the diligent use of means. The work is an important one, but gradual and steady as it is important, needing constant and persevering attention, and indeed only to be accomplished by the employment of means consecrated and fitted for that end, *i. e.*, by the word of God's grace, or the gospel of salvation. By this we are to be built up in knowledge, in doctrine, in faith, in love, in obedience, humility, and every Christian grace. Grounded and settled in the faith, we must go on increasing in wisdom and virtue. "The most advanced Christians, while they are in the present world, are capable of growing; and they will find the word of grace to have still more and more in it to contribute to their growth. It is able to build them up" (Henry).

2. It is "able to give you an inheritance among all them which are sanctified." From this it is plain that the apostle aimed also at the future glorification of his friends in a brighter world, inasmuch as they would be glorified with the Redeemer in the heavenly state, when put in possession of this promised inheritance, which is itself described by another apostle as "a glorious inheritance, incorruptible, undefiled, unfading, and imperishable" (1 Pet. i. 4).

But how does it appear that the word of the gospel of Christ is able to confer upon the saints this glorious and immortal possession? The knowledge of this possession is imparted

Greek of this passage, the form of expression employed to signify "which is able," may be understood to refer either to "God," or to the "word of his grace." Dr. Doddridge remarks that *τὸ δύναμεν* must refer to *Θεῷ*, since God was evidently the last person mentioned before; and it is certain that, whatever the word does, God does by it. Dr. S. T. Bloomfield takes a similar view of the passage. Yet the former writer admits that the gospel, or word, may properly be said to edify or build up believers, just as it is said to make men "wise unto salvation;" and if this is the sense in this place—which certainly appears the most natural from the construction, then it will follow that the "word," with *τὸ δύναμεν*, equally belongs to the last assertion of the text. The reader will see that I have glanced at the other interpretations, though I have preferred the last; and I will here add that, in adopting this, I am supported by Henry and other old and sensible divines.

to the church of God solely by the word or gospel of grace, which, we are told, has "brought life and immortality to light;" and the same holy word not only holds out the prospect, but conveys to us the promise and assurance of it—the promise and assurance of God, faithful and true, who cannot lie and will not change. Hence we remark that, as without the knowledge and promise we could have had no hope of such a glorious inheritance, so the latter may properly be said to be given by that word of grace which communicates this blessed intelligence, as by a deed of title or testament an estate is given to the rightful owner. Moreover, by that word of grace, as the ordinary channel, the Spirit of divine illumination is communicated, to be the seal of the promise in the heart, and the earnest of that eternal life which is promised. But, with reference to this glorious possession, one or two points may be briefly noticed.

(1). The kingdom of glory, in the heavenly world, is to be regarded by the faithful as their promised inheritance, to which they are the rightful heirs: it is an inheritance like that of the Israelites in Canaan, which was by promise, though by lot, and was sure to all the seed. Hence, they who are truly heirs of God through Christ, numbered with the truly sanctified, and members of the family of the spiritual Israel, cannot be disappointed.

(2). This inheritance is entailed upon none but those who belong to the number of the saints. The hope of the hypocrite, with regard to future glory, will assuredly perish. This is, indeed, a truth so obvious to reason, and so pointedly enforced by the scriptures, that argument on the subject would but seem to weaken its obligation and lessen its importance. In those who would inherit the kingdom there must be a meetness for the place, and for the holy society to be found there. Heaven would be no heaven to the unholy and unsanctified; and the society of "an innumerable company of angels," and of that assembly and church composed of the first-born, and "the spirits of just men made perfect," would to such be undesirable. But to the "sanctified," to those on whom God, by his Spirit, has renewed his image, and who, through grace, have acquired a meetness for this inheritance, it is not only desirable but sure, sure as almighty power and eternal truth can make it.

Such is the spirit and meaning, such also the end and object, of the venerable apostle Paul, in his parting commendation of the Ephesian elders "to God and to the word of his grace." He commits them to a safe Protector, an all-wise, all-seeing Providence: he recommends them to fly always to the

mercies of God in their trials and perplexities, and to seek guidance, knowledge, hope, and comfort from "the word of his grace;" and this with a view, first, to their edification or growth in Christian faith and virtue in this world; and, secondly, to their eternal happiness and glorification in the world to come; both which great blessings, he tells them, the word of God's grace is able to impart.

And so now do I, brethren, your unworthy but affectionate and devoted servant and minister, after a sojourn among you of a few short years, and in the prospect of my speedy removal from you to another part of my Lord's vineyard, where yet I may sometimes hear of your affairs—so do I, I say, in these circumstances, commend you, my congregation, in the sense of the apostle, and with the same view to your present advantage and future glory, "to God and to the word of this grace;" that God who is the Father and Protector of his people, whose providence is over all, and without whose knowledge and permission a sparrow cannot fall to the ground, nor one hair of your head perish; and that word of grace, to the power of which so much is ascribed in the text, "which is able to build you up, and to give you an inheritance among all them which are sanctified." Humbly, sincerely, and earnestly do I so commend you. In the hands of our gracious God, and under the guidance of the word or gospel of his grace, would I now leave you. Nor can I, on this occasion, do better than this. Who is so great a God as our God? To what other friend or protector in your adversity, to what other refuge in your distress, can I counsel you to fly? And what other word, beside the gospel of Christ, can teach you such wonderful truths, or impart to you such excellent consolation, or inspire you with such cheering hope, or hold out to you, beyond the grave, such bright and glorious and animating prospects? In fine, what but the blessed word of grace is able to build you up in your most holy faith, and at the end reward your faith with an inheritance at once glorious and imperishable in the kingdom of heaven?

Let me counsel you, then, once more, beloved, perhaps for the last time, to take this holy word for "a light unto your path, and a lamp unto your feet;" to receive its truths, believe its doctrines and promises, and obey all its precepts. It is the word of salvation, the gospel of peace, "good tidings of great joy," to the penitent and humble. Nor are you strangers to what it reveals: you have heard it proclaimed from this pulpit for months and years together, in all its essential and distinguishing features. O forget not then

that it calls upon "all men every where to repent;" that, while it proclaims a Saviour to a lost world, and announces forgiveness of sins through his blood, it yet declares repentance to be indispensable; that the Saviour, though unwilling that any should perish, will yet be no Saviour to the finally guilty; and that, to men remaining impenitent and unbelieving, the forgiveness of sin and reconciliation with God are impossible.

Forget not that you have had these solemn verities repeatedly pressed upon your attention, accompanied with every warning and admonition, as well as numberless promises and exhortations; for I call even yourselves to witness that I have not shunned to declare unto you all the counsel of God. Yea, with Moses, I may call heaven and earth to record this day against you, "that I, as well as others, have" (not once, nor twice, but frequently and with line upon line) "set before you the way of life and the way of death;" and that, if you die and perish in your sins, after having rejected life, your blood, the blood of your souls, will be on your own head. God forbid that your long-continued privileges should end in so tremendous a result, so awful a catastrophe, as the final and eternal perdition of your souls, which yet must follow upon the guilt of mercy despised and light abused, unrepented of, and unremoved. The fate of those devoted cities, which, once exalted almost to heaven by the personal ministry and miracles of Messiah, were afterwards doomed for their impenitence to be thrust down to hell, will doubtless prove the fate of all other cities and communities, be their name and profession what they may, which profit not by a preached gospel, and still harden their hearts against its calls and invitations. For, if "he that despised Moses' law died without mercy, of how much sorer punishment shall they be thought worthy who have trodden under foot the Son of God, and counted the blood of the covenant an unholy thing, and done despite unto the Spirit of grace?" (Heb. x. 29).

But I would hope better things of you, brethren. I would fain hope and believe that you have "not received the grace of God in vain;" that you are not all unprofitable hearers of the word, but happy recipients (some of you at least) of the life and light of the blessed gospel. Yes, I may, I trust, assume, with reference to some among you, that the word preached hath been as good seed sown in good and profitable soil, whose fruit will be found unto praise and honour and glory at the appearing of Jesus Christ. Let me exhort you, then, to continue stedfast in the faith in which you have been instructed; and,

having "tasted of the heavenly gift," and felt something of "the powers of the world to come," and been made "partakers of the Holy Ghost," to go on unto perfection, and to persevere unto the end, "adding to your faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance godliness, and to godliness brotherly kindness, and to brotherly kindness charity," till you come to "the measure of the stature of the fulness of Christ," and are "meet to be partakers of the inheritance of the saints in light." Under the delightful persuasion that you are already "heirs of God and joint-heirs with Christ" of the glorious possession which the word of grace is able to give to the sanctified, I will only add, as a last exhortation before I draw to a close, those appropriate sentiments of St. Paul to the Philippians, and say to you, collectively and individually, "Let your conversation be as becometh the gospel of Christ; that, whether I come and see you, or else be absent, I may hear of your affairs; that ye stand fast in one spirit, with one mind striving together for the faith of the gospel."

I would make two or three short inferential remarks. We may learn from it—

1. How immeasurably superior is the gospel of Jesus Christ to all other systems of religion.

Suppose the apostle, when taking leave of the Ephesian elders, had met them for the last time merely as a teacher of pagan superstitions, or as a moral philosopher unacquainted with the discoveries of divine revelation, what probably would have been the nature of his address to his friends in the prospect of separation? Could he have commended them with the same confidence to the divine Protector of the universe? Could he have cheered them with the view of a future glorious inheritance? Could he have told them of any system of religion possessing such wonderful efficacy and power as he ascribes to "the word of God's grace?" Alas! no. Himself ignorant and hopeless as to the world to come, despairing and dispirited at the thought of meeting them no more, he could only have said to them, "I shall be interested about you as long as I live, and I hope you will be virtuous and happy when I am gone; but what will become of us all when this life is ended, whether we shall die entirely, or part of us will prove immortal and survive, I cannot tell." He could not have spoken of the word of grace, or of their being built up by it. He could not have taught them to look beyond the present life, to gather consolation from glories invisible, to be realized after death; for all beyond tha



would have been to him and them alike darkness and mystery, darkness which no light from reason could dispel, and mystery too great for mere human philosophy to solve. How different the case with the apostle and his friends, considered as believers in the gospel of Christ, and members of the Christian church! True, they meet under painful circumstances, and have sorrow because of their approaching separation; but a divine faith supports them in the trial: their sorrow is lightened by a cheering hope: they are taught by unerring truth to look forward to other and better times, to a brighter and better world; and they know that all will be well with them at last, that they shall hereafter meet in heaven to part no more. And does not this shew, my brethren, the infinite superiority of the gospel of the Son of God to all other systems of religion? It is the peculiar glory of Christianity, that it hath "brought life and immortality to light," and "opened the kingdom of heaven to all believers."

2. How important is an intimate acquaintance with the gospel to every member of the church of Christ.

Too many evidently concern themselves but little about the great truths and doctrines of revelation, as if on this point no responsibility attached to them as laymen, and as if the constant study of the divine oracles were deemed requisite only for the clergy. Of a general acquaintance with the gospel, and with the way of salvation pointed out therein, few perhaps would like to own themselves entirely destitute; but a more particular knowledge of its mysteries and its truths they willingly leave to those whose peculiar province it is to instruct others. Now, without presuming to determine how little knowledge may serve to make a man "wise unto salvation," which must depend on his opportunities, and on the grace and faith that accompany it, and admitting (what indeed cannot be questioned) that the highest attainments in knowledge will avail nothing, without corresponding grace and faith making them effectual unto repentance and obedience, I have still no difficulty in pronouncing this a most grievous error, and one productive of fearful consequences. To this may doubtless be ascribed the ignorance and blindness in spiritual things so lamentably prevalent in many families professedly Christian, and the little comfort they derive from the scriptures in seasons of spiritual conflict and temporal adversity.

The ministers of Christ require indeed to be as scribes well instructed in the things of God, though not less for their own than for their people's sake. But have not others also

need to be informed of the whole of God's will, of every branch of Christian duty, of every doctrine and precept of God's word? Can they serve him truly without knowing what he requires of them? And do they not equally need counsel in their perplexities, consolation in trouble, support in trials, guidance in difficulties, and strength in the hour of temptation? Have they not occasion, in their own dwellings, by night and by day, to be cheered by the promises, or warned by the threatenings which the gospel supplies? Do they not need to be built up and established in the faith? Or can they obtain the incorruptible inheritance, without being "sanctified" by the word and Spirit? Verily, brethren, whatever value other kinds of knowledge may possess, and however well some men may get on without attainments in human science or philosophy, it can be said alone of that gospel which informs us of God and Christ and of the tremendous realities of a "world to come," that it is indispensable to the eternal felicity of every child of man: "This is life eternal, to know thee, the only true God, and Jesus Christ whom thou hast sent." They, who content themselves with generalities, and leave the private study of the word of God to others, should be taught to reflect on the comfort and advantages which they thus thoughtlessly cast from them. O, with what propriety are we so expressly commanded to search the scriptures which testify of Christ!

3. How substantial and enduring is the friendship subsisting among those whose union and intercourse are based on genuine religion.

We hear and read of many very remarkable instances of friendship among worldly men, friendship continuing for years together, without the slightest interruption, nay, sometimes even from childhood to the very close of their earthly existence; but death at last not only interrupts their intercourse, but puts a stop to and extinguishes the very principle of their union for ever. Such is and must be the issue of all merely human friendships, unconnected with and unsupported by religion.

But it is far otherwise with the friendship of true Christian men. Theirs is the love, the brotherly affection, subsisting between members of the same family, children of the same Father. The pleasures of this holy friendship are pure and sublime: it is attended with solid hopes and blissful prospects: its nature is everlasting, and its principle inextinguishable. The happy participators are in friendship also with Christ and with God, whose word enjoins them to love one another, and in whom they are all united together in one.

Hence, they, who have known and loved each other as brethren on earth, will know and love each other for ever in heaven. Death itself will not dissolve this friendship. As a night of sleep, intervening between one day and another, puts only a temporary stop to the busy activities of life, which revive at the dawn of light, so the sleep of death, intervening between time and eternity, only suspends our intercourse for a season, till we meet in celestial regions, where our friendship will be found unimpaired, and only the more perfect for having been transplanted there. St. Paul, when pointing his Ephesian friends to the future inheritance of the sanctified, had, no doubt, this in contemplation. If they succeeded in obtaining that possession, if they were found in the number of the sanctified, he knew that in that blessed assembly he should meet them again, when their fellowship would be renewed, and their friendship be no more disturbed. Happy prospect! and happy followers of Christ! They would meet in heaven, and live for ever in holy love and sweetest harmony: they would be for ever with Christ and with God, ceaselessly uniting together in singing the song of Moses and the Lamb.

Brethren, farewell! That you and I, when we have finished our course, and done with all mortal things, may meet together again in that holy place, mingling our voices with those of that happy throng, may God in mercy grant, for the sake of his Son, Jesus Christ our Lord: to whom, with the Father and the Holy Spirit, be ascribed all honour and glory, world without end.

### Poetry.

#### THE PARISH CHURCH.

(For the Church of England Magazine.)

THE parish church! how many times  
The heart recalls her hallow'd chimes!  
Cherish'd monuments of our land!  
High may our Christian banners stand,  
And hallelujahs raise.

Her bosom is a friendly home,  
Where every sorrowing child may come,  
And there each sigh and grief disclose  
To him, who is from human woes  
A covert in the storm.

The parish church! a holy ark  
To shelter us in wanderings dark!  
There's not a soul oppress'd with care  
But may, within this house of prayer,  
Bid every sorrow rest.

Without money, here draw nigh:  
A Father's love can all supply.  
She is a blest and safe abode,  
The keeper of God's holy word,  
And witness of his truth.

Will God, indeed, each suppliant hear,  
And bend to them a gracious ear?  
Will he vouchsafe with man to dwell,  
And hearken to the village bell,  
That calls us to his praise?

Behold, the heavens cannot contain  
The omnipresent form of him!  
How much less this house, which we  
Have raised in deep humility,  
Record his holy name!

When time sweeps o'er the hallowed place  
That's honour'd by Almighty grace,  
Blest be they whose fostering care  
Upholds the word of God in prayer,  
As primate in our land.

The Christian church! the Christian's home  
Charter'd by God's blessed Son!  
The standard of the holy cross  
Unfurl'd upon our native place  
In everlasting love!  
H. C. BRAMLEY.

### SCRIPTURAL LYRICS.

#### No. III.

BY MISS M. A. STODART.

(For the Church of England Magazine.)

"The heart knoweth its own bitterness; and a stranger intermeddleth not with its joy."

LIFT not the veil of grief: when from the eye  
Trickles the silent tear, ask not the cause:  
When from the o'ercharg'd bosom bursts the sigh,  
Lift not the veil the heart, retiring, draws.

Thoughts of friends sleeping in the silent tomb,  
Of others far beyond the rolling sea,  
May float across the mind in hour of gloom;  
And can those lonely stores be known to thee?

Say, can'st thou loose Orion's fiery wing,  
Or bind the influence which the Pleiads dart?  
Speak to the heavens, and waters o'er thee bring,  
But boast no key to unlock the human heart.

'Tis not alone life's great events\* which cast  
Their shine and shadow o'er our chequer'd hours:  
Over our being minor things have passed,  
And in our bosom dwelt with mystic powers.

The stream of life thou easily may'st mark,  
And trace it from its origin till now;  
But, where's the under-current still and dark?  
Vain man! can that be tracked by such as thou?

Can thought and sentiment from their deep caves,  
The accumulated stores of each past year,  
Rise, like the buried saints from Salem's graves,  
And to thy startled, shrinking eye appear?

A word, a glance unknown to thee, may move  
That under-current into joy or grief.  
Cease, then, O, cease those hidden depths to probe,  
And leave the heart to seek its own relief.

\* "Those inward sorrows are the nearest and sharpest which the world sees least, and yet the soul feels most."—LAWSON.

Yet, think not, fenced with misanthropic pride,  
The sympathy which friendship gives, it spurns ;  
While, in its loneliness, it turns aside,  
And over untold, voiceless sorrow mourns.

Ceasing from man, it looks unto the Lord,  
To him to whom all secret things are known,  
Receives the balm shed o'er it in his word,  
And trusts its sin and grief with God alone.

### Miscellaneous.

**SNAKES OF NEW SOUTH WALES.**—On traversing the dense bushes of New South Wales, the sportsman, as he climbs over the prostrate timber, and crawls under the entangled creepers and briars, must take care that he does not put his hand on some venomous snake. These disagreeable reptiles are particularly abundant in the north-eastern part of the territory of the colony, where the country is so bushy and swampy. Nearly all the snakes of New South Wales are poisonous ; for of ten species that have been examined by naturalists, seven were ascertained to be highly venomous. The most common varieties are as follow :—The diamond-snake is beautifully variegated by black and yellow lozenge-shaped marks, from whence it derives its name. It has a small neck compared with the size of its head, and is rather slender in proportion to its length, which is about eight or ten feet, although it frequently attains the length of fourteen, and sometimes even sixteen, feet. I have heard of instances of a greater size than this, but it was on the rather questionable authority of stockmen and sawyers : I have never seen a diamond snake myself longer than fourteen feet. It feeds on kangaroo-rats, bandicoots, young pademellas, and quails, and is said to be poisonous, which I am inclined to think is not the case. The carpet snake is so similar to the diamond snake, that the only distinction between them seems to be that one has a white belly and the other a yellow one. Whilst Mr. Montgomery Martin was in New South Wales, a native brought to him, at Paramatta, a snake, belonging to one of these varieties, which was fourteen feet in length. Mr. Martin tried various poisons on it without effect ; but large doses of calomel speedily destroyed life. The brown snake is a very venomous species. The yellow snake attains a large size, and its bite is mortal. The whip-snake is the only arboreal or tree-snake that I am acquainted with in the colony. It is a handsome agile reptile, extremely long in comparison to its size, and derives its name from its resemblance to a large whip. It is of a greenish colour, with yellow underneath. The ring snake is a small species, marked by alternate black and white rings. The death-adder, a hideous reptile, is of a dusky hue, seldom more than two feet and a half long, but immensely thick in proportion to its length. At the extremity of its tail is a small pointed, hardened process, with which the sawyers and labourers fancy that it can inflict a sting like a scorpion. The death-adder, perhaps, possesses the most intense

venom of any Australian serpent ; for many persons have, at various periods, died in consequence of its bite, which is most rapidly fatal. Dogs expire in a very few minutes after they are bitten. Another smaller kind of snake, of a brown colour, would, however, appear to be nearly as bad as the death-adder ; for, since I have been in the colony, a man, at the Williams' river, was bitten by a snake of this description, and died in a quarter of an hour. This snake was under a plank which the man was removing ; and so slight was the bite inflicted by its fangs, that the man did not know at first that he was bitten, and remarked to his comrade that he had a narrow escape. The death-adder is extremely sluggish in its habits, and rarely moves out of the way of persons approaching it. I am, therefore, inclined to think that the original popular name assigned to this reptile must have been deaf adder instead of the death-adder. Lieut. Breton mentions that a man who was bitten by a death-adder died in a short period, with blood gushing from his eyes, nose, mouth, and ears ; and the body became instantaneously a mass of putrefaction, so that it was with difficulty removed into a grave. The black snake is of extremely active habits, bold, strong, and very vindictive if assailed. The general length of this snake, near Sydney, is about four or five feet ; but more to the northward it attains the length of eight feet. Its colour, as its name implies, is of a leaden black, with scarlet bands on its belly. This is one of the most common snakes, especially in the northern part of the colony, and is very venomous ; although Dr. Shaw, who first described it in his work on zoology, did not consider it a venomous species. I have, however, known too many instances to the contrary to have any doubt as to its being venomous ; and I see that M. Lesson, the distinguished French naturalist, who accompanied the "Coquille" in her voyage in the South Seas, has especially noticed the extreme venom of this kind of snake under the name of *naja porphyrica*. The poison of the generality of Australian snakes appears to act differently from that of the rattle-snake of America, or the viper of Europe ; for, whereas the poison of the latter species creates immediately a marked effect on the punctured wound, causing violent swelling, intense pain, and a yellow or livid hue over the surface, the bite of Australian snakes does not cause much pain or inflammation in the wound itself, but seems principally to affect the whole nervous system, rapidly causing the patient to fall into a comatose state. In this respect the poison resembles that of the asp of Egypt.—*Hodgkinson's Australia*.

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# THE Church of England Magazine.

UNDER THE  
SUPERINTENDENCE  
OF  
CLERGYMEN



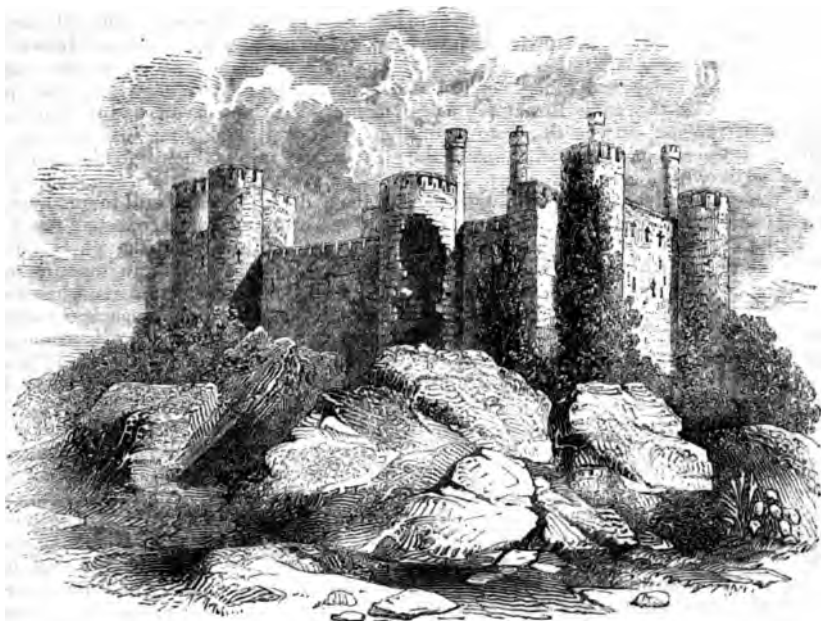
OF THE UNITED  
CHURCH OF ENGLAND  
AND  
IRELAND.

“HER FOUNDATIONS ARE UPON THE HOLY HILLS.”

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No. 534.—JULY 19, 1845.

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[Conway Castle.]

## ABERCONWAY.

It was in the times when journeys were slowly and weariedly made by stage-coaches that I first visited Wales. Two or three days had been occupied upon a road which is now traversed in a few hours. It is true that railways have hardly as yet invaded (and would that they could be prevented from invading!) the principality; nevertheless they already afford (and so far I admit their merits) great facilities in exploring its romantic valleys and rugged mountains, inasmuch as they have brought all England to its very borders, so that he who rises in the morning in the most distant county may now by nightfall tread the base

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of the majestic Snowdon. There were no such rapid means of conveyance at the period I have referred to; and some days, as I have already intimated, had elapsed from my leaving the eastern shores of the island, before I arrived at the ancient city of Chester. In company with a friend, I examined that singular town, and, in the afternoon, took my place in a coach which was to carry me to Aberconway.

The summer's sun had set long ere I reached the termination of my journey; and, as I was able to see nothing out of the coach-window, I had sunk into a slumber, from which I was aroused about midnight with the information that I was at Conway ferry, and must prepare to cross the river.

Before me was a wide expanse of water, nearly a mile broad; beyond which I saw the twinkling of a solitary light, marking the situation, beneath a dark hill, of which I could faintly trace the outline, of the town. I jumped into the ferry-boat—I was the only passenger—and was soon launched upon the stream. In those far-distant days I was youthful and imaginative; and my fancy was highly excited by the novelty of the circumstances I was in. The mountains were at hand which I had so often longed to penetrate: the accents of an unknown tongue were in my ears: the dark hour deepened the impression of strangeness; and, besides, there was something of what has been called “the dignity of danger.” For the boat, by some carelessness, drove against a jutting rock, near an island, two-thirds across the river, and narrowly escaped being wrecked. *Now*, I am told, there is no such peril: a bridge, it seems, connects the shores; and travellers enter Conway dryshod. It was not so in my time; and the man who had proposed to bridge that mighty stream would then have been deemed beside himself. We escaped the danger; and I could soon see the massy walls of the castle frowning from their rock. I landed at its base, and entered through a gateway, flanked by two venerable towers, the principal street of the town which was to be for some months my habitation.

Very pleasant was the period of my sojourn at Conway. I delighted to wander through the desolate courts of the majestic castle, or to mount some neighbouring eminence, and contemplate the picturesque walls which enclose the town, or to sail upon the noble river, when the tide had swelled it to its widest measure. I loved to retrace in history the events which had here occurred, and to imagine the stern authority which our first Edward exercised over the tribes he had subdued.

But let me endeavour to give some description of this place. Little of its earlier fortunes is recorded till about the time of Llewellyn ap Iorwerth, prince of Wales, who founded a Cistercian monastery here. This was plundered and burnt about the year 1245. In 1277 and 1282, Edward I. advanced hither, and, having finally reduced the Welsh, erected, in 1283, the castle, on the site of the ancient monastery, the inmates of which he removed to *Maenan*, not far from *Llanrwst*. This monarch also fortified the town with thick walls and many towers; and, on the completion of these works, he, in the following year, 1284, granted it a charter of incorporation, and appointed a constable of the castle, who was also to be mayor of the borough. A few years afterwards, Edward again visited Conway, and kept his Christmas here.

In process of time, the fortifications, which had fallen somewhat into decay, were repaired by Henry VII. At the commencement of the civil war, this fortress was garrisoned for king Charles I; and Williams, archbishop of York, a native of the place, was made governor, and commander-in-chief throughout North Wales. But, in 1645, he was superseded by prince Rupert, and, in high displeasure, listened to overtures from the opposite party. Joined by general Mytton, he reduced the town in August, and the castle the following November; the prelate himself taking an active part in the operations of war, and receiving a wound in action. Mytton restored to individual

owners the property they had placed for security in the castle, but cruelly ordered the Irish he found among the garrison to be thrown into the river Conway. This stronghold did not share the fate of other fortresses; and, on the Restoration, it was delivered up to the royal government, the only unmutated castle. By Charles II. it was granted to Edward, earl of Conway; who, in spite of the remonstrances of the neighbouring gentry, dismantled it in 1665, and conveyed the timber and lead to Ireland. Afterwards, the inhabitants imprudently removing slate from the rock beneath one of the towers, the lower portion gave way: the upper part, however, remains entire, and stands out at a vast height apparently without support, a wonderful proof of the strength of masonry with which it was constructed.

Conway castle is, therefore, now a ruin, but one of the noblest ruins in the island. It is in the form of an irregular parallelogram, divided into two wards, of which the smaller is square. The walls are 16 feet in thickness, and are flanked by eight huge circular embattled towers; from the summits of four of which rise slender circular turrets. The keep is massive: the state apartments are in the decorated English style; of which an oriel window, in one of the towers, is an excellent specimen. The great hall is 130 feet long, 32 wide, and 20 in height: the roof was supported by arches, of which some portion remains. This apartment had six windows in the external wall, and three looking into the court. The whole ruin is thickly overgrown with ivy.

The town is of a triangular shape, its ancient walls and towers being still in good preservation; and scarcely any houses, except a row by the river side, are built without the gates. It presents, therefore, to the traveller an imposing aspect from a little distance; but its streets, when entered, are mean. The church is a spacious building, dedicated to St. Mary. Among its monuments is one to the memory of Nicholas Hookes, who, according to the epitaph, was the forty-first child of his father, William Hookes.

I have already said that during my residence at Conway there was no bridge over the wide river. About twenty years ago, however, an island, as I remember it, was united to the eastern shore by an embankment, 671 yards in length; and from this island to the rock on which the castle stands there is a suspension-bridge 327 feet long. The towers, I am informed, are made to resemble the architecture of the fortress; and some of those with whom I have conversed have pronounced the bridge altogether an acquisition, in point of picturesque beauty, to the scene. A great convenience it doubtless is; but I love to think of Conway in its undisturbed antiquity, its castle in solitary grandeur, its river rolling, unconstrained, its waters to the neighbouring sea. A bridge *must* mar the prospect. But this is not the worst: a rail-road is threatened; nay, I believe it is actually in progress from Chester to Holyhead by Conway. And engineers are ruthless beings. None of the whole tribe would hesitate, I fear, a moment to demolish the very castle, if he thought that the transit of his trains would be quickened two minutes.

Years have fled since I beheld Conway; and perhaps my eyes may view it no more. I have

since visited fair scenes in other lands, vast cities, stern castles, and desolate hills; yet none rises with more vivid distinctness to my mind's eye than this. And there is a repose upon it which enhances its beauty. There are the memorials, the remnants of war, but the presence of peace. The ivy, with its cool and quiet greenness, mantles the walls, whence hot destruction and death were once dealt; and the deeds of blood which were done there have long passed like a flitting dream. May the time—I hope it will not seem inappropriate if I add—may the time speedily arrive when no nation shall learn war any more, when the weapons of fierce contest shall every where be changed into the implements of useful labour, when all flesh shall repose under the righteous dominion of him who is emphatically the “Prince of peace.” U.

#### MAN'S LOST STATE AND RECOVERY.

BY THE REV. THEOPHILUS CAMPBELL, B.A.,

*Incumbent of Trinity Church, Belfast, late Incumbent of Tunstall, Staffordshire.*

“All we, like sheep, have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all.”—ISA. liii. 6.

EVERY truth of God's word has its respective adversaries. Some persons oppose one, some another; according to disposition or circumstances or education. No doctrine, however, has met with more general or more determined opposition than that known by the name of “original sin,” or “the total depravity of man.” The opposition to this doctrine arises from within. Every man is naturally disposed to enlist himself against it: every conclusion of the human reason condemns it: every feeling of the heart is opposed to it; and, mere man left without a divine revelation on the subject, the doctrine would have none to maintain it; and of this we may be assured by the fact that even now, when every book in the bible teems with it, expressed or implied, multitudes are found who deny the doctrine, who look the statements of scripture in the face, and declare they will not believe them, and exercise all the powers of their mind to search out arguments against it. Nor is this to be wondered at; for the corruption of our nature consists in the alienation of the mind from God, in the rejecting his authority, refusing obedience to his commands, and finding our pleasure in those things that are contrary to him.

Again, man is very proud: “the pride of life”—“a tree to be desired to make one wise”—entered largely into the motives which induced his fall; and this pride, increased by years, still continues its baneful influence over him. To be told that he is a being totally depraved, incapable of either the will or the power to do good in the sight of his Creator, that “every imagination of the thought of his heart is only evil continually,” is too much for his proud spirit to bear: his mind revolts against the thought; and, while he may, perhaps, acknowledge that he is partially depraved, he resolutely spurns the idea of total depravity. Some portion remains of that spirit which animated him when he came forth in his Maker's image, and received from him the dominion of his newly-created earth. Man walked that earth, under God, “lord of all;” in whom the lower animals

were to behold their Creator's representative, and whom they were to obey; and that spirit of independence, which still actuates him, is but the faint trace of the mind with which once he held his undisputed sway.

The advocates of the truth are, perhaps, sometimes chargeable with throwing obstacles in the way of its reception, by the manner in which they declare it. They too frequently make no allowance for those noble, generous, amiable, and excellent qualities which sometimes adorn our world, and stand out in beautiful contrast to the vices which abound among us. It must be acknowledged that there is much that is amiable and generous in the hearts of some; which when they feel, they know not how to reconcile with the statement that their hearts are totally corrupt; and they at once unhesitatingly deny it. And yet both are perfectly true and reconcilable. Take an illustration: We behold some noble building, the fit residence of kings; we admire the lofty columns, the elaborately-cut capitals. We look again: a mighty change has taken place: a pile of ruins occupies the site where once stood the stately edifice: the capitals are fallen, the columns are prostrate and broken, yet still retaining traces of their beauty. We behold the ruins—beautiful, though ruins—and exclaim, “What a noble building once was here!” So is it with man: he came from his Creator's hands a noble being, his Maker's image stamped upon him; beautiful in holiness, upright in character, every feeling of his soul a virtue, every thought of his mind pure, every talent and power he possessed instinctively employed for God; in a word, he was a noble temple, the fitting residence of a holy God. But he fell: his affections, that before mounted to heaven, now found some other channel to flow in: his mind became alienated from God, and all the powers thereof employed in the service of another. The amiability of his heart, the kindness, the generosity which still remain, like the fallen columns of a temple, beautiful in their fall, serve but to proclaim the magnificence of the building. Man is a heap of ruins, of splendid ruins: the more magnificent, the more beautiful the ruins, the more are we convinced of the splendour and grandeur of the edifice, and the more disposed to weep at its destruction. And, while we admit the existence of mighty powers and noble virtues still in the mind and heart of man, we are compelled to weep at the remembrance of the state from which he has fallen, and to maintain that, ere he can become the habitation of his God, he must be builded up again, “created anew in holiness.”

It is, doubtless, owing to these remains of his original state, these relics of his goodness, that the too common and dangerous error is maintained that all are not equally corrupt in heart before God. Man, unwilling to allow that he has departed as far as possible from God, is, as a natural consequence, indisposed to admit this other truth for which I contend. How frequently do we hear the exclamation, “Thank God, I am not as other men are!” Men will admit that they have sinned, that they have sometimes erred, that they are guilty of at least one transgression, and, comparing themselves with others, take comfort in the thought that they are not quite as guilty as others seem to them to be; and a kind of half-formed,

undefined hope, to which they would scarcely dare to give utterance, is cherished within their breasts, that therefore they shall "escape the judgment of God."

I might, from the admission of such individuals, shew that in themselves they can have no ground of solid hope before God. God's own character of unsullied holiness negatives the idea: he cannot look upon iniquity: one stain of sin disqualifies for appearing in his presence: "the heavens are not pure in his sight." And so long, therefore, as men admit that they are in part corrupt, and have sinned even in the least, they admit all that we require, and confess that banishment from the dwelling-place of a sin-hating God is the only prospect they can look forward to.

But I can go further still. I can shew, out of God's word, that there cannot be a little sinner; that, if sinners, men are great sinners; if they break one commandment, they break all. So reasons St. James ii. 10, 11. To use the homely but expressive illustration of an old writer, "A foot is composed of inches: if one inch be broken, it matters not which, the foot itself is broken; and it does not require every inch to be broken, to justify the charge of having broken the foot. So with the law of God: it is composed of commands: if any one command, it matters not which, be violated, the law is transgressed; and it does not require every part of the law to be broken, to justify the charge of a transgression of the law; and he, who then admits that 'he is guilty in one point,' admits that 'he is guilty of all.'" Hence, we must come to the conclusion that all are transgressors, "guilty of all," and all, therefore, great sinners, and on one common level in the sight of God.

Is not this taught us by the prophet? "All like sheep have gone astray: we have turned every one to his own way." There is no emblem used in scripture that so fully, simply, and forcibly illustrates the natural state of man as the sheep. I need scarcely remind my readers that the sheep is regarded as the silliest of all animals, and is certainly the most defenceless, prone to wander from its fold, and exposed to the attacks of every ravenous beast. It is said that, when a sheep strays, it will stray farther and farther, not knowing the way of return, nor desirous to come back to its fold; that, if it is to be recovered, the shepherd must seek it, and, when he has found it, bring it back. Every other animal knoweth its home, and will return; but a sheep never. Every other animal, too, has some means of defence; while the sheep must inevitably become the prey of every beast that attacks it. And this is man, and thus is he described; straying from his God, straying farther and farther, having no wish to return, nor knowing the way, a ready and an easy prey to him who is "as a roaring lion, walking about, seeking whom he may devour." There is, then, here again "no difference:" all are straying—"we all." But the case is met of those also who pride themselves on their fancied superiority, because they have not, perhaps, committed the same actual transgression. To return to the emblem employed by the prophet, we may ask, What matters it what road the sheep may take when once he has left the fold? Is it not straying beyond the limits of safety, and is equally in danger

of destruction? And so in the case of men. Many are the ways in which they stray from God, many the sins whereby they transgress against him: "every one turns to his own way;" sinning in that way which is most in accordance with his natural disposition, or the circumstances in which he may be placed.

The heart of man is the fountain whence issue all his thoughts, words, and works; a fountain, impure and corrupt: "The heart is deceitful above all things, and desperately wicked" (Jer. xvii. 9). As is the fountain, so must be the streams that flow from it; and our blessed Lord himself has given an awful catalogue of the impurities that proceed from the heart of man: "From within, out of the hearts of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: all these things come from within, and defile the man" (Mark vii. 21-28). From this impure fountain proceed then many streams: it breaks forth differently from different individuals. I could not enumerate the crimes that disgrace our world: I could not tell the thousand ways in which men betray their indwelling corruption. The seeds of every sin are in every heart, awaiting only a suitable season to spring up and bear their deadly fruit: some seeds luxuriate in one, some in another, according to the circumstances in which men are placed, or the soil of the disposition in which they are deposited. What is a temptation to one is not to another: what is a temptation at one time is not at another; and the sin, at which we have shuddered when committed by another, would have been committed by us had we been placed in the circumstances of the perpetrator.

Where, then, is the difference? If all have an equally corrupt heart, if all follow the bent of their disposition, "each turning to his own way," and indulging in or abstaining from sin according as inclination may prompt or time and place may allow or forbid, where, I ask again, is the difference? where is the ground of our boasting over our brother? No. In our brother's sin we should see our own, and learn thence the state of our heart, and, if we have not fallen into the same depths of iniquity, praise that restraining grace of God which has interfered on our behalf.

Again, we form false notions of the real state of human nature, from the aspect it presents in our country. We do not see it in this Christian land in its true colours, as it really is. It is here under considerable restraints: the laws of the land, education, the opinion of society, and, above all, the atmosphere of Christianity in which we live, these all tend to restrain the outbreaks of the flesh: remove these barriers, and then will you behold humanity in its fearful character. You have seen the bear muzzled led about our streets, quiet and inoffensive: would you thence conclude that such is the animal's nature? An apt illustration is this of man in these kingdoms: he is muzzled and chained by those things I have specified; but, if the influence of these be removed, he will shew himself more savage than the lion or the bear.

Such is the natural state of man, then, as brought before us by the prophet; to which agree fully the words of St. Paul: "We have proved both Jews and Gentiles that they are all under sin, that

every mouth may be stopped, and all the world become guilty before God" (Rom. iii. 9-19). This is surely an awful state, one calculated to drive men to despair, eternal ruin impending over and threatening to overwhelm all; but our gracious God does not reveal our state to us, merely that we may know it and sink beneath the knowledge, but that, becoming acquainted with it, we may be induced to lay hold on the hope set before us in the gospel; that we may see the absolute necessity of the means which he has provided for our safety, and glorify him for his love. Therefore the scripture, while it exhibits our lost state, declares also the way of our recovery: the word of God never wounds but to heal; and here it is written, "The Lord hath laid upon him the iniquity of us all."

Here is that precious doctrine, the atonement, taught us in a few simple words: "The Lord hath laid on him (Christ Jesus) the iniquity of us all," or, in other words, hath transferred our debt to his account; and, as it is a debt of obedience, it could be paid only by suffering the penalty which the non-payment of the debt had incurred: it could be paid only by death; and the chapter in which these words are found, simply yet beautifully foretells the humiliation and death of him on whom the iniquity was laid.

How cheering the announcement that our iniquity hath been laid on him! how calculated to assuage our fears in prospect of appearing before him against whom we have sinned! It is not part of our iniquity that hath been so laid, it is not part of our debt that hath been so paid, it is not part of our punishment that hath been so endured, but the whole of it; so that nothing now remains for man to do but to believe, rejoice, and be saved.

And no man is excluded; no man can say, "My sins are too great to be atoned for, my debt too large to be paid." No, for the payment is made by God himself: the atonement is the work of God in the flesh, and is, like himself, infinite, infinite in value, sufficient for the sins of ten thousand times ten thousand worlds. Were the sins of each individual ten thousand times ten thousand greater and more numerous than they are, there is no limitation to its value, no limitation in the design or decree of him who offered it. It was offered for the sins of men, "of us all," of one man as much as of another: it was offered "for the sins of the whole world." It is limited, I repeat, by no decree on God's part: it is crippled by no design. No, the language of the truth is, "The Lord hath laid on him the iniquity of us all." And this is our warrant for "preaching the gospel to every creature." It is the unbelief of man that limits its application, the corruption of his heart that excludes any from its blessings.

If, then, the scriptures in such clear and explicit statements declare the utter corruption and ruin of man by nature, and in language as clear and explicit make known the fulness of his recovery and salvation through Christ, is it not the part of sound wisdom of a rational being to believe? May every reader thus believe, so that he may see his full salvation through him on whom his iniquity was laid, and, believing, have peace here and boldness in the day when he must stand before their God in judgment!

## DARBY RYAN, THE WHITE-BOY\*.

## No. I.

"PEGGY, dear, what's the matter with little Patsey? The child isn't himself at all. He doesn't eat; and he looks as pale as the winding-sheet. He used to be as lively and merry as the cricket on the hob; and, sure as ever the night-fall came, he was down there at the gap to meet me: but now, this blessed evening, he scarcely ran even to the door, and he hangs down his head like a poor spalpeen. Come here, alannia, and tell me what ails you. Is your head sore, or your heart sick? Why don't you ate, child? Sure, you know I'd give you the best that was in the house; and I'd rather go without the milk myself to the potatoes than that you should be without it. Patsey, darlin', what ails you?"

Darby Ryan took his child upon his knee; a fine curly-headed little fellow of about five years old, whose countenance betrayed marks of sickness, as if one of those low fevers, too common among the lower orders of the Irish—the consequence, frequently, of bad clothing and worse food—was stealing on him.

Ryan's wife looked steadily at her husband for a little time, while he fondled the child, and then said: "Well, Darby, darlin', there's no use in keeping it from you longer: the secret wont be kept. Patsey is not well; but I didn't like to fret and tease you about the matter, for sure there's enough of that any how, both within and without. And, indeed, I thought he might get better unknownst to you; for I took the penny, which you know we were keeping to take to the chapel next Sunday for the rint, and bought him a ha'porth of tea and a ha'porth of sugar, at the shop, and the poor child drank it; but, somehow, it did him no good at all."

"Peggy, dear, the child's very sick. I can hear his poor heart beating agin mine. You must take him to the doctor."

"Darby, I've thought of that; but, how?"

"Oh, woman, can't you run up to the big house, and get a dispensary ticket. You were always a great favourite with the mistress, let alone Patsey, who is a great favourite with her too. Sorrow a time, I believe, does she ever pass the door without stopping to spake to him, and to look at him; and sure well she may, for he's the beauty of the country round."

"Darby, darlin', I can't go to the big house; I can't even look the mistress in the face when I see her. My knees tremble under me, like an aspen, whenever she crosses the path I'm in. I haven't been up to the big house for as much as a drop of milk ever since—since—what's the use of denying it, Darby Ryan?—ever since yees all were there. And, Darby, darlin', dont be cross with me, and your own Patsey so sick; but I think it was that same night, the sickness struck upon the child."

A dark shade crossed Ryan's brow: his teeth became compressed, and his hands clenched almost involuntarily. He hung his head for a while over his child, who was now dozing to sleep in his arms, and then said in a low tone of voice—low partly from agitation, partly from fear of awakening the boy—"What's the use, Peggy, of

\* Communicated by an Irish clergyman.



talking about them things? You know that that was none of my planning. I had nothing to do with it, beyond going along with the rest of 'em. If I had the word, they should never have gone next or nigh the big house, as well on account of yourself as on account of Patsey here; for the mistress and Miss Julia were always so fond of him. But wasn't it well that I did go, woman? As I'm a living man, there would have been blood spilt that night but for me. Wasn't it I that ranged the boys all round the gravel forenrest the hall-door, and put them so that none could fire into it when it opened without hurting the sergeants in front? And wasn't it I that begged of the captain, for the love of God, to let none of them into the house, but to keep them all outside? And didn't I make them quiet, and would let them do nothing but hurrah, and shout, and fire in the air, when they were so long about opening the door? for you see them nagers of servants were afraid to come to it themselves. Tim O'Bryan was once going to fire into one of the windows, just for sport; but I hit the top of his musket with the butt-end of my shillelagh there, and knocked the gun and the fire, and altogether ten yards high, out of his hand; and Peggy, darlin', you'll be thankful to me for that same, for it was your own Miss Julia's window he was going to fire into. And when the door was opened at last—for when they were going to break it in, the mistress herself came, and called for the captain, and threw herself upon his honour—wasn't it me that he told to keep the door, while he went inside? and didn't I put my back agin one post of the door, and the point of the sword agin the other, with the blade out, and swear that the first man that strove to force in should only do so over my corpse? I tell you, woman, it was well for the big house that they had a friend outside that night. I believe, except the gun and the pistol and the rusty ould sword that was taken away, there wasn't so much as a pane of glass broken."

"Well, Darby, dear, it does my heart good to hear of your befriending them in any way: many is the time they have stood the good friends to us, to say nothing of the rent, which they have taken from us as we could pay it, and sometimes forgave a good part of it, though I knew the poor mistress to want it herself often and often, more particularly when the mortgagers came down from Dublin. And, not to speak of the many good stone of potatoes, and the milk, and the knitting for the long winter's nights, and the candle to work by, and the turf-bank, when I was brought to bed of Patsey there, wouldn't I have been lost entirely if the mistress hadn't sent for the doctor, and come herself, and saw with her own two eyes that I got the physic and the things, and all reg'lar? Didn't she tend on me like a nurse herself? Darby, you'd have followed me to my grave then, and Patsey too, if it was'n't for the mistress."

"Peggy, I'll put Patsey into the bed, while he sleeps: the sleep will do him good, poor boy; more good than his supper perhaps, for I suppose there's nothing but dry potatoes. Its harder than ever, now, to get a sup of milk; but, if I could get a little for the child, it would be all I'd want."

Ryan got up from the low bench on which he was sitting, and, carrying the boy into an inner

room, which was only separated by a thin partition from the one in which they were, placed him on the bed, and covered him with their solitary blanket. He then returned to his wife, and looking round him with a frightened countenance, listening for a while, as if he was afraid some one at the door might hear him, he said to her in almost a whisper, "Peggy, take care how you tell this to a mortal soul. It would be my death-blow: indeed, they have threatened me already. They are going to attack the big house again; and it won't be so easy for the people inside this time as the last."

"For the love of heaven, Darby, what more can they want? They have got all the arms in the house. There is not a stick more left, barring the poor master's ould sword-cane, rest his soul in pace! and that, you know, was broken in two this many a long day."

"'Tisn't that, Peggy, 'tisn't that. But—since I must tell you all—and I wouldn't tell it to man, woman, or child under the sun, except yourself, barrin' the priest—you see Mr. Sims, the butler, has been making too free with his tongue. And we didn't care much for that same; but he has been saying he knows who the captain is, and that he will have him taken up; which is a mighty foolish thing for Mr. Sims, because the captain did him no harm. But these Englishmen don't know the differ, and they'll be always meddling with something that don't belong to them. If they can catch him about the grounds to-morrow—and there'll be eight or nine on the look out for him in different directions—it will be all right; but, if not, they must go to the big house at night."

"But, Darby, darlin', they won't murder him, will they?"

"I didn't hear the orders given; for you see it's only those who are to do the work that get the word and the whisper. They wouldn't give me commands in the matter, out of respect to the big house like; nor did they let me into the whole secret; but I heard as much in the meeting last night, and that's the good truth."

"Darby, they'll murder that old man, as they murder'd Mr. Kinahan; and didn't his blood cry out for vengeance on Tim Doolin, that did the deed? There wasn't an informer to wag his tongue against him, nor a Peeler to lay his hand on him, although hundreds of pounds were offered for his life. He walked in the broad of day, and went in and out, and to fairs and to markets, and all as securely as the innocent babe; but, at the last, didn't he pine and wither away, and get pale and thin and weak and miserable, till he died? O, there was a heavier stroke upon him than man's! Darby, dear, darlin', how often do I fear the same thing for you, or even worse! Couldn't you leave them bad men? Could you not quit them at once, and have no more to do with them, before there's any more blood spilt? I often heard my ould master say that those, who know of a murder that is about to be, and don't tell of it, are as bad as the murderers themselves. God forgive us, Darby, I fear there's too much of this upon our heads already."

"What does it signify, woman, what the ould master used to say? You're always bringing up the ould master. But sure his word is neither

here nor there, for he's dead and buried this many a long day. And, besides, he was nothing but an ould heretic, as poor Tim Doolin declared. What does father James say? that's the thing."

"Well, Darby, what does father James say? I'm sure he'd say exactly the same thing."

"He's not such a fool as to say anything half so nonsensical."

## CONTINENTAL REMEMBRANCES.

BY A CLERGYMAN'S WIFE.

### NO. I.

#### THE CROSS RAISED UPON THE MOUNTAIN.

In the summer of 1843, being at the baths of Bocklet (in Bavaria), so celebrated for its valuable steel-springs, we witnessed the ceremony of raising a new cross upon the summit of one of the loftiest mountains in the neighbourhood. This (to us novel) spectacle was not without considerable interest, as much for the insight it gave us into the manners of a simple people, as for the evidence it afforded of the religious state of the population. Throughout Roman Catholic countries these crosses and stations are frequently seen; and often may the wayside traveller be remarked bowing the knee at the enshrined image of the virgin, or at a crucifix; to pray at which, with its accompanying stations, forms a part of the penitence prescribed to the devout pilgrim.

On the occasion to which I allude, at the appointed day all the inhabitants of the village, headed by their priest, the "vatercarl" (a monk who leaves his quiet monastery to officiate at the *bad* for the season) went in procession to the spot destined to receive the cross. A little chapel of branches and trees had been erected by the pious care of the villagers, on the summit of the mountain; and to this the procession bent its way. As it wound along the sloping ascent, a solemn litany was chanted, in which all, even to the youngest school-child, appeared to join. Upon reaching the elevated spot chosen for the crucifix, the priest entered the little chapel, and, after reciting some prayers, delivered an address on the benefits flowing to the pious from the right use and consideration of the cross. When he had finished, he with much solemnity consecrated and blessed the crucifix which had been planted in the ground beside him, and then reverently kissed it; after which, all who had formed part of the procession followed his example. Upon the summit of the cross was placed a crown or wreath of flowers, formed with much taste; and around, amidst the green branches and trees, were interspersed many more of the same lovely, natural ornament. The procession now returned to the village, but not by the circuitous route by which it had ascended, out down a steep descent, which was marked by seven stations, at each of which the father-carl and his people paused, to pray. The use of the crucifix is so prone to abuse, that we cannot but admire the good sense of our English reformers, in refusing to adopt it as an adjunct to our worship; but, with this in his mind, the protestant traveller is still sometimes not a little touched by the sentences he finds inscribed occasionally on the crucifix in Roman catholic countries.

On one occasion, when resting for a few hours in a little remote village, the following beautiful text caught my eye, inscribed on a lofty wooden cross, forming a prominent object in the principal street: "Kommt her zu mir alle, die ihr mühselig und beladen seyd, ich will euch erquicken:" "Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Matt. xi. 28). Eustace, in his highly interesting Classical Tour through Italy, observes: "Under a crucifix, on the brow of a tremendous hill or crag, I observed some lines taken from the 'Dies Iræ' (Day of Wrath), a funeral hymn, which though disfigured by rhyme, was justly admired by Johnson and Lord Roscommon, for its pathos and sublimity. The lines were—

#### LATIN.

"Recordare Jesu pie  
Quod sum causa tue viæ;  
Querres me sedisti lassus;  
Redemisti crucem passus.  
Tantus labor non sit cassus!"

#### ENGLISH.

"Remember, Jesus, that for me  
The paths of woe were trod by thee;  
In search of me, with toils oppress,  
Thy weary head was laid to rest;  
By thee was borne death's bitter pain,  
To raise me up to life again.  
Be not such mighty mercies vain!"

How lamentable to reflect that the superstitious ignorance, in which the Roman catholic religion in many countries envelops its votaries, completely changes the character of this sign or emblem to them! And, whereas we can glory in the cross of our blessed Saviour, and feel, like Bunyan's pilgrim, the burden of sin fall from us at its view, while singing with joyful experience—

"Sweet the moments, rich in blessing,  
Which before the cross I spend,  
Life and health and peace possessing  
From the sinner's dying friend."

the poor, deluded Roman catholic worshipper too often, we may fear, views it as only the connecting link to the long train of penance he has to execute; or rejoices that, having completed the number of Ave Marias and Paternosters prescribed by his spiritual adviser, he is, for a season, set free from his weight of sin. Whilst, then, we view with a proper degree of distrust that form of religion which, shunning the sweet and pure light of truth, loves to envelop its followers in the mists of superstition and error, let us also beware that we rest not in a mere outward observance of forms and ceremonies. "The heart is deceitful above all things;" and too often does even the sincere Christian, on reviewing his past experience, see that a legal spirit has crept in and mingled with his offering, at the throne of grace. But, though this may injure his peace, it shall not separate the true believer from the love of Christ; and the humble Christian, whilst mourning over the sin he feels within, rejoices in the blessed truth, that "Christ is the end of the law for righteousness to every one that believeth," and his language, through life and in death, will be—

"Jesus, thy blood and righteousness  
My beauty are, my glorious dress:  
'Midst flaming worlds in these array'd,  
With joy shall I lift up my head."

## CHRIST, THE EVANGELICAL ALTAR:

## A Sermon

(Preached before the University of Oxford, on Sunday, December 8th, 1844).

BY THE REV. FRANCIS JEUNE, D.C.L.,

*Master of Pembroke college, Canon of Gloucester, and late Dean of Jersey.*

HEB. XIII. 10.

"We have an altar, whereof they have no right to eat which serve the tabernacle."

THE word\* in the text, rendered "altar," is not classical, but was used to denote a Jewish, not a pagan, altar. It was applied at an early period in the Christian church to the Lord's table; and this use of the term, though incautious and unfortunate, as the event has shown, was perhaps innocent, before the monstrous figment of transubstantiation had been devised by superstition, and tricked out by the subtlety of the schools. When our reformers were raised by the Lord to cleanse his sanctuary, they found that altars, so-called, and the idolatrous service of the mass, were inseparably associated in the minds of men, and that the defenders of the existing system maintained in controversy, that altars implied, as their correlatives, a material and proper sacrifice, and a sacrificing priesthood: it became their duty, therefore, to eject the word from our liturgy, and the thing from our churches. The language of the prophet Hosea had become but too applicable. "Because Ephraim hath made many altars to sin, altars shall be unto him to sin." There is no scriptural authority for the literal use of the word in connexion with the services of the church of Christ. Two passages only have been adduced as warranting it—that in St. Matthew's gospel: "If thou bring thy gift to the altar;" which, however, cannot refer, as bishop Jeremy Taylor well observes, to oblations at the eucharist, an institution which did not yet exist, but contains a precept intended to regulate the conduct of our Lord's disciples, while they were still bound to the services of the Jewish temple. The second passage is our text; a text so worded, that we cannot feel surprised that unscrupulous writers, like those of the Douai catechism, and some Romanising divines among ourselves, should have urged it as legitimating the use of the word in their sense, and as concluding in their favour some of the momentous questions which divide us. The wiser and more candid commentators, however, of the papal party have not been seduced into an abandonment of the sound interpretation of the best ancient writ-

\* θυσιαστήριον.

ters, adopted by the greatest of the school divines†.

"The altar is Christ himself," says Cyril of Alexandria. "Altare crux Christi, vel ipse Christus," writes Thomas Aquinas, as quoted in the "Biblia Maxima." However strongly honest disputants may be inclined to defend on other grounds the belief, that we have in our churches unfigurative altars, an atoning sacrifice, and a proper priesthood, they must feel that, to represent St. Paul as speaking here of a material altar, is to set at nought the whole tenor of his argument in the epistle to the Hebrews. His object in writing it was to keep some of his brethren in Christ, who were also his brethren according to the flesh, from relapsing into the faith of their fathers. It would seem that, under the pressure of a persecution from which the unconverted Jews were free, they were fain to listen to seducing doctors, who urged, as we may infer from St. Paul's arguments, the glorious origin of the ancient law, its promulgation by angels through the mediation of Moses, its consoling sacrifices, the ready means of access to God, through a divinely-commissioned priesthood, which it offers, as so many reasons for abandoning the religion set forth by the crucified Jesus; a religion which has no stately ritual, no mediators on earth, no visible sacrifices. To meet these considerations, St. Paul asserts, in his sublime epistle, that our great salvation has for its author the eternal God; for its dispenser the Lord of angels, the only begotten Son, the builder of the house; for its sacrifice, not the blood of bulls and of goats, but Christ offered once for all; for its atonement, the blood sprinkled before the mercy-seat in heaven; access to God, not through men compassed with infirmity, ministering in a temple made with hands, but through a divine and sinless, yet tempted and sympathizing, High-priest, exercising his office on the right hand of the Majesty on high. In short, his object is to show that every blessing, which made the Jew proud of the old covenant, is supplied by a corresponding blessing in the new; with this essential difference, that every thing in the old is in itself shadowy, ineffectual, unreal, though material and tangible; while, in the new, all is unseen and spiritual, yet alone true and operative. It is impossible, therefore, to conceive that, at the close of his argument, he should intend to speak of a material object; to contrast with the Jewish altar some analogous piece of furniture found in the places of Christian assemblies. No: it is of a spiritual blessing that he boasts. He uses the term as an ordinary and compendious mode of expressing

† Ἄνθρωπος οὐκ ἄρα ἐστὶ τὸ θυσιαστήριον.

the sacrifice wrought upon an altar, or the benefits which are thence derived to the worshipper.

The same figure is found in another passage of his writings: "Behold Israel after the flesh: are not they which eat of the sacrifices partakers of the altar?"—partakers, that is, of the sacrifice offered on the altar, and of the blessings which the sacrifice is intended to draw down from heaven. In our text, the "altar" is rather Christ himself, Christ as sacrificed. This interpretation is placed beyond all doubt by the verses which follow: "For the bodies of those beasts, whose blood is brought into the sanctuary by the high-priest for sin, are burned without the camp. Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. Let us go forth therefore unto him without the camp." The things contrasted are, the altar which we have, and the bodies of the beasts which are burned without the camp. The equivalent words in the 12th verse to the "altar" of the 10th verse, are "Jesus, who suffered that he might sanctify the people with his blood." The altar, then, and Jesus who suffered, are synonymous terms; and the lesson conveyed to the Hebrews by the apostle is, that none, who do not forsake Judaism and its tabernacle within the city, to come to Christ without the gate, can have a share in sin-offerings, in the sacrifices which alone atone, can have perfect remission, and the assurance thereof which eating of the victim gives.

We, too, can draw some important lessons from our text. "Behold Israel after the flesh," writes St. Paul to the Corinthians. "Behold Israel after the flesh," must every Christian teacher say to all who would know the real nature of the sacrifice of Christ, its perpetual efficacy, and the character of that feast in which its benefits are especially communicated to the believing soul. St. Paul has enabled the church to understand the spiritual and typical meaning of the institutions of Moses; but Moses enables us conclusively to determine the sense of St. Paul, against the cavils of heresy. No system of theology can be according to the mind of the Spirit of God, which does not recognize in the patrimony of the Christian privileges corresponding to those of the ancient church. Moses copied from a heavenly exemplar, exhibited to him for a while on the mount; this exemplar was brought down to earth, and bequeathed as an eternal inheritance to his church by its divine Author. That cannot, therefore, be the divine original which does not bear the lineaments which Moses thence

transformed to his dispensation. But, of all the blessings of the older covenant, what could be more precious to a soul, in which the religious sense had been awakened, than the provision there made for the first and most lasting and most imperious of its cravings; I mean the need of reconciliation with God, and of the assurance of pardon, by some standing means of undoubted efficacy, applicable to the soul whenever its want is felt? This was found in the institution of sacrifice. Whether this rite took its origin in the spiritual instincts of mankind and a secret inspiration, and was subsequently incorporated into revealed religion, as some men of note have thought, or whether, as is more probably the case (since we read that Abel offered by faith; and subjective faith implies divine truth for its object), whether, I say, the rite of sacrifice was bestowed by a gracious God, as the stay and comfort of fallen man, till the effectual atonement should be wrought, certain it is, from the universal experience of mankind, that it is essentially allied to religion, and well adapted to satisfy the spiritual wants of him who is convinced of sin. How rich was the Mosaic system in this great instrument of pardon and peace! Morn and even, the blood of a lamb was sprinkled before the mercy-seat, to make atonement for the people of God; and every Israelite associating himself, by an act of faith, to the solemn worship of the temple, might go forth to his labour, and return to his rest, with the confidence that he was under the favour of God. Time would fail me if I spoke of the passover, or of the sin-offering, slain twenty times and more each year, or of the service of the great day of atonement. Nor need I dwell on the power granted to ruler and priest, and the humblest layman alike, to offer for sin when their consciences were alarmed. And, if reason led men at times to doubt the real efficacy of the blood of bulls and of goats; if the fearful silence of the law, with regard to the pardon of presumptuous sins, ever raised misgivings, yet the reflection that what God has ordained cannot be in vain, and the intimations of mercies beyond those of the law, which are found in the prophets, probably sufficed to silence those doubts and misgivings. Such a faith was well calculated to attach pious hearts before the scheme of salvation was fully revealed; nor would it have been easy to win nobler spirits among the Jews to the obedience of faith, or to retain them in allegiance, unless access equally free to the throne of grace, and efficacious atonement for sins, and mercies new every morning, had been offered in the new covenant.

All this St. Paul holds forth, as in many passages of his epistle to the Hebrews, so in this text, "We have an altar, whereof they have no right to eat which serve the tabernacles." This was in effect to say, in accordance with all received ideas on the subject, 'We have a sacrifice for sin: lay your hand on the victim provided by God: transfer your guilt to Jesus, who suffered without the gate; and know, that he has brought his blood into the true sanctuary, and there makes atonement for sin. And, what is more, the blood of bulls and of goats had no real power to propitiate God, or to compensate for sin: many things, too, there were, of which you could not be justified by the law of Moses, and, accordingly, none—no, not the priests themselves—were permitted to eat of the sin-offering; though it is by eating that men become partakers of the altar. But of this we have a right to eat, and so have full assurance and palpable pledges of entire pardon.' Thus it was that St. Paul exposed the weakness of the old covenant and the power of the new, by appeals to reason and scripture, which the candid could not resist, however satisfied they might have been with their spiritual privileges before their eyes were opened to behold these wondrous things. Thus did he keep his converts from drawing back into perdition. They once thought that in the scriptures they had eternal life, and they thought rightly: but this life was not in the sacrifices and atonements presented in these scriptures, but in Christ, of whom they testified.

This cardinal truth flows from our text, and many other such passages of the epistle; namely, that the death of Christ was a sin-offering, a vicarious sacrifice, a satisfaction to God's justice, the substitution of the innocent for the guilty. St. Paul's argument is imbecile, if this be not the case; nor does the gospel correspond to its ritual antitype. The Socinian error on this point can be embraced only by him who has blinded himself to the plain sense of scripture, and to every rule of sound interpretation. By God's mercy, however, no church has yet formally denied that the sacrifice of the cross is the meritorious cause of man's acceptance with God, however grievously the doctrine has been superseded and suppressed. In the first instance, at least, justification, or the acquittal of the sinner by the remission of his sins, is ascribed to faith in the blood of Christ directly and alone, even by those in communion with Rome. The Jesuit missionary would even now, we hope, reply to the inquiring pagan: "Believe in the Lord Jesus Christ, and thou shalt be saved:" "Being justified through the redemption that is in Christ

Jesus, whom God hath set forth to be a propitiation through faith in his blood." But, to the Christian convinced of sin, the mercies of God would not by many be preached with the same freeness. Yet it is not the Gentile only—he who hears the glad tidings of salvation for the first time—that has need of evangelical mercies. In a Christian country, vast hosts of men are virtually pagans. When such men are awakened to the horror of their state, and cry in anguish, What shall I do to be saved? are they to be told that "there remaineth no more sacrifice for sin, but a fearful looking for of judgment?" or must they be taught to seek for remission by the scourge, or the shirt of hair, or the bare-footed pilgrimage, and even then have no better thing to anticipate, for an indefinite time after death, than purgatorial flames? And the child of God who is tempted, and falls through the frailty of his nature, is he never to have the comfort of spiritual health again? Must he be left to the horrible fears which take hold of the soul, under the belief that God's mercies are perchance clean gone for ever? Shall not the minister of reconciliation say to his penitent: "We have an altar." Of this, we of the Israel of God have a right to eat, though we have rebelled against him who has brought up and nourished us; and, by virtue thereof, our sins, "though they be as scarlet, shall be white as snow." A sin-offering belongs to us. We have a Priest, who ever liveth to make intercession for us; one who can "save to the uttermost all that come to God through him." "We have an advocate with the Father, Jesus Christ the righteous;" and he is now as ever, the propitiation for our sins—for our's, as for those of the whole world?

Nothing less than the reply contained in the text, and such other passages, could place Christians on the same footing as the Jew: nothing less than a permanent efficacy in the sacrifice of Christ can correspond to the ever-repeated and typical ordinances of the law: nothing less than such an argument could satisfy those whom St. Paul addressed. We may safely teach, on his authority, that full and entire pardon for sin of every kind—those of the converted profligate, as those of the saint who is near his reward—may, by all who repent and truly believe, every day be obtained by the virtue of the sacrifice offered once for all on Calvary, and must be sought through that alone. Would that the church had never lost her generous confidence in the large declarations of mercy which are found in the bible, in the love of the Father to each returning prodigal, in the rich provision made for the wants of God's children. But, alas! God's

elect and baptized people was, by the narrow spirit of his ministers, brought to such a state that it might well envy the Jew. The gospel early became a system of rigourism: grace was no more grace.

This state of things is strikingly exhibited in the Commentary of Origen on Leviticus, which has been transmitted to posterity in the Latin translation of Ruffinus. After dwelling on the abundant mercies vouchsafed in the Mosaic covenant, and the facilities offered there of making atonement for sin and recovering the favour of God, he thus interrupts his comments:—"But, perhaps, the hearers of the church may say, 'Surely the ancients fared better than we. Pardon was granted to them when they sinned, by the oblation of diverse sacrifices. With us there is only that pardon for sins which is granted at the beginning, through the grace of baptism. After this, no mercy for sin, no pardon is bestowed'."

Such were the impressions of the evangelical scheme which Christians received in the third century from their ministers. The heresy of Novatian was apparently little else than a formal statement of prevalent notions. Origen—actuated, perhaps, by that mistaken zeal for the interests of morality which then, as at all times, was thought to be endangered by that system of free grace, which is, in truth, "the power of God unto salvation to every one that believeth"—seems, at first, inclined to leave his readers to their despondency. "Surely the Christian, for whom Christ died, should live under stricter discipline. Sheep, goats, oxen, were slain for them: the Son of God was slain for thee; and thou can'st love to sin again!" Then, as if unwillingly, he adds, "Lest, however, these considerations should not so much in-spirit thee to virtue as cast thee into despair, thou hast heard what mighty sacrifices there are in the law for sins, hear now how great remissions of sins there are in the gospel!" Then, he enumerates remission in baptism, martyrdom, alms deeds, exceeding great charity, and the tears of penitence leading to confession to the priest.

\* "Sed fortasse dicant auditores ecclesie, melius ferè agebatur cum antiquis quam nobiscum, ubi oblati diverso ritu sacrificiis, peccantibus venia præstatur. Apud nos, tantummodo venia est peccatorum, quæ per lavacri gratiam in initiis datur. Nulla post hunc peccato misericordia; nec venia ulla conceditur."

† "Decet quidem districtior esse disciplinæ Christianum pro quo Christus mortuus est: pro illis oves, hirci, boves jugulabantur, pro te Dei Filius jugulatus est, et iterum te peccare delectat."

‡ "Et tamen ne tibi hæc non tam erigant animos pro virtute quam pro desperatione dejiciant, audisti quanta sint in lege sacrificia pro peccatis, audi nunc quante sint remissiones peccatorum in evangelis."

Origen evidently contrasts these things with the sacrifice of Christ, making them co-ordinate with and independent of it—practically distinct atonements; means by which a man may save himself, when the work of Christ has become powerless as regards him. So soon was the cross lost sight of! so soon did the corruptions which Rome has since erected into articles of faith fix their roots in the church! When men have hewn them out broken cisterns that can hold no water, they forsake the living waters. How different from the language of Origen, is that addressed by St. Paul to his baptized but grossly sinful Corinthians! "Now, then, we are ambassadors for Christ: as though God did beseech you by us, we pray you in Christ's stead be ye reconciled to God; for he hath made him to be sin for us who knew no sin, that we might be made the righteousness of God in him." He offers reconciliation as freely as when they first believed in Christ: he knows nothing more among them than he determined to know at the first—"Jesus Christ and him crucified." He requires no conditions but those which he required before—repentance and faith. In his divinity there is no place for sacramental penance, none for purgatorial fires, for venal indulgences, for redemption by bequests on the death-bed. Neither does he so disparage the love of God and the virtue of Christ's blood as to intimate that it ever loses its power of effacing the guilt of penitents after baptism, however awful may be his language when he speaks of apostacy and final impenitence. The church of England surely has his warrant when she declares daily to the penitent and believing, the unconditional pardon of their sins—when, in her most solemn service, she sets forth Christ crucified as "a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world."

All this is involved in our text. But we find in it also an answer to another important question: by what means on our part is the effect of Christ's sacrifice to be applied to each of us? It is implied that this is by eating: "We have an altar, whereof they have no right to eat which serve the tabernacle;" language which shews that we have a right to eat, that is, to partake of the sacrifice of Christ which was undoubtedly a sacrifice for sin as freely as the Jews were permitted to partake of sin-offerings. Eating is the act by which external substances, of a suitable kind, are incorporated into living beings, and effectually appropriated by them—an act which implies previous sense of need, strong desire, and willing concurrence, but neither merit nor labour on the part of the recipient.

By an energetic figure, this act is used in holy scripture to illustrate faith; that heartfelt desire and confidence by which spiritual benefits—specially those earned by the sacrifice of Christ—are apprehended and made our own. So, too, the objects of faith, the truths, that is, which Christ has brought to light, and the grace of God, are called “water,” “strong meat,” “milk;” and Christ himself is, in his own precious words, the “bread from heaven—the bread of life.” To eat this bread, to drink his blood, and to believe on him, are used by him as synonymous expressions in different verses of the sixth chapter of St. John’s gospel. On these principles must we interpret the eating of the text. “*De quo edere*,” says the great school-author named before, “*de quo edere est fructus ejus passionis percipere et ipsi tanquam capiti incorporari*.” St. Paul teaches here, as in other passages, that it is by faith that the pardon obtained for all on the cross is secured by each; by faith, that habit of mind which shuts out all boasting, all dependence on ourselves, all idea of merit; for, to use Melancthon’s illustration, how can the beggar who receives an alms be proud that he has extended his hand?—that habit of mind which, involving lowliness, the sense of need, fear of God, love to Christ, and dread of sin, most highly glorifies God, and necessarily produces holiness in the life, grateful obedience, mortification of the body, and deeds of charity; since it ceases to be faith, if it do not all this.

Some commentators have thought that in the text St. Paul makes special reference to the manducation of Christ in the blessed eucharist. We are perhaps justified in concluding that such is not the case, because in the preceding verse—“It is a good thing that the heart be established with grace and not with meats”—he opposes to Jewish privileges, grace, that is, the free salvation offered in the gospel; and the participation of grace and the eating of the text appear from the continuity of the subject, to be identical; and both are internal and spiritual blessings, not outward rites to which blessings may be annexed. There is, however, no reason why we should not use such a passage as we use our Lord’s discourse in the sixth chapter of St. John, with reference to the communion of the body and blood of Christ, in the supper of the Lord. As faith in Christ is a spiritual manducation, so, worthily to eat of the bread which we bless is a high act of faith; and both have respect to Christ crucified. To eat by faith, and

with faith to eat, are things in their blessed effects the same; and may, in devotional language, be spoken of in similar terms. In the eucharist, then, we fear not to say that we have an altar; that we there feast on Christ as on a sin-offering, and there drink of the blood of the New Testament, which is shed for the remission of sins. As the flesh of sin-offerings was denied to the Jews, so was the blood, which is the life and the means of atonement in every kind of victim, withheld, and for the same reason, namely, to shew that forgiveness cannot be really due to such sacrifices. They who approach the Christian altar are allowed to partake of both, that so they may have full assurance. We cannot but think that, had the Romish church not lost sight of the sole and meritorious and perpetual source of pardon, and therefore of the real character of the eucharist, she would not have mutilated that sacrament, and refused to the laity the cup which so clearly points to that source. If she did not teach that sin, after baptism, can be pardoned only through other means; if she did not confine the remission of sins in the mass, to venial sins—that is, to sins which are so only “*imperfecte et secundum quod*,” as Bellarmine says; to sins in fact which are not properly sins at all, and which may apparently be as readily effaced by holy water—she would not refuse that blood which, assuredly, was not shed for venial sins alone.

The text, then, if we have rightly interpreted it, teaches that Christians are entitled to obtain remission of sins through the eternal sacrifice, whensoever they feel its need. In other words, it teaches that man may always be justified by faith: it teaches that cardinal doctrine which is set forth in so many unfigurative passages of holy writ, that doctrine which, as it excluded the divers and strange doctrines of Jewish teachers—their idea that man may be justified by the works of the law, that there is efficacy in meats, and a saving power in the Mosaic ritual—so it excludes the arrogant theory of justification by an inherent and perfect righteousness, the various satisfactions for sin devised by Rome, the superstitious practices—“holy cows, holy girdles, holy pardons, holy beads, holy shoes,” as our homily speaks, and the countless other puerilities by which men are taught to apply God’s mercy to themselves. It is a doctrine which, if stedfastly maintained, must in the end eject every corruption from the church, as it ejected long-tolerated Judaism; a doctrine, however, which every corruption tends to obscure and to thrust aside. Whoever would bring us back to mediæval darkness, must undermine or openly assail this

\* “To eat whereof is to receive the fruits of his passion, and to be incorporated with him as the head.”

article of faith. We shall never be brought to sue for re-admission to the communion of unreformed Rome, until God's ministers can be prevailed upon to reserve, or evade, or deny it; and, what is perhaps more unlikely, until God's lay people can forget it, and the articles of the church, and the scriptures of truth.

It is not my object to meet the cavils which have been brought against that doctrine from the days of St. Paul until now, and to guard against those perversions which led St. James to write. We should have cause to suspect our orthodoxy, if our teaching were not open to the same animadversions. Let me rather exhort all to come, and taste that the Lord is gracious; let men once find peace and joy in believing, and they will confess there is no such inducement to godly sorrow for sin as the spectacle of Christ crucified, no such preventive against sin as the freeness of God's mercy, no such motive to holiness. Every morning, then, and every night—whenever the arrows of remorse, the poison whereof drinketh up the spirit, are within me, in the struggles and pains of death, in view of judgment and the throne of God—I will lay my hand on the victim provided by him, and he will forgive the iniquity of my sin. I have an altar: of this will I eat. I have my Saviour's blood: of this will I

drink. I have his sacerdotal intercession: this shall be my confidence in life and in death. I will take the advice which Anselm of Canterbury gave to expiring Christians: "Thou believest," he said, "that thou canst be saved only by the death of Christ. Come, then, while thou hast breath, place thy trust in this death; place confidence in nothing else; to this death commit thyself wholly; in this death array thyself all over; mingle thy whole self in this death; nail thy whole self to it; wrap thy whole self in it. And, if the Lord shall seek to judge thee, say, 'Lord, I interpose the death of our Lord Jesus Christ between me and thy judgment; on other terms, I contend not with thee.' And if he shall say, 'I will judge thee, because thou art a sinner,' reply, 'Lord, I interpose between thee and my sins the death of the Lord Jesus Christ.' If he shall say, 'Thou hast deserved damnation,' reply, 'Lord, I hold out the death of our Lord Jesus Christ between me and my ill-deserts. I offer his merits in lieu of the merits which I ought to have, and have not.' If he shall say that he is wroth with thee, reply, 'Lord, I hold forth between me and thy wrath the death of my Lord Jesus Christ.'" In the faith of Anselm, in the true faith of the gospel, brethren, may we all live and die.



## TREES AND SHRUBS.

No. XVIII.

### BANYAN TREE.

(Ficus Orientalis)

"Branching so broad and long, that in the ground  
The bended twigs take root; and daughters grow  
About the mother tree—a pillar'd shade,  
High overarch'd, with echoing walks between.  
There oft the Indian herdsman, shunning heat,  
Shelters in cool, and tends his pasturing herds  
At loop holes cut through thickest shade."

MILTON.

Mr. Evelyn," says Mr. Gilpin, "gives us the de-

scription of another curious tree, called the '*arbor de rays*,' which is found chiefly in the East Indies. From the end of its boughs it distils, in a continued viscous thread, a kind of gummy matter; which increases like an icicle till it reach the ground, where it takes root and becomes a stem, putting forth new branches, and propagating anew; so that a single plant of this kind may increase to a forest.

"Strabo describes an Indian tree, which I should suppose was the same with Mr. Evelyn's *arbor de rays*; only Strabo accounts more simply for the mode



of its propagation. Its branches, he says, grow horizontally about twelve cubits, and then take a direction to the earth, where they root themselves, and, when they have attained maturity, continue to propagate in the same manner, till the ground is covered with them for a considerable space, or, as Strabo more expressively describes it, 'till the whole becomes like a tent supported by many columns.' Modern travellers speak of an Indian tree like this (the only tree of the kind they know) which they call the 'banian tree,' or Indian fig. In its mode of propagation it corresponds rather with Strabo's description than Evelyn's. We are informed, however, that, although common in India, it is not very commonly found in that state of grandeur in which it is here described. Nor, indeed, will it easily take that very regular form, without some little assistance from art. Instead of the Indian herdsman, whom Milton introduces, it is often at this day inhabited by a Bramin, who builds his little reed-thatched shed against its trunk, and amuses his leisure by directing its lengthening branches into proper places, and forming each into a regular arch. Here, dressed in a long white tunic, the habit of his order, and adorned with a flowing beard, he spends his solitary hours in wandering among the verdant alleys of his tree, scarce ever leaving its limits. The inhabitants of the district resort daily to him with the necessities of life, and receive in return his prayers and benedictions."

The banian has a woody stem, branching to a great height and extent, with heart-shaped entire leaves, ending in acute points. It is still the sacred tree of the Hindoos, and held by them in the utmost reverence. The most esteemed pagodas are erected in their immediate neighbourhood.

A large tree of this kind has long flourished on an island in the river Nerbedda, ten miles distant from the city of Barocha, in Guzerat. Though diminished in size, it is still enormous, being about 2,000 feet in circumference; the trunks, as thick as those of oaks, being 350. It is named Cubbeer Burr, after a famous saint; and here the most solemn festivals are held. It is said that seven thousand persons may find shelter under its shade (Encycl. Brit., 1791).

The banian is thus described in connection with the botanical gardens of Calcutta:—

"In the evening we again crossed the Hooghly, for a ramble in the botanical gardens, which are said to be the finest in the world. They comprise five hundred acres of ground, which are laid out with consummate taste, in shrubberies, parterres, and flower-beds, with grass-plats and water-pools. All the plants of India, so far as can be ascertained, are collected here, besides numberless specimens from other parts of the world. Here are several banyan trees, not less graceful in form than complex in ramification. One is of singular grandeur: its pillar-like branches, rooted beneath, are spread in arcades all round, and measure in circumference five hundred and fifty feet. The head is so dense with foliage as to be both rain and sunbeam proof. Several of the hundredfold arms of this Briareus of trees having struck out horizontally, props were from time to time

placed under them for their support: these have themselves vegetated, and now resemble trunks of inferior trees embodied with the boughs that rest upon them. This is incomparably the most beautiful specimen of the *Ficus Indicus* that we have ever seen" (Tyerman and Bennet's voyages).

Of this garden bishop Heber speaks as "a very beautiful and well managed institution, enriched, besides the noblest trees and most beautiful plants of India, with a vast collection of exotics, chiefly collected by Dr. Wallich himself, in Nepaul, Pulo, Penang, Sumatra, and Java, and increased by contributions from the Cape, Brazil, and many different parts of Africa and America, as well as Australia and the South Sea islands. It is not only a curious, but a picturesque and most beautiful scene, and more perfectly answers Milton's idea of Paradise—except that it is on a flat instead of a steep hill—than anything which I ever saw."

#### DEATH OF LADY EMILY LA TOUCHE\*.

In the midst of all his active benevolence, he was called on to endure a great domestic affliction, in the removal from this world of sin and sorrow a charming and beloved sister. They were more than ordinarily attached. It pleased our heavenly Father to touch her heart with a deep sense of his redeeming mercy, and to add to all her other attractions that of genuine religion. Her early and unexpected death occasioned very general sympathy; and the circumstances connected with it were so powerfully blessed to the members of her immediate family, and more especially to the bishop himself, that it is greatly to be regretted that we have not fuller and more copious details preserved of the solemn scene. However, the following touching statement of her last hours has been found in the journal of her now sainted sister, lady Ann Gregory:—

"Lady Emily La Touche was brought to bed of a son, on Thursday, March 28, 1816, in the morning. That evening she was seized with violent pains, and continued suffering with little intermission till about nine o'clock on Wednesday morning, the 3rd of April, when she fell asleep in Jesus. During all her sufferings she evinced the most pious resignation to the will of God, and was content to leave all that could make this life desirable—youth, beauty, wealth, dear relatives and friends—at the call of her heavenly Father. She expressed a wish to have a clergyman and to receive the sacrament. One of her sisters told her that her brother the bishop was in the house. She said, 'O, he will never have courage: he will never sift me, and make me confess all my sins as I ought.' She first had a long private conversation with her husband. As soon as he left the room, the bishop went in, and remained with her alone in private conversation for about half-an-hour, and then called Mr. La Touche and two of her sisters into the room, to join with her

\* From a very interesting "Memoir (just published) of Power to Puer Tren-h, last archbishop of Tuam." By rev. Dr. Sirr. Dublin: Curry and Co.; London: Longmans. 1845. Our readers will remember that, shortly after the death of this eminent prelate, we inserted in our pages a brief sketch of him from personal recollections. We purpose enriching the magazine with some extracts from the work before us. Meantime we cordially recommend this book to our readers.—Ed.

in receiving the sacrament. The bishop knelt by a chair close by her bed, Mr. La Touche by the bed, and the two sisters at a little distance: her mother and two other sisters and others knelt in a dressing-room close by, so as to communicate with and to hear everything going on, but not to be seen by her, as the bishop thought so many might overcome her; and, as her poor mother had not been in her room during her illness, he feared that seeing her might agitate both. She, and she alone, went through that holy ceremony with the most fervent devotion and calm collection of mind. Though every other individual was in an agony of grief, she was resigned and composed. Never were mortals allowed to behold a more glorious sight—the soul of an angel escaping to the bosom of its Saviour. Surely God was in that place: his hand was conspicuous throughout, strengthening and supporting his faithful servant at the hour of trial. She was anxious to hear every word the bishop said; and, when he went to administer the sacrament to those in the dressing-room, she begged him to speak loud, probably to reckon the number of communicants, that she might know who were partaking in her last solemn devotion. When it was ended, the bishop still stood over her, directing her prayers. She had a quotation from scripture suited to every thing he recommended her to pray for. He turned to all, and said, ‘Behold the death of a truly pious Christian. Let us make it our aim to meet our last moments like this beloved young woman.’ Her mother came into the room, to take a last look of her dear child; but, though she kissed her, she did not seem aware of her being near her. The bishop always and a sister at times stood over her, and repeated pious sentences; which she, they could perceive by the motion of her lips, said after them. One sister bent down close to her, and said, ‘Into thy hands I commend her spirit; for thou hast redeemed her, O Lord, thou God of truth!’ She said, inarticulately, ‘I do not hear you: speak louder.’ The sister repeated it, and added, ‘Lord Jesus, receive her spirit!’ and she could just be heard to say, ‘Receive my spirit. Amen.’ Thus died one of the most lovely of women, at the age of 27, having for the last two years of her life evidenced the wonderful change wrought in her heart by the powerful influence of the Holy Spirit; studying the wants of her poor, both spiritual and temporal; reading and explaining the holy scriptures to them, and bestowing upon them food and raiment.”

The exemplary character and consistent piety of this fascinating being had caused her to be uncommonly endeared to her friends; and the supporting power of true religion was so manifested at the trying hour of her departure, that she became the unconscious instrument in the divine hands of causing many amongst them to follow her as she followed Christ. Never was it more fully proved how “precious in the sight of the Lord was the death of his saints” than on this occasion. Precious, indeed, were the results. They who now learned to magnify the grace of God, which was in her, became themselves the subjects of the same grace, and owned its power. The light of heaven which illumined her dingy chamber became diffused, not only through the

domestic chamber, but through a far wider and yet increasing sphere. The bishop, with all his natural tenderness of disposition, benevolence of mind, and unwearied activity in relieving distress, had yet much to learn in his internal experience as to the nature of vital godliness. Spiritual religion had rather been admired in its effects and at a distance than experienced in his own bosom. This solemn scene was the first providential circumstance that awakened him to the sense of its infinite importance, and the utter worthlessness of all worldly grandeur and all earthly enjoyments. An anxiety, hitherto unknown and unfelt concerning divine things, took possession of his soul; and, though there was no formal change of doctrinal sentiment, we may from this period date that marked and elevated tone of deep and earnest piety which afterwards distinguished him.

To this event the late Alexander Knox, esq., refers, in a letter, written by him, April 8, 1816, to bishop Jebb:—

“This sad event has affected our friends at ——— so deeply, that I dined there three or four days successively, to do what I could towards keeping up Mr. ———’s spirits; who, having deeply loved his brother J., and being proportionately attached to R., entered deeply into all the mournful consequences of his losing one of the best wives that ever fell to the lot of man.

“It was every way an extraordinary event. She was beautiful, interesting, of high rank, the world at her feet; yet, with all these flattering deccits around her, she determinately chose the better part. I spent some days in her company last autumn; and I thought I never had met a mind and heart more devoted to all that was excellent. There was a solidity and a determinedness about her which equally astonished and delighted me. She knew nothing about doctrines. Religion with her was the business of the affections and of the judgment. She lay in during the week before last, and had at first the best possible appearances; but alarming symptoms took place the third or fourth day, and on Tuesday night last her case became hopeless. Dr. Clarke slept in the house: towards morning she sent for him; and, when he felt her pulse, she said, ‘Doctor, tell me plainly, do you think I am near my end? for I have a great deal to say to Mr. ———, and I must receive the sacrament.’ He told her (I had all this from himself) she was very weak, and the sooner she said or did anything she wished the better. She sent for her husband, and spoke to him for a length of time, earnestly urging the religious education of her children. Then her brother, the bishop of E——, who also had stayed the night, was called; and Clarke told me so awful and impressive a scene as that celebration of the Lord’s supper he had never witnessed in this world. The good-hearted bishop was raised above himself. All present were as if on the verge of the other world; but she who was actually so, seemed the least agitated of the whole. She expressed the firmest and brightest hope of heaven, and, as the Roman catholics say, died in the odour of sanctity. No death for a long time gave so universal a pang; and her loving family are as unfeigned mourners as ever wept for a daughter or a sister.”

## The Cabinet.

**FAITH.**—Faith is a practical reliance upon Christ, voluntarily and intentionally exercised for the purpose of obtaining those blessings which he came to bestow upon sinners: it is that willing and determining of our minds to avail ourselves of his saving help, which includes all that is required of us in order to enjoy its benefits, and which forthwith secures them as placed openly and freely within our reach. This is shown, first, by the nature of the case, and, secondly, by the descriptions given of faith in the holy scriptures. The nature of the case shows this. Let us take an example: A number of persons rebel against their sovereign, and thereby incur a penalty of death. The son of that sovereign, however, moved with compassion towards them, but anxious at the same time to promote the honour and stability of his father's kingdom, by making certain personal sacrifices, is enabled to offer to them the benefit of his mediation, for the purpose of appeasing his father's anger and obtaining his forgiveness of their crime. His mediation, accordingly, he offers to these persons, provided only they will lay down their arms, and humbly consent to avail themselves of his interposition; and the sovereign agrees to accept the mediation of his son. Now it is obvious, in these circumstances, that nothing more can be necessary, in order to the pardon of the rebels, than that they should consent to avail themselves of the assistance of their generous mediator in the humble spirit and manner he requires—nothing more than that they should in this humble manner consent to rely on his help for obtaining the benefits which he offers to secure, and that this is voluntary and intentional reliance upon their mediator. This willing and determining to avail themselves of his help will immediately secure their forgiveness. The case is precisely the same in respect to the one great Mediator between God and men, the man Christ Jesus. We have rebelled: we have incurred the penalty of death: we have obtained in the person of Christ an almighty Redeemer, who by his obedience unto death has removed every external hindrance to our restoration to the favour of God, and secured the full and complete efficiency of his mediation in our behalf: and now he is ready, without money and without price, to extend to every penitent transgressor, who shall be willing to avail himself of his help, the benefit of his all-prevailing interposition with the Father. What, then, is needful for the enjoyment of this benefit, besides the willingness of a truly penitent heart? What, besides its voluntary and intentional availing itself of the help which is offered, its voluntary and intentional reliance upon its helper for the blessings of salvation? Is it not manifest, from the very nature of the case, that the practical reliance implied in these things is fully sufficient? And if so, then must it be that faith in Christ Jesus which we are taught to regard as alone sufficient; for there is but one faith that saves; and we have seen that the faith or practical reliance I have but just mentioned is saving; and, therefore, it must be the one saving faith of the gospel of Christ.—*Rer. W. P. M'Farquhar. Sermons at Dumfries.*

## Poetry.

## EIN FESTER BURG IST UNSER GOTT.

BY MARTIN LUTHER.

(TRANSLATION\*.)

"Ein fester burg ist unser Gott,  
Ein gutes wehr und waffen;  
Er hilft uns frey aus aller noth,  
Die uns jetzt hat betroffen."

A FENCED city is our God,  
A goodly shield and spear;  
He'll free us from the chastening rod,  
That even now is near:  
The lying fiend of old,  
With craft as yet untold,  
In mail of might arrays  
His fell and knavish ways:  
On earth is not his equal.

In our own strength is nothing donet,  
We soon are all forlorn:  
He fights for us, that holy One,  
By God himself upborne.  
O, ask ye, who is he,  
This man of might and mystery?  
'Tis Christ—Sabaoth's Lord,  
Before whose conquering sword  
The field must e'en be won.

If full of devils this world weret,  
Who pressed on us full sorely,  
We'd fear them not: our trust elsewhere,  
They might not harm us wholly.  
The prince of hell and air  
A frowning brow may wear:  
We stand as yet unsmitten;  
For is it not e'en written,  
A little word shall fell him?

God's word—'tis on its way,  
They may not mar his giving,  
Nor dim the Spirit's ray  
He sheds on all that's living.  
Hell may have our life,  
Goods, honour, child, or wife;  
Yet win they little thence,  
From out those things of sense:  
Thy kingdom, God, remaineth.

S. F. M.

*Sedgley.*

\* From the "Midland Monitor."

† Hier stehe ich, ich kann nicht anders—Gott helfe mir. Amen.

‡ "Were there as many devils in Worms as there are roof-tiles, I would on!" were Luther's memorable words, obeying the summons of Charles V.

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UNDER THE  
SUPERINTENDENCE  
OF  
CLERGYMEN



OF THE UNITED  
CHURCH OF ENGLAND  
AND  
IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 535. - JULY 26, 1845.

## A SECOND MONTH AT THE ENGLISH LAKES.

### No. II.

KESWICK—SKIDDAW—BASSENTHWAITE—DERWENT WATER—LODORE.

KESWICK is situated at the lower end of Derwent Water, in a deep valley. It consists of one long street, greatly sheltered by Skiddaw. The principal manufactures are of black-lead-pencils, flannels, &c. The lead, or plumbago, is found in Borrowdale; and a reference will hereafter be made to it. There are interesting museums in the town, and a model of the lake district by Mr. Flintoft, the labour of many years, which is considered to be the most finished specimen of geographical modelling that has been constructed in this country, and has procured the approbation of Professors Buckland and Sedgwick. Visitors, in wet and stormy weather, therefore, need not be without amusement.

Keswick is situated in the parish of Crosthwaite, the ancient church of which, dedicated to St. Kentigerna, is about a mile from the town. A new church (St. John's) has been erected in the town by the late John Marshall, esq., who purchased this portion of the estates, which, on the confiscation of the property by the unfortunate earl of Derwentwater, were granted to Greenwich hospital. This church cost, with parsonage, upwards of 12,000*l.*, and has been endowed by his relatives. It is in the early English style, with an embattled tower, surmounted with a spire; and on the south side is an octagonal vestry, with a pyramidal roof. The residence of the late laureate, on a gentle eminence near the Greta, is necessarily an object of interest. There are many interesting spots, which may, in the course of a day or two, be visited.

Skiddaw is situated at the head of an extensive valley; and the top may be reached without difficulty on horseback. Its height is 3,022 feet above the sea, and 2,911 above Derwent Water. Upon one part of

it is granite; but the great mass, as well as of Saddleback, is of a dark schistose stone. At Keswick, every thing necessary for the expedition will be furnished. The Penrith road is to be pursued for half a mile, to a bridge over the Greta, beyond the turnpike gate; which being crossed, the road passes Greta bank, and skirts Latrigg, at a sufficient elevation to command views of Keswick vale. Traversing a plantation, it enters another road, on which the visitor, turning to the right, must proceed for a few yards only, as, just beyond a gate across the way, the road to be taken is to the left at right angles, by the side of a fence, to a hollow at the foot of the steepest hill on the ascent, having on the right a deep ravine, down which a stream falls. The path is then, for about a mile, by a wall, which it crosses, and proceeds directly forward, whilst the wall diverges to the right. A barren plain (Skiddaw forest\*), in the middle of which is a spring of water, is then traversed for a mile, leaving a double-pointed elevation, "Skiddaw Low Man," the highest summit on the left: "Skiddaw Man" will then be ascended.

The Cumbrian mountains are almost entirely of slate formation. Granite occurs in the bed of the Caldew river, and on the stream which runs through the ravine between Skiddaw and Saddleback, and between Wastdale and Eskdale. Sienite, porphyry, and veins of trap, are of occasional occurrence. The slate is divided into three groups, differing materially in appearance. These lie from north to south: the lowest comprehends Saddleback, Skiddaw, and dependent hills; Grisedale Pike, Grassmoor, and the hills between Derwent Water and Crummock, and the southern side of the vale of Newlands; and the hills about Lowes Water, and the lower part of Ennerdale, passing to the sea by Dent hill, near Barmouth. These rocks are soft and shivery, and form smooth

\* In professor Sedgwick's three letters to Mr. Worsworth, on the geology of the lake district, appended to Mr. Hudson's "Guide," will be found many valuable remarks on the structure of this forest. See, p. 228, 229, 230, &c.



[The Falls of Lodore.]

cold and boisterous, so as much to interfere with the pleasure of a visit.

"It was a dreadful day when I pass'd  
O'er thy dim vastness, Skiddaw. Mist and cloud  
Each subject Fell obscured, and rushing blast  
To thee made darling music, wild and loud,  
Thou mountain monarch!"

JOHN WILSON.

The tourist, descending from Skiddaw, may view the lake of Bassenthwaite, or Broad Water, which is four miles and a half in length. Many most splendid views present themselves, and a good notion may be gathered of the grandeur of the lake country. "The

Basenthwaite extends from the foot of Skid-

slopes covered with turf. The middle division is harder, and different in appearance. It comprehends Helvellyn, Langdale, Borrowdale, Bowfell, Scawfell, the Pillar, and the greater part of the Conistoun group. These mountains are distinguished by boldness of outline and ruggedness of surface; and, wherever lofty and abrupt rocks occur, we may set them down as belonging to this series, in which roofing slate is extensively quarried. The upper division runs from the head of Windermere, near the head of Conistoun, to Broughton, at the mouth of the Duddon" (See the "Penny Magazine").

The view of Derwent Water and the surrounding hills is peculiarly fine from the side of the mountain. The summit gained, a wide and extensive prospect presents itself.

In the north, beyond the low lands of Cumberland, in which Carlisle and its cathedral are perceived, the Solway Frith is seen, the ships on which, though fifty miles distant, may be distinguished on a clear day; on the further side, the Scottish mountains. Criffell\*, in Dumfriesshire, is seen over Skiddaw Far Man; and the Moffat and Cheviot hills stretch away to the right. Dumfries is visible. In the north-west, over High Pike and Long Brow, the vale and town of Penrith are beheld, with Cross Fell beyond. Directly east is Saddleback, separated by Skiddaw forest. Helvellyn is in the south-east: beyond, Ingleborough, in Yorkshire, is dimly descried. Between Helvellyn and Saddleback, Place Fell (at the head of Ulleswater) and High Street are visible. When the atmosphere is clear, Lancaster castle may be seen by the aid of a glass. Derwent Water is not visible from "the highest man," being concealed by other eminences; but from "the third man" a perfect bird's-eye view of it is obtained. In the south, "is a succession of five several ranges of mountain, out-topping each other." In every quarter "alps on alps arise." When the atmosphere is clear, more than one-half of the northern part of the Isle of Man is visible, and sometimes even Ireland. Workington, Maryport, Allonby, and Cockermouth are also seen. The atmosphere on the summit is sometimes extremely

daw to Ousebridge. It is variegated with many beautiful objects of both art and nature, and, in general, is a rich and fertile tract of land. The road to Carlisle skirts the foot of the lake. The lake, which adds so much to its beauty, is nearly as transparent as that of Derwent, and abounds with a great variety of fish and water-fowl" (Fisher's Lakes, &c.).

\* Skiddaw, which rises with two mighty heads like Parnassus, and from whence there is a view of Scroffell-hill (Criffell), in the shire of Annandale, in Scotland, where the people prognosticate change of weather by the mists that rise or fall upon the head of this mountain. According to this proverbial rhyme:—

"If Skiddaw have a cap,  
Scroffell wots full well of that."

CURIOSITIES OF GREAT BRITAIN, v. 57

The tourist, having visited Basenthwaite lake, may proceed to Cockermouth, an ancient borough and neat market-town of 4,500 inhabitants, seated at the junction of the Cocker with the Derwent. It has sent two representatives to parliament since the twenty-third year of Edward I., and still does so. The honour and castle of Cockermouth belong to general Wyndham. The ruins, formerly of great strength, are on a bold eminence on the east bank of the Cocker. It was built soon after the Norman conquest by Waldieve, first lord of Allerdale; of whose successors it was for many centuries the seat. In 1648, it was garrisoned for the king, but, being taken by the parliamentarians, was dismantled, and has ever since been in ruins, except a small part which the late earl of Egremont sometimes inhabited. The Gateway tower, embellished with the arms of the Umfravilles, Multons, Lucies, Percies, and Nevilles, is striking. On the north side of the town is a tumulus, Toots Hill: one mile to the west are the remains of a rampart and ditch of an encampment, 750 feet in circuit, Fitt's Wood. On the summit of a hill, at Pap Castle, a village a mile and a half south-west, are traces of a Roman castrum. A great many antique remains have been discovered here and in the neighbourhood. The castle was subsequently the residence of Waldieve; by whom it was demolished, and the materials used in the construction of Cockermouth castle. Tickell, the poet, was born at Bridekirk, two miles distant; and Cockermouth was the birth-place of Mr. Wordsworth.

In returning to Keswick, the tourist has the choice of one of two roads; one by the western side of Basenthwaite lake, the other by Lorton, famed for its yew tree:

"There is a yew-tree, pride of Lorton vale,  
Which to this day stands single in the midst  
Of its own darkness, as it stood of yore,  
Not loth to furnish weapons for the bands  
Of Umfraville or Percy, ere they march'd  
To Scotland's heaths; or those that cross'd the sea,  
And drew their sounding bows at Azincour,  
Perhaps at earlier Cressy or Poitiers.  
Of vast circumference and gloom profound,  
This solitary tree! A living thing,  
Produced too slowly ever to decay,  
Of form and aspect too magnificent  
To be destroyed."

WORDSWORTH.

Derwent Water, it is hardly needful to observe, abounds with some of the most splendid scenery in the lake district. "It seems," says Mrs. Radcliffe, "to be nearly of a round form; and the whole is seen at one glance, expanding within an amphitheatre of mountains—rocky, but not vast—broken into many fantastic shapes, peaked, splintered, impending, sometimes pyramidal, opening by narrow valleys to the view of rocks that rise immediately beyond, and are again overlooked by others. The precipices seldom overshoot the water, but are arranged at some distance; and the shores swell with woody eminences, or sink

into green pastoral margins. Masses of wood also frequently appear among the cliffs, feathering them to their summit; and a white cottage sometimes peeps from their skirts, seated on the smooth knoll of a pasture, projecting to the lake, and looks so exquisitely picturesque as to seem placed there purposely to adorn it. The lake, in return, faithfully reflects the whole picture; and so even and brilliantly transparent is its surface, that it rather heightens than obscures the colouring."

The principal islands are Vicar's, or Derwent Isle, nearest the foot of the lake, in extent about six acres; and on it is the residence of captain Henry. It formerly belonged to Fountains Abbey, in Yorkshire, and was subsequently inhabited by a company of miners. On Lord's Island, somewhat larger, are the vestiges of a mansion erected by one of the Ratcliffes with the stones of their castle on Castlerigg. It was once connected with the main land, but severed, and a draw-bridge thrown over the fosse: it is the property of the Marshall family. St. Herbert's Isle, near the centre of the lake, derives its names from its being the residence of a far-famed hermit, who was wont to pray that he might die at the same moment with St. Cathbert; which, it is said, was granted to him. The remains of the hermitage are still visible.

"When, with eye upraised  
To heaven, he knelt before the crucifix,  
While o'er the lake the cataract of Lodore  
Pealed to his orisons; and, when he paced  
Along the beach of this small isle, and thought  
Of his companion, he would pray that both  
(Now that their earthly duties were fulfill'd)  
Might die in the same moment. Nor in vain  
So pray'd he: as our chronicles report,  
Though here the hermit number'd his last day,  
Far from St. Cathbert his beloved friend,  
Those holy men both died in the same hour."

Near the ruins, the late sir Wilfrid Lawson (to whose representative the island belongs) erected a small cottage of unhewn stone, and artificially mossed over. There are three or four other islets, the largest of which is Rampsholm. The lake sometimes exhibits a rising piece of ground, the Floating Island. Its extent varies in different years from an acre to a few perches. It is composed of earthy matter, six feet thick, covered with vegetation—such as reeds and rushes, and other aquatic plants—and is full of air-bubbles, supposed, by penetrating the whole mass, to diminish its specific gravity, and to be the cause of its buoyancy. This is situate about 150 yards from the shore, near Lodore. A walk or ride near the lake will amply reward the tourist. Leaving Keswick by the Borrowdale road, Castle Head, Wallow Crag, and Falcon Crag are successively passed on the left. A hollow in the summit of Wallow Crag is visible from the road. There is a current tradition, that by means of this hollow the countess of Derwentwater effected her escape, when the earl was arrested for treason, carrying with her jewels and other valuables. It is called the Lady's Rake. Barrow House (Mr. Peters) stands two miles from Keswick, on the left of the road. Here is a fine cascade, 124 feet in height. A mountain road strikes off at this point to the village of Watendlath, two miles from the deflection. The road, after passing the village, near which is a tarn, re-enters the Borrowdale road a little beyond Bowder

\* See Messrs. Black's "Tour to the Lakes," recommended to the reader's notice in "The First Month at the Lakes." A second (enlarged) edition has been published, which contains many most valuable additions; of which not the least important are—"An Account of the Geology of the Lake District," by professor Phillips, of King's College, London; "Outline Views of Mountain Groups," by Mr. Flintoft; "Explanation of General Terms, &c.," "A Table of Memoranda for Botanists;" "An entirely new Map of the District," by Mr. Hughes, of the College of Civil Engineers, &c." Edinburgh: Adam and Charles Black. 1844. pp. 224.

Stone. In making the ascent to the village, splendid views are obtained. One mile beyond Barrow, the road having passed under Thrang Crag, is the inn of Lodore; behind which is Lodore Waterfall. The grandeur of the rocks around the foaming stream renders the scene impressive; but the cascade is chiefly dependent on the quantity of water. After heavy rains, the noise of the fall may be heard as far down the lake as Friar Crag. Gowder Crag rises on the left, Shepherd's Crag on the right, of the waterfall.

"We anchored near a little, pleasant habitation, and passed behind it to an adjoining wood, at the foot of some rocks, to view the celebrated falls of Lodore. Around us was spread a grove formed of tall young oaks, ash, and birch-trees, which gave an agreeable coolness and shade. Above the trees, with uplifted looks to the right, we viewed a mountain of rock called Shepherd's Crag, forming a rude circular mass, shelving from the foot towards its crown in a spiral form; on every place of which, and every step that hung upon its sides, herbage and shrubs grew fantastically, whilst the very summit wore a verdant cap of grass. To the left there arose a perpendicular grey cliff, a thousand feet high, rent into immeasurable fissures, and standing like massive columns, in rude arrangement, to support the seeming ruins of a shattered tower, grown white with storms, and overlooking Shepherd Crag some hundred feet. In the opening between these stupendous rocks, the river pours its whole stream, forming a grand cascade nearly two hundred feet perpendicular. As the channel is rugged, the water makes a sheet of foam, and roars among the caverns and cliffs; so that you are prevented hearing anything but its tumult. Reaching the wood, where the descent is less precipitous, it winds among the trees, sometimes showing itself, and at others totally concealed, whilst it serpentine towards the lake. The spray, which is dashed around the rocks and carried upon the breeze, wherever it meets the rays of the sun, through the openings of the cliffs, takes the colours of the rainbow. On turning from this grand spectacle, the greatest beauties of the lake are thrown into one prospect. The ground whereon we stood was rugged and rocky, shadowed with trees, looking over a rich bosom of wood; below us lay the Lodore meadows, where groups of cattle were dispersed; and by the shore some carpenters were repairing boats, a circumstance which enlivened the scene. The azure sky, chequered with clouds, was reflected in the smooth, shining lake, over which the Vicar's island, yellow with corn, and the woody hills, were arranged. The mountains, whose feet were trimmed with wood, lay in long perspective to the left" ("Book of the United Kingdom").

Without at all entering on the controversy of the advantage or disadvantage of a railroad to the lake districts, it does indeed seem quite incongruous with the whole of the retired and romantic scenery. The incongruity of a steam-vessel with a calm and peaceful lake, surrounded by mountains, is abundantly manifested by the boat-loads of passengers who undergo a stewing process on Loch Lomond, amidst the fumes of fried fish and whisky.

## THE CONQUESTS OF DEATH.

### No. IV.

#### THE JACOBITE'S TOMB.

"Albeit, that here, in London tower,  
It is my fate to die;  
O carry me to Northumberland,  
In my father's grave to lie!  
Ther- chent my solemn requiem  
In Hexham's holy towers;  
And let six maids of fair Tyndale  
Scatter my grave with flowers.  
  
"And, when the head that wears the crown  
Shall be laid low like mine,  
Some honest hearts may then lament  
For Ratcliffe's fallen line.  
Farewell to pleasant Dilston Hall,  
My father's ancient seat:  
A stranger now must call thee his,  
Which gars my heart to greet."

THE ruins of Dilston Hall, once the seat of the family of Derwentwater, situated about three miles east of Hexham, connected as they are with an important era in our country's history, cannot be visited without feelings of strong emotion by any one who meditates on the evanescence of all human grandeur, and feels the unstable foundation of all worldly greatness. The tower of Dilston alone remains: all else is desolation. In the family vault beneath the adjoining humble chapel lie the bodies of some of that noble house, and among them that of the last unfortunate earl, who suffered with lord Kenmure on Tower Hill, and whose execution not a wife's entreaties, and probably a nation's wishes, could avert; for George I. trembled for the stability of his throne, and was fully alive to the fact that a powerful party was heartily opposed to him. The earl's remains were conveyed to lord Petre's chapel at Thorndon park, in Essex\*, not far from which the countess resided; and here they remained until removed to Dilston.

"The vault," says Mr. Howitt, "was opened in 1805, by desire of the commissioners of Greenwich hospital, to ascertain whether the earl's head was buried with the body; which had been doubted. The body, which was found to be deposited in several coffins, was embalmed, and the head lying by it, with the marks of the axe clearly discernible. The hair was quite perfect, the features regular, and wearing the appearance of youth, and the shroud but little decayed.

"On this occasion, a sufficient guard was not kept over the vault; for many of the country people got access, and a blacksmith in the neighbourhood extracted several of the earl's teeth, which he sold for half-a-crown a-piece; and which, like other relics, multiplied exceedingly with the demand for them, some scores of teeth being sold as genuine. Three years ago (1838), in consequence of the accidental loosening of some of the stones, Mr. Grey was induced again to open and inspect the vault. On this occasion, no one was permitted to enter but the members of our own family. \* \* The coffins

"At Thorndon," says Mr. Howitt, "there is an oak chest, with an inscription in brass engraved by lady Derwentwater's orders, containing lord Derwentwater's dress which he wore on the scaffold—coat, waistcoat, and breeches of black velvet; stockings that rolled over the knees; a wig of very fair hair, that fell down on each side of the breast; a part of his shirt, the neck having been cut away; the black serge that covered the scaffold, also a piece which covered the block, stiff with blood, and with the marks of the cut of the axe in it."

are all of lead; the outer coffins having now decayed, with the exception of that of the late earl, of which the sides, nails, and gilt ornaments are in tolerable preservation. The earl's coffin was not reopened; but a square leaden box, which before appears to have been overlooked, was discovered nearly buried in dust, below the coffin; in which, on part of the lid being opened, the heart, &c., were found to have been deposited. It was removed to a safer position, and the entrance of the cemetery again sealed. Two low brick walls are built across the vault, to support the coffins and keep them from the earthy floor, in which bodies at one time must have been deposited, the debris being clearly the marks of human mould."

Such is the earthly resting-place of one who sought to restore to what he deemed their legitimate hereditary rights the exiled house of Stuart; to whose charge it were unjust to lay anything of a selfish motive in espousing the cause his conscience led him to do. Nothing can be more disgusting, in fact, than to hear the abuse too frequently lavished upon them. Surely error in political views does not necessarily imply lack of principle arising from badness of heart. Selfishness, in fact, cannot be justly brought against the jacobite noblemen. Their swearing allegiance to the house of Hanover would have secured them their property, nay, would in all probability have tended to their further ennoblement. That the government of the day was not secure while their influence was exerted, is unquestionable; and, for the security of that government, it was essential that its opponents should be punished. Still even the beheaded jacobite's earthly resting-place is not that of a felon: far different is that of James, earl of Derwentwater. He may have been a dangerous opponent to the house of Hanover; but the testimony to the excellency of his character is unimpeachable. His last words on the scaffold, thrice repeated before the blow was struck, were, "Lord Jesu, receive my spirit." If he was a staunch Romanist, he at least did not commit his soul to saint or angel's guardianship in a dying hour.

"The impression made by lord Derwentwater's fate," continues Mr. Howitt, "was deep and painful in proportion as his early promise had been great; and the apparent cruelty of his execution led to his being esteemed in the light of a martyr: handkerchiefs steeped in his blood were preserved as sacred relics; and, when the mansion-house was demolished amid the regrets of the neighbourhood, there was great difficulty in obtaining hands to assist in a work of destruction which was considered almost sacrilegious. The peasantry believed that the spouts of Dilston Hall ran blood, and the very corn which was in the act of being ground came from the mill tinged with a sanguine hue on the day the earl was beheaded; and that the aurora borealis was observed to flash with unwonted brilliancy on that night, a token of heaven's wrath. Even at the present time it is sometimes termed lord Derwentwater's lights."

The family of the Ratcliffes was originally from Lancashire; but their chief seat was at Dilston, in Northumberland. Sir Nicholas Ratcliffe, of Dilston,

married Margaret, daughter and heiress of Sir John de Derwentwater, in the reign of Edward III. Sir Francis, in the reign of James, was created earl of Derwentwater on the marriage of his son Edward, the second earl, with lady Mary Tudor, daughter of Charles II., in August 1687, when she was scarcely 14 years of age. Earl Francis died in 1697, aged 72, and Edward in 1705, leaving three sons, James, Francis, who died unmarried, and Charles, who, after narrowly escaping the scaffold in 1715, suffered in 1745, in accordance with his former sentence, for his unflinching adherence to the house of Stuart.

The estates being forfeited, were vested in trustees for the benefit of Greenwich Hospital; and a considerable portion of those in Cumberland have been sold to the Marshall family.

## THE BELIEVER'S STRENGTH AND POWER:

### A Sermon\*,

BY THE REV. S. T. BLOOMFIELD, D.D.,

*Vicar of Bisbrook, Rutland.*

EPH. vi. 10.

"Finally, my brethren, be strong in the Lord, and in the power of his might."

THE leading purpose of these words, viewed in themselves, and considered with reference to those with which they are associated, is to inculcate courageous constancy and persevering endeavour on the part of man, together with the complete feeling of, and in entire dependence on, that without which all human efforts were vain—strength from on high, and help from God. In these words the apostle exhorts those whom he is addressing "as good soldiers of Christ" to fight manfully there, where they may hope to receive help abundantly. And, following up the injunction, he adds, in the words immediately following, "Put on the whole armour of God, that ye may be able to stand against the wiles of the devil." Thus, while exhorting them to fight valiantly, he urges on them the due employment of the heavenly aids and appliances, whereby they may be enabled to fight successfully "the good fight of faith."

Strikingly similar, we may observe, to the exhortation here employed to the Ephesians, is that elsewhere addressed by the apostle to Timothy; whom, in nearly the same words, he charges: "Thou, therefore, my son, be strong in the grace that is in Christ Jesus;" and, adopting the same military allusion here employed, he subjoins: "Thou, therefore, endure hardships, as a good soldier of Jesus Christ."

Again, as bearing a certain affinity to the exhortation of the apostle here, we may compare the earnest supplication of the apostle in another and former part of this same epistle;

\* Preached at St. Paul's cathedral.



where, desiring his brethren of the church of Ephesus not to faint and be discouraged at the tribulations which he had suffered for their sakes, he adds: "For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man." As there the apostle prays, that they may receive strength from him to whom belongeth all strength, so here he exhorts them to use and employ that strength from above; which, to be bestowed effectually, must be improved faithfully. Comparing, indeed, with the present other exhortations in scripture bearing a close affinity thereto, namely, "Grow in grace," "have grace," "have faith;" exhortations which, like the present, while inculcating the necessity of human agency, unquestionably presuppose the indispensable need of divine power and divine aid to ensure their observance—comparing these, I say, with the exhortation which we are now considering, we can conclude no other than that the strength of our Lord Jesus Christ, like his grace, must, in order to be effectual, be strenuously employed and vigorously exerted. Hence the scope and purpose of this exhortation to the Ephesians seems to be no other than that of the similar exhortation of the apostle to the Corinthians: "Watch ye, stand fast in the faith, quit you like men, be strong." And the apostle, here exhorting believers "to be strong in the Lord," forcibly inculcates what, on another occasion, he feelingly urges by his own example and individual experience, when he declares, in his epistle to the Colossians, "Unto this I labour, striving according to his working who worketh in me mightily."

Such, then, appears to be the general scope and import of the present exhortation; which, I apprehend, is one worthy of the most attentive consideration, both with reference to what is contained in it, and what may be concluded from it. Now, that which stands especially prominent, and on which a peculiar stress seems to be laid, is the mighty power of Christ our Saviour, even that power without which (as Christ himself declared) we can do nothing, and by which the holy apostle elsewhere, from his own personal experience, affirms he "can do all things."

Christ, then, you will observe, is here recognised as the great source of spiritual strength; and believers are here exhorted to "be strong in him." But this surely carries with it, by implication, the insufficiency of man, in his own strength, to work out his salvation, and the need to man of strength

from Christ, the great Captain of his salvation, without whom the frailty of man cannot but fall. In order, indeed, that we may form an adequate idea of the sufficiency of Christ our Saviour for this effect, we have only to take into full consideration the insufficiency of man thus implied in the sufficiency of Christ. O little, my brethren, do men imagine how wholly unavailing is their own strength for this great work, and how utterly incapable they are in their own might to overcome the difficulties to be encountered therein!

No easy matter is it to stem the tide of passion deeply seated in our corrupt nature, to root out inveterate evil habits, to turn the current of our affections from the things of time and sense to the things invisible and eternal. To renew and sanctify our hearts, and to transform them into the divine image, is a work far beyond the power of feeble man; yet is it indispensably necessary to man's salvation. Nor are these the only difficulties which call forth the Christian's exertions. Besides the propensities of his corrupt nature, which will instantly rise up in rebellion against his better feelings, as soon as he applies himself in earnest to the work assigned him, the world and "the prince of this world," with all his evil envoys and subtle agents, will unite their endeavours to obstruct his heavenward course. These, then, must he be prepared ever to meet, since against these will he have constantly to contend. And these are the enemies of which the apostle proceeds to speak, when, having given the exhortation "to be strong in the Lord, and to put on the whole armour of God," he subjoins, as a reason for the above: "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places;" meaning thus to say, We have enemies invisible to withstand; enemies not merely in the shape of mortal men fighting against mortal men, but enemies having the advantage of a nature far more strong and subtle than weak humanity; enemies assailing us not on equal ground, as men warring with men, but as those fighting from the vantage ground of an eminence, in the quality of wicked spirits excelling man in the power as they exceed him in the disposition to do evil.

Now, against difficulties so great and enemies so formidable need indeed has the Christian to be strengthened from above and to experience the "mighty power" (Eph. i. 19) of an all-sufficient Saviour. But for the aid of him who worketh in him both to will

and to do, utterly insufficient were man, converted as well as unconverted, to work out his salvation: his sufficiency for this effect is wholly from above. And, therefore, well does the apostle speak of Christ's mighty power; for indeed he is Almighty. Of his all-sufficiency we may judge by what he wrought when he was on earth. The very powers of nature were obedient to his word: the very devils yielded to his authority, and were unable to resist his will. And what he has done is no other than a pledge of what he can do, and will do, for those that put their whole trust in him. On his cross he triumphed over principalities and powers; and by the same might with which he overcame then can he overcome now, and especially cause that "sin shall not have dominion over us, and that Satan shall be bruised under our feet." Doubtless he is "the Lord Jehovah, with whom is everlasting strength," and who "is therefore able to save to the uttermost all that come unto God by him."

Here, then, let us mark, as not a little important to be observed, the high significance of these words, "in the Lord" and "in the power of his might," as subjoined to the exhortation "be strong." Had the apostle simply admonished us to be strong, to little purpose had he given the admonition. He who should exhort a weak man to be strong would vainly exhort, unless he could discover the source from whence this strength might be derived. But, by adding, "Be strong in the Lord, and in the power of his might," the apostle fully supplies what, without these words, would have been wanting. And thus does he, while inculcating the exercise of religious fortitude and strenuous exertion to "fight the good fight of faith," direct our attention to the only source of spiritual strength.

Such, then, being the sufficiency we possess in an all-sufficient Saviour, however numerous be the enemies of our souls, so numerous that indeed their name is "Legion," yet, blessed be God, greater and more numerous than those who are against us are they who are for us: greater than all the united power of our spiritual adversaries, is the power of him who indeed possesses in himself no less than the power of Omnipotence? Well does the holy psalmist, speaking of those "whose strength is in God," declare of such that "they go on from strength to strength" (Ps. lxxiv. 5, 7). And with reason does he exhort, "Be of good courage; and he shall strengthen your heart, all ye that hope in the Lord."

Great, indeed, is the advantage given to the believer over his spiritual enemies by

means of the rich encouragements held out to him in the word of God. Besides the promise of those eternal rewards to animate his hope, he has that which ought alike to be sufficient to banish his fears, the great and all-sustaining promise, that "God will be with him in every conflict," and that he "will never leave" him "nor forsake him." "Fear thou not," saith he; "for I am with thee: Be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee, yea, I will uphold thee with the right hand of my righteousness" (Is. xli. 10). Having, then, these promises, and sustained by this power, the Christian soldier, going to "fight the good fight of faith," encouraging himself in his God, and faithfully employing as well as firmly relying on his mighty aid, encounters his spiritual foes alike with power and with effect, enabled to "do all things through Christ who strengtheneth" him.

Such, then, my Christian brethren, and so great is the power of his might by whom we are enabled effectually to "fight against sin," and to overcome the world, the flesh, and the devil. Here, however, it is important to observe, that they, and they alone, who shall experience the power of Christ unto salvation, and who shall be strong in the power of his might, are they who "live by faith" in Christ as "the Son of God," and by faith can see "the light of the knowledge of the glory of God in the face of Jesus Christ." Doubtless he and he alone shall find Christ all-sufficient who believes and confesses him to be omnipotent. He who does not so believe in Christ and confess Christ will, we are quite sure, experience none of the strength which Christ can bestow; for this cometh not except by such a faith with prayer. In short, that the soul may have strength in Christ, it must have life in him; and that it may have life in him, it must be united to him by a true faith, as the branch to the vine. And, as the branch cannot live except it be in the vine, so neither can the soul be sustained by Christ's power, and draw from Christ's fulness, unless "Christ be made unto it wisdom and righteousness and sanctification and redemption." This, then, is the language of the true soldier of Christ: "In the Lord have I righteousness and strength" (Is. xlv. 24). And to him alone belongs that promise: "I will strengthen them in the Lord; and they shall walk up and down in his name, saith the Lord" (Zach. x. 12).

Did the time permit, it were easy to shew the fulfilment of this promise, and to exemplify the power of the Lord's might, by adverting to the trials of God's saints in every age.

But to confine our attention to one most illustrious class. How, I would ask, were the noble army of martyrs, in various ages, who lived and died for the truth as it is in Jesus, how were they enabled to "fight the good fight of faith" but by this strength of the Lord in the inner man? By this they were indeed "out of weakness made strong;" inasmuch that, being tortured, they endured, "as seeing him who is invisible;" and, when cut off out of the land of the living, they courageously encountered death in its most appalling forms, being "therein made more than conquerors through him who loved them," and therefore strengthened them, cheerfully laying down their lives, "that they might obtain a better resurrection" (Heb. xi. 35).

Let us then seek, by earnest and effectual prayer, for greater increase of that faith by

which, "looking unto Jesus," we may have strength; and, coming unto Jesus, we may have life, we "may be found in him not having our own righteousness," but having the righteousness which is through the faith of Christ." Thus shall we indeed "out of weakness be made strong," and thus may hope that, "Christ being our ruler and guide, we may so pass through things temporal, that we finally lose not the things that are eternal." And, O God, the strength of all them that put their trust in thee, mercifully accept our prayers to thee for aid in all our spiritual necessities; and, because, through the weakness of our mortal nature, we can do no good thing without thee, grant us the help of thy grace, that, in keeping thy commandments, we may please thee both in will and deed, through Jesus Christ our Lord.



## SKETCHES FROM NATURAL HISTORY.

### No. XXVIII.

#### THE SECRETARY.

(*Gypogeranus, falco serpentarius*).

THE secretary bird resembles the common falcon in its head, bill, and claws. Its legs, however, are so long that, when it stands upright, it somewhat resembles the crane. Its gait is like a person walking on stilts; but it can run very swiftly. When erect, it measures about three feet from the top of the head to the ground. It is a native of the interior of Africa, Asia, and the Philippine islands. By some, it is supposed that there are three distinct species: the South African (*G. Capensis*), the Philippine (*G. Philippensis*), the Senegambian (*G. Gambiensis*). The general colour is a bluish ash; the tips of the wings, the thighs, and the vent inclining to black. On the back of the head are long, dark-coloured feathers, hanging down behind, and erected at pleasure. This crest induced the Dutch colonists at the Cape

to give the bird the name of "the secretary," from its being like a secretary with his pen stuck behind his ear. The Hottentots, however, style it "slangen-vreeter" (the serpent-eater), from the avidity with which it devours those noxious reptiles. The manner in which it seizes them displays great intelligence. On approaching, it carries forward the point of one of its wings, to parry their venomous bites, and waits till an opportunity offers of treading on its adversary, or taking it on its pinions, and throwing it into the air. When the serpent is wearied out, the secretary kills and devours it at leisure.

M. le Vaillant witnessed one of these combats. Finding itself inferior in strength, the serpent endeavoured to regain its hold; but the secretary by a single leap got before him, and cut off his retreat. Wherever the reptile strove to escape, the bird faced it. The serpent then erected itself, to intimidate the bird, and, hissing dreadfully, displayed its throat, inflaming eyes, and a head swollen with rage. This produced a momentary suspension of hostilities; but the bird soon re-

turned, and, covering its body with one wing as a buckler, struck the enemy with the bony protuberance of the other. The serpent at last dropped; and the bird laid open its skull with one stroke of the beak. "I found in its crop," says he, "eleven rather large lizards, three serpents as long as one's arm, eleven small tortoises, very entire, many of which were about two inches in diameter, and, finally, a quantity of locusts and insects, the greater part of which were sufficiently whole to deserve being collected."

The secretary may be easily tamed, and rendered very domestic and familiar; though, if pinched with hunger, it will devour ducklings and chickens. If well fed, however, it will live quietly with the poultry, and, when it sees them quarrelling, will run to part the combatants. It always strikes forward with its legs when fighting. It is often kept in plantations at the Cape.

The nest is usually built on a high tree, and is about three feet in diameter, lined with wool and feathers, and carefully concealed. The eggs are white, two or three in number.

"Many of the accipitres, or birds of prey, in addition to insects, devour reptiles, fish, and flesh; and these birds are stationary in particular regions, because their food can at all times be there obtained. How wisely, therefore, are vultures placed in those countries where carrion, if suffered to remain upon the earth, might cause infectious diseases among the inhabitants, and the 'great secretary bird' in the regions which abound with venomous reptiles\*!"

### Biography.

#### VISCOUNT EXMOUTH.

##### NO. II.

##### THE BATTLE OF ALGIERS.

THE town of Algiers is built on the declivity of a hill fronting to the eastward. It is of a triangular form, having for its base the sea-front, which is about a mile in length, and rises directly from the water. It is strongly fortified on the land side; and the sea defences are most formidable, as well from the great thickness of the walls, as the number of heavy guns.

The harbour is artificial. A broad, straight pier, three hundred yards in length, and upon which the storehouses were built, projects from a point about a quarter of a mile from the north extremity of the town. A mole is carried from the end of this pier, which bends in a south-westerly direction towards the town, forming nearly a quarter of a circle. Opposite the mole-head is a small insulated pier, which leaves the entrance to the harbour about a hundred and twenty yards wide. The rock upon which the mole is built extends about two hundred yards to the N.E. beyond the angle at which the pier joins it. The shores recede considerably from the base of the pier, forming a small bay on either side of it.

All the works around the harbour were covered with the strongest fortifications. Immediately

beyond the pier-head stood the light-house battery; a large, circular fort, mounting between sixty and seventy guns, in three tiers. At the extremity of the point of rock beyond the light-house was a very heavy battery, of two tiers, mounting thirty guns and seven mortars in the upper. The mole itself was filled with cannon, like the side of a line-of-battle ship, mostly disposed in a double tier, with ports below and embrasures above; but the eastern batteries, next the light-house, had an inner fortification, with a third tier of guns, making sixty-six in these batteries alone. All these batteries had together above two hundred and twenty guns, eighteen, twenty-four, and thirty-two pounders; besides two, at least sixty-eight pounders, and upwards of twenty feet long. On the sea-wall of the town were nine batteries—two at the southern extremity, then the fish-market battery in three tiers, bearing three hundred yards west of the mole-head, three between the fish-market and the gate leading to the mole, one over this gate, and two on the wall beyond it. Along the shore, within twelve hundred yards south of the town, were three batteries and a very heavy fort. Another large fort and six batteries commanded the bay to the N.W. Many guns in other parts of the fortifications of the town, and in forts and batteries on the hills around it, were in situations which enabled them to fire upon ships. Altogether, the approaches by sea were defended by scarcely less than five hundred guns.

The admiralty were greatly surprised when Lord Exmouth proposed to attack these works with five sail of the line. Many naval officers who were consulted by the board considered them unassailable. Nelson, in a conversation with Captain Brisbane, had named twenty-five line-of-battle ships as the force which would be required to attack them. The opinion was not founded upon his own observation; and he was evidently misled by the errors in the received plans, for that number of ships could not have been placed before the town; but it marks his sense of the great danger in attacking powerful batteries with ships, and of the tremendous strength of Algiers. Lord Exmouth was offered any force he required, but he adhered to his first demand; for he had satisfied himself that five ships could destroy the fortifications on the mole as effectually as a greater number, and with far more safety to themselves. After he had fully explained his plans, and marked the position which every ship was to occupy, the admiralty allowed him to act upon his own judgment, though they found it not easy to believe that the force was equal to the service; nor were persons wanting to remark that he had at length involved himself in a difficulty, from which he would not escape with credit. His own confidence never wavered. "All will go well," he wrote, "as far at least as it depends on me." As he was going down channel, he said to his brother, who accompanied him as far as Falmouth, "If they open their fire when the ships are coming up, and cripple them in the masts, the difficulty and loss will be greater; but, if they allow us to take our stations, I am sure of them; for I know that nothing can resist a line-of-battle ship's fire." He wrote to the admiralty before he left England, declaring

\* The "Power, Wisdom, and Goodness of God." By C. M. Barnett, esq.

himself fully satisfied with all the arrangements, and taking on himself the responsibility of the result.

He was scarcely appointed, when officers came forward in crowds to offer their services. On the 29th of June, only six days after he arrived in the channel, he writes: "Government has taken a very proper view of the subject, and has determined to send out a proper force. I immediately said it was my duty to finish that which I had begun, and that I should cheerfully go. My offer is accepted, and I embark in the 'Queen Charlotte,' with the 'Impregnable,' and others. The only delay will be want of men; but I hope they will be induced to volunteer for the service by the offers made that they shall be rewarded after it." On the 4th of July, he says: "I have refused Israel, Pownall, Fleetwood, Harward, and both admiral and captain Halstead, volunteers. Even lord Spencer brought his son, and a hundred others."

With very few exceptions, the officers were selected by the admiralty. It was understood that sir Charles Penrose would be the second in command, his appointment at that time as commander-in-chief in the Mediterranean entitling him to the preference. He was very highly valued by lord Exmouth, under whom he had served with the "Cleopatra" in the western squadron. It was intended that despatches should be sent in time to enable him to join the expedition; but, greatly to the disappointment of both officers, the information was received too late.

Lord Exmouth persisted in refusing all his relations. The motive of duty, which was imperative on himself, applied to none of them; and all were anxious to go. For himself, he might well trust that the Providence which had shielded him forty years—for so long was it since he had fought the "Carleton" on lake Champlain—would guard him in the approaching battle; or, if he were destined to fall in what might truly be deemed a holy war, he had a better confidence than the pride of a hero, or even the self-devotedness of a patriot. Before he sailed, he made every arrangement which his death would render necessary, and, among others, wrote a letter for his eldest son, chiefly on the subject of the duties which would devolve upon him as a British nobleman, and which he designed for his last injunctions. The existence of this letter was not known until some time after his death, when it was found among his papers.

The admiralty would not send back the squadron which had just returned from the Mediterranean, probably thinking it right that ships going expressly to fight a severe battle should be manned with volunteers. This decision greatly increased his difficulties. Naval officers seldom think a ship effective until she has been some time in commission. Within two months, lord Exmouth commissioned, fitted, and manned a fleet, and fought the battle.

As soon as he had completed his first arrangements at the admiralty, he hastened to Portsmouth, where the "Boyne," his flag-ship, was lying with her consorts. He went on board as soon as he arrived; and there was not a little excitement when the admiral was seen coming alongside, at a very early hour in the morning. He

mustered the ship's company on deck, and, having read to them the admiralty letter, invited them to join him; but at that time scarcely a man came forward. They were unwilling to enter for a new service until they had enjoyed some liberty on shore; but, after they had been paid off, and spent their money, numbers of them volunteered; and many more would probably have done so, but for the very short time in which the crews were completed. No difficulty was experienced in manning the fleet. The whole ship's company of the "Leander," then on the point of sailing as the flag-ship on the North American station, volunteered to go; and, accordingly, her destination was changed for the time. Rear-admiral Milne, for whom she had been fitted, obtained permission to go out with her: and, as sir Charles Penrose did not join at Gibraltar, he hoisted his flag in the "Impregnable," as second in command. Among other volunteers was a number of smugglers, who had been taken on the western coast, and sentenced to five years' service in the navy. They were sent to the eastward as prisoners, in a cutter in which Mr. Pellew had taken a passage, to make a parting visit to his brother; and they implored his intercession on their behalf. He advised them to enter for the "Queen Charlotte," and gain a title to the indulgence they sought, by their good conduct in the battle. They all did so: no serious casualty occurred among them; and they behaved so well, that lord Exmouth applied to the admiralty, and obtained their discharge.

Lord Exmouth's marine officer in the "Arethusa," the late sir Richard Williams, then commanded the marine artillery; and lord Exmouth wrote to request that he would aid him to the best of his abilities, by selecting officers and men from his corps. Sir Richard displayed on this occasion all the activity and judgment to be expected from his character; and lord Exmouth acknowledged his services after the glorious result of the expedition, in the following words: "I should be very ungrateful, my dear friend, if I neglected to thank you for the care and pains you took in selecting, for the service I was ordered upon, the best officers and men I ever saw during my service. I assure you that all the officers did you full justice: they not only knew their duty well, but they performed it well."

In addition to the five line-of-battle ships, two of which were three-deckers, the force included three heavy frigates and two smaller ones, four bomb-vessels, and five gun-brigs. Four of the line-of-battle ships were to destroy the fortifications on the mole, while the fifth covered them from the batteries south of the town, and the heavy frigates from those on the town wall. The bomb-vessels were to fire on the arsenal and town, assisted by a flotilla of the ships' launches, &c., fitted as gun, rocket, and mortar-boats. The smaller frigates and the brigs were to assist as circumstances might require.

The fleet left Portsmouth on the 25th of July. On the 28th, it sailed from Plymouth Sound, and the same afternoon was off Falmouth. Twenty-three years before, lord Exmouth had gone from the house of his brother, who now took leave of him, and sailed to fight the first battle of the war, from the port whence he was proceeding on

the service which was to close and crown it. From this place, the "Minden," 74, was sent on to Gibraltar, that the necessary supplies might be ready when the fleet arrived. Through all the passage, the utmost care was taken to train the crews. Every day, Sunday excepted, they were exercised at the guns; and on Tuesdays and Fridays the fleet cleared for action, when each ship fired six broadsides. On board the "Queen Charlotte" a twelve-pounder was secured at the after part of the quarter-deck, with which the first and second captains of the guns practised daily at a small target, hung at the fore-topmast studding-sail boom. The target was a frame of laths, three feet square, crossed with rope-yarns so close, that a twelve-pound shot could not go through without cutting one, and with a piece of wood, the size and shape of a bottle, for a bull's-eye. After a few days' practice, the target was never missed, and, on an average, ten or twelve bottles were hit every day. Thus kept in constant preparation for the battle, and daily gaining new confidence in themselves, the crews were in the highest degree elated. Officers and men felt that they were going to an assured victory, and that to obtain complete success the plans of their chief required only the exertions which every one resolved to make. As a consequence of this enthusiasm, which never had a check, for the excitement of preparation was followed by the flush of victory, their health and vigour were beyond all parallel. Scarcely a man came on the sick list; and, when the "Queen Charlotte" was paid off on her return, only one had died, except from the casualties of battle, out of nearly a thousand who had joined her more than three months before.

On the 9th of August the fleet reached Gibraltar, where the "Minden" had arrived only the preceding night. Here they found a Dutch squadron of five frigates and a corvette, commanded by vice-admiral the baron Von de Capellan, who, on learning the object of the expedition, solicited and obtained leave to co-operate. The ships, having completed their ordnance stores and provisions, were ready to sail on the 12th; but a strong easterly wind prevented them from moving for two days. On the 13th, every ship received a plan of the fortifications, with full instructions respecting the position she was to occupy. A general order to this effect had been issued on the 6th; but the co-operation of the Dutch squadron had made some change in the arrangements necessary. To this squadron was assigned the duty of attacking the fort and batteries south of the town; a service previously intended for the "Minden" and "Hebrus," which were now to take a position among their consorts in front of the mole.

The fleet sailed next day, and on the 16th was within two hundred miles of its destination, when the wind again shifted to the eastward. That evening the ship-sloop "Prometheus," captain Dashwood, joined direct from Algiers, with information that the Algerines were making every preparation to meet the attack. All the former defences had been made completely effective, and new works had been added; forty thousand troops had been assembled; all the janizaries called in from distant garrisons; and the whole naval force of the regency—four frigates, five large corvettes,

and thirty-seven gun-boats—were collected in the harbour. The "Prometheus" brought the wife, daughter, and infant child of Mr. M'Donnell, the British consul. The two former had succeeded in getting off, disguised as midshipmen; but the infant, which had been carefully concealed in a basket, after a composing medicine had been given to it by the surgeon of the "Prometheus," awoke, and cried as it was passing the gateway, and thus led to the arrest of all the party then on shore. The child was sent off next morning by the day; and, "as a solitary instance of his humanity," said lord Exmouth, "it ought to be recorded by me;" but the consul was confined in irons at his house, and the surgeon, three midshipmen, and fourteen seamen, of the "Prometheus," were detained as prisoners; nor could the most urgent remonstrances of captain Dashwood induce the dey to release them.

The fleet continued beating against a head wind until midnight on the 24th, when the wind shifted to south-west. On Monday, the 26th, at noon, they made cape Cazzina, the northern point of the bay of Algiers, and about twenty miles from the town. Next morning, at daybreak, Algiers itself was in sight. As the ships lay nearly becalmed, lord Exmouth sent away lieutenant Burgess in one of the "Queen Charlotte's" boats, under a flag of truce, with the terms dictated by the prince regent, and a demand for the immediate liberation of the consul and the people of the "Prometheus." The "Severn" was directed to tow the boat; but as she made very little way, the boat was ordered, by signal, to cast off, and proceed alone to the shore. At eleven o'clock she was met outside the mole by the captain of the port, who received the communication, and promised an answer in two hours. In the mean time, a breeze springing up from the sea, the fleet stood into the bay, and lay to about a mile from the town.

At two o'clock the boat was seen returning, with the signal that no answer had been given. The "Queen Charlotte" immediately telegraphed to the fleet, "Are you ready?" Immediately the affirmative was displayed from every ship, and all bore up to their appointed stations.

The "Queen Charlotte" led to the attack. It was lord Exmouth's intention not to reply to the enemy's fire in bearing down, unless it should become galling. In that case the middle and main deck guns, thirty long 24-pounders, were to have opened; keeping the upper deck for shortening sail, and the lower for working the cables. The guns on these decks were not primed until the ship had anchored. But the Algerines reserved their fire, confident in the strength of their defences, and expecting to carry the flag-ship by boarding her from the gun-boats, which were all filled with men. Steered by the master of the fleet, Mr. Gaze, who had sailed with lord Exmouth in every ship he commanded from the beginning of the war, the "Queen Charlotte" proceeded silently to her position. At half-past two she anchored by the stern, just half a cable's length from the mole-head, and was lashed by a hawser to the mainmast of an Algerine brig, which lay at the entrance of the harbour. Her starboard broadside flanked all the batteries from the mole-head to the light-house. The mole was crowded with troops—many of whom got upon the parapet to look at the ship;

and lord Exmouth, observing them as he stood upon the poop, waved to them to move away. As soon as the ship was fairly placed, and her cables stoppered, the crew gave three hearty cheers, such as Englishmen only can give. Scarcely had the sound of the last died away when a gun was fired from the upper tier of the eastern battery; and a second, and a third followed in quick succession. One of the shots struck the "Superb." At the first flash Lord Exmouth gave the order, "Stand by!" at the second, "Fire!" The report of the third gun was drowned in the thunder of the "Queen Charlotte's broadside.

The enemy now opened from all their batteries; the "Queen Charlotte" and "Leander" being the only ships which had yet treached their stations. Preparations had been previously made in all to avoid the necessity of exposing the men aloft when shortening sail. Following the flag-ship, the "Superb" anchored about two hundred and fifty yards astern of her, and the "Minden" at about her own length from the "Superb." The "Albion" came to astern of the "Minden," which passed her stream cable out of the larboard gun-room port to the Albion's bow, and brought the two ships together. The "Impregnable" was anchored astern of the "Albion."

The large frigates and the Dutch squadron, particularly the "Melampus," their flag-ship, went into action under a very heavy fire, and with a gallantry that never was surpassed. The "Leander" had placed herself on the "Queen Charlotte's" larboard bow, at the entrance of the harbour; her starboard broadside bearing upon the Algerine gun-boats with the after guns, and upon the Fishmarket battery with the others. The "Severn" lay a-head of the "Leander," with all her starboard broadside bearing upon the Fishmarket battery. Beyond her the "Glasgow" fired upon the town batteries with her larboard guns. The Dutch squadron took the assigned position, before the works to the southward of the town. It was their admiral's intention to place the "Melampus" in the centre; but his second a-head, the "Diana," having anchored too far to the southward to allow this, he pushed the "Melampus" past her, and anchored close astern of the "Glasgow."

The two smaller frigates, the "Hebrus" and "Granicus," were left to take part in the battle wherever they might find an opening. Eager to gain a position in the line, the "Hebrus" pressed forward to place herself next the flag-ship, till, becalmed by the cannonade, she was obliged to anchor on the "Queen Charlotte's" larboard quarter. Captain Wise, of the "Granicus," waited until all the ships had taken their stations. Then, setting topgallant-sails and courses, he steered for where lord Exmouth's flag was seen towering above the smoke; and, with a seamanship equalled only by his intrepidity, anchored in the open space between the "Queen Charlotte" and "Superb;" thus, with a small-class frigate, taking a position, of which, said lord Exmouth, a three-decker might be justly proud.

Eastward of the light-house, at the distance of two thousand yards, were placed the bomb-vessels; whose shells were thrown with admirable precision by the marine artillery. The smaller vessels, except the "Mutine," which anchored, continued

under sail, firing occasionally wherever they saw opportunity. The flotilla of gun, rocket, and mortar boats, directed by Captain Michell, were distributed at the openings between the line-of-battle ships, and the entrance to the mole.

Thus the ships commanded the strongest of the enemy's defences, while they were exposed to the weakest part of his fire. The officers and men felt new confidence when they saw the power derived from the admirable disposition of their force. All behaved most nobly; and it was not long before the state of the Algerine batteries gave proof that their courage was fully equalled by their skill.

In a few minutes, indeed before the battle had become general, the "Queen Charlotte" had ruined the fortifications on the molehead. She then sprang her broadside towards the northward, to bear upon the batteries over the gate which leads to the mole, and upon the upper works of the light-house. Her shot struck with the most fatal accuracy, crumbling the tower of the light-house to ruins, and bringing down gun after gun from the batteries. The last of these guns was dismounted just as the artillerymen were in the act of discharging it; when an Algerine chief was seen to spring upon the ruins of the parapet, and, with impotent rage, to shake his scimitar against the ship. Her men proved themselves as expert amidst the realities of war as they had before shown themselves in exercise; and some of them were detected amusing themselves, in the wantonness of their skill, by firing at the Algerine flag-staffs.

Soon after the battle began, the enemy's flotilla of gun-boats advanced, with a daring which deserved a better fate, to board the "Queen Charlotte" and "Leander." The smoke covered them at first, but as soon as they were seen, a few guns, chiefly from the "Leander," sent thirty-three out of thirty-seven to the bottom.

At four o'clock, when a general and heavy fire had been maintained for more than an hour without producing any appearance of submission, lord Exmouth determined to destroy the Algerine ships. Accordingly, the *Leander* having first been ordered to cease firing, the flag-ship's barge, directed by lieutenant Peter Richards, with major Gossett, of the miners, lieutenant Wolrige, of the marines, and Mr. M'Clintock, a midshipman, boarded the nearest frigate, and fired her so effectually with the laboratory torches, and a carcass-shell placed on the main deck, that she was completely in flames almost before the barge's crew were over her side. The crew of a rocket-boat belonging to the *Hebrus* were prompted by a natural, but unfortunate ardour, to follow the barge, though forbidden; but the boat pulling heavily, she became exposed to a fire of musquetry, which killed an officer and three men, and wounded several others. Lord Exmouth stood watching the barge from the gangway, delighted with the gallantry and promptitude with which his orders were executed. When the frigate burst into a flame, he telegraphed to the fleet the animating signal, "Infallible!" and as the barge was returning, he ordered those around him to welcome her alongside with three cheers.

It was hoped that the flames would communicate from this frigate to the rest of the Algerine



shipping; but she burnt from her moorings, and, passing clear of her consorts, drifted along the broadsides of the "Queen Charlotte" and "Leander," and grounded a-head of the latter, under the wall of the town. The gun-boats and the "Queen Charlotte's" launch then opened with carcass-shells upon the largest frigate, which was moored in the centre of the other ships, too far within the mole to be attempted safely by boarding. They soon set her on fire; and, notwithstanding the exertions of the Algerines, she was completely in flames by six o'clock. From her the fire communicated, first to all the other vessels in the port, except a brig and a schooner, moored in the upper part of it, and afterwards to the store-houses and arsenal. At a little past seven she came drifting out of the harbour, and passed so close to the flag-ship, as nearly to involve her in the same destruction.

About sunset a message was received from rear-admiral Milne, requesting that a frigate might be sent to divert from the "Impregnable" some of the fire under which she was suffering. She had anchored more to the northward than was intended, and consequently became exposed to the heavy battery on the point of rock beyond the lighthouse, and which was covered from the fire of the rest of the fleet. The "Glasgow" weighed immediately; but the wind had been driven away by the cannonade, and she was only able, after three-quarters of an hour's exertion, to reach a new position between the "Severn" and "Leander," a better for annoying the enemy, but where she was herself more exposed, and suffered in proportion. As it was found impossible to assist the "Impregnable," lord Exmouth sent on board Mr. Triscott, one of his aides-de-camp, with permission to haul off. The "Impregnable" was then dreadfully cut up; 150 men had been already killed and wounded, a full third of them by an explosion, and the shot were still coming in fast; but her brave crew, guided and encouraged by the rear-admiral and captain Brace, two of the most distinguished and successful officers in the service, would not allow her to go thus out of battle; and she kept her station, maintaining an animated fire to the last. To relieve her in some degree, an ordnance sloop, which had been fitted at Gibraltar as an explosion vessel, with 143 barrels of powder, was placed at the disposal of the rear-admiral. She had been intended for the destruction of the Algerine fleet; but this service had already been effected by other means. Conducted by lieutenant Fleming, who had been commanding a gun-boat near the "Queen Charlotte," with major Reed, of the engineers, and captain Herbert Powell, a volunteer on board the "Impregnable," the explosion-vessel was run on shore under the battery which had annoyed her; where, at nine o'clock, she blew up.

The fleet slackened their fire towards night, as the guns of the enemy became silenced, and the ships began to feel the necessity for husbanding their ammunition. Their expenditure had been beyond all parallel. They fired nearly 118 tons of powder, and 50,000 shot, weighing more than 500 tons of iron; besides 960 thirteen and ten-inch shells thrown by the bomb-vessels, and the shells and rockets from the flotilla. Such a fire, close, concentrated, and well-directed as it was,

nothing could resist; and the sea-defences of Algiers, with great part of the town itself, were shattered and crumbled to ruins.

At a little before ten, the objects of the attack having been effected, the "Queen Charlotte's" bower cable was cut, and her head hauled round to seaward. She continued however to engage with all the guns abaft the mainmast, sometimes on both sides. Warps were run out to gain an offing; but many of them were cut by shot from the batteries southward of the town, which had been very partially engaged, and also from forts on the hills out of reach of the ships' guns. A very light air was felt about half-past ten, and sail was made; but the ship, after cutting from her remaining warps and anchors, was manageable only by the aid of her boats, towing; and then the only point gained was keeping her head from the land. At eleven, she began to draw out from the batteries, and at twenty-five minutes past she ceased to fire. The breeze freshened; and a tremendous storm of thunder and lightning came on, with torrents of rain; while the flaming ships and storehouses illuminated all the ruins, and increased the grandeur of the scene. In about three hours the storm subsided; and, as soon as the ship was made snug, lord Exmouth assembled in his cabin all the wounded who could be moved with safety, that they might unite with him and his officers in offering thanksgiving to God for their victory and preservation.

The two admirals came on board the "Queen Charlotte" as soon as they could leave their ships, and spoke their feelings of admiration and gratitude to lord Exmouth, with all the warmth of language and expression. The Dutch admiral, who, with his squadron, had most nobly emulated the conduct of the British allies, declared himself in terms of the highest eulogy of the "Queen Charlotte," which, he said, by her commanding position and the effect of her fire, had saved five hundred men to the fleet. Perhaps there was no exaggeration in the praise; for the destruction occasioned by her first broadside, as she lay flanking the mole, must have contributed much to protect the ships which had not yet reached their stations; and the havoc she inflicted by a cannonade of nine hours must have been great indeed, since her fire could destroy the fortifications on the mole-head in a few minutes.

In no former general action had the casualties been so great in proportion to the force employed. One hundred and twenty-eight were killed, and six hundred and ninety wounded, in the British ships; and thirteen killed, and fifty-two wounded, in the Dutch squadron. Yet, except the "Impregnable," which had fifty men killed, no ship suffered so much as is usual in a severe engagement. Generally, in fleet actions, the brunt of the battle and the chief amount of loss fall upon a few; but here, every ship had her allotted duty, and was closely engaged throughout. After the "Impregnable," the frigates suffered the most, particularly the "Granicus," which took a line-of-battle ship's station; and the "Leander," which was much cut up by the Fishmarket and other batteries, and as late as seven o'clock was obliged to carry out a hawser to the "Severn," to enable her to bear her broadside upon one which annoyed



her. The loss in the other line-of-battle ships was remarkably small. They had together but twenty-six killed, including the casualties in their respective boats.

Lord Exmouth escaped most narrowly. He was struck in three places; and a cannon-shot tore away the skirts of his coat. A button was afterwards found in the signal-locker; and the shot broke one of the glasses, and bulged the rim of the spectacles in his pocket. He gave the spectacles to his valued friend, the late gallant sir Richard Keats; who caused their history to be engraved on them, and directed that, when he died, they should be restored to lord Exmouth's family, to be kept as a memorial of his extraordinary preservation.

On the 28th, at daylight, lieutenant Burgess was sent on shore with a flag of truce, and the demands of the preceding morning; the bomb-vessels at the same time resuming their positions. The captain of one of the destroyed frigates met the boat, and declared that an answer had been sent on the day before, but that no boat was at hand to receive it. Shortly after, the captain of the port came off, accompanied by the Swedish consul, and informed lord Exmouth that all his demands would be submitted to. On the morning of the 29th, the captain of the port came off again, being now accompanied by the British consul; upon which captain Brisbane, of the flag-ship, went on shore, and had a conference with the dey. Sir Charles Penrose, whom the admiral had expected to the last, arrived this day in the "Ister" frigate, from Malta, where he had waited for his expected orders, until he heard that lord Exmouth was in the Mediterranean. Lord Exmouth committed to him the management of the negotiations, the only compliment he could now offer. Where nothing remained but submission for the vanquished, the arrangements were soon concluded, and next day the final result was officially communicated to the fleet.

"Queen Charlotte, Algiers Bay,  
August 30, 1816.

#### "GENERAL MEMORANDUM.

"The commander-in-chief is happy to inform the fleet of the final termination of their strenuous exertions, by the signature of peace, confirmed under a salute of twenty-one guns, on the following conditions, dictated by his royal highness the prince regent of England:

"I. The abolition of Christian slavery for ever.

"II. The delivery to my flag of all slaves in the dominions of the dey, to whatever nation they may belong, at noon to-morrow.

"III. To deliver also to my flag all money received by him for the redemption of slaves since the commencement of this year—at noon also to-morrow.

"IV. Reparation has been made to the British consul for all losses he has sustained in consequence of his confinement.

"V. The dey has made a public apology, in presence of his ministers and officers, and begged pardon of the consul, in terms dictated by the captain of the 'Queen Charlotte.'

"The commander-in-chief takes this opportunity of again returning his public thanks to the admirals, captains, officers, seamen, marines, royal sappers and miners, royal marine artillery, and the

royal rocket corps, for the noble support he has received from them throughout the whole of this arduous service; and he is pleased to direct that, on Sunday next, a public thanksgiving shall be offered up to Almighty God for the signal interposition of his divine providence during the conflict which took place on the 27th between his majesty's fleet and the ferocious enemies of mankind.

"It is requested that this memorandum may be read to the ship's company.

"To the admirals, captains, officers, seamen, marines, royal sappers and miners, royal marine artillery, and the royal rocket corps."

Above twelve hundred slaves were embarked on the 31st; making, with those liberated a few weeks before, more than three thousand, whom, by address or force, lord Exmouth had delivered from slavery. Having sent them to their respective countries, and leaving a ship to receive a few who had yet to come up from the interior, he sailed on the 3rd of September for England. On the 8th, when on his way to Gibraltar, he wrote an account of the battle to his brother, to whom he had previously sent a very laconic communication, stating merely the result.

"It has pleased God to give me again the opportunity of writing you, and it has also pleased him to give success to our efforts against these hordes of barbarians. I never, however, saw any set of men more obstinate at their guns; and it was superior fire only that could keep them back. To be sure, nothing could stand before the 'Queen Charlotte's' broadside. Every thing fell before it; and the Swedish consul assures me we killed above five hundred at the very first fire, from the crowded way in which troops were drawn up, four deep above the gun-boats, which were also full of men. I had myself beckoned to many around the guns close to us to move away, previous to giving the order to fire; and I believe they are within bounds, when they state their loss at seven thousand men. Our old friend John Gaze was as steady as a rock; and it was a glorious sight to see the 'Charlotte' take her anchorage, and to see her flag towering on high, when she appeared to be in the flames of the mole itself; and never was a ship nearer burnt: it almost scorched me off the poop: we were obliged to haul in the ensign, or it would have caught fire. Every body behaved uncommonly well. Admiral Milne came on board at two o'clock in the morning, and kissed my hand fifty times before the people, as did the Dutch admiral, Von Capellan. I was but slightly touched in thigh, face, and fingers—my glass cut in my hand, and the skirts of my coat torn off by a large shot; but, as I bled a good deal, it looked as if I was badly hurt, and it was gratifying to see and hear how it was received even in the cockpit, which was then pretty full. My thigh is not quite skinned over, but I am perfectly well, and hope to reach Portsmouth by the 10th of October. Ferdinand has sent me a diamond star. Wise behaved most nobly, and took up a line-of-battle ship's station: but all behaved nobly. I never saw such enthusiasm in all my service. Not a wretch shrunk any where; and I can assure you it was a very arduous task; but I had formed a very correct judgment of all I saw, and was confident, if supported, I

should succeed. I could not wait for an off-shore wind to attack; the season was too far advanced, and the land-winds become light and calm. I was forced to attack at once with a leeshore, or perhaps wait a week for a precarious wind along shore; and I was quite sure I should have a breeze off the land about one or two in the morning, and equally sure we could hold out to that time. Blessed be God! it came, and a dreadful night with it, of thunder, lightning, and rain, as heavy as I ever saw. Several ships had expended all their powder, and been supplied from the brigs. I had latterly husbanded, and only fired when they fired on us; and we expended 350 barrels, and 5,420 shot, weighing above 65 tons of iron. Such a state of ruin of fortifications and houses was never seen; and it is the opinion of all the consuls that two hours' more fire would have levelled the town, the walls are all so cracked. Even the aqueducts were broken up, and the people famishing for water. The sea-defences, to be made effective, must be rebuilt from the foundation. The fire all round the mole looked like pandemonium. I never saw any thing so grand and so terrific; for I was not on velvet, for fear they should drive on board us. The copper-bottoms floated full of fiery hot charcoal, and were red-hot above the surface, so that we could not hook on our fire-grapnels to put the boats on, and could do nothing but push fire-booms, and spring the ship off by our warps, as occasion required."

The battle of Algiers forms a class by itself among naval victories. It was a new thing to place a fleet in a position surrounded by such formidable batteries. Bold and original in the conception, it was most brilliant and complete in execution. Nor was it more splendid for the honour, than happy in the fruits. It broke the chains of thousands: it gave security to millions: it delivered Christendom from a scourge and a disgrace. To complete the happiness of the achievement, a nation co-operated, the natural ally of England, and the truest of her friends; bound to her by the proudest recollections of patriotism, and the dearest ties of religion; and which, if it should be required once more to strike down the power of whatever evil principle may desolate Europe, will again be found at her side, strong in virtue as in courage, to emulate her prowess, and to share the triumph.

Lord Exmouth's victory was rewarded with those marks of respect which it well merited: he was raised to the title of viscount; and many just compliments were paid to his services both at home and abroad, among which may be named the present of a splendid piece of plate, of the value of 1,400 guineas, from the officers of his squadron, and a vote of thanks to him from both houses of parliament on account of his victory, which had been noticed in the royal speech. Lord Exmouth was now in the possession of all that is desired to form human happiness. He was still in the vigour of life; and his children, none of whom he had ever lost, were all of them a comfort and credit to him; while he was a most kind father to them, as his rare liberality in giving them their full portions during his lifetime may serve to testify. Yet, with all this, the veteran admiral, who was not very fond of repose, would sometimes own that he had been happier amidst his early difficulties. So often

does it happen that the desire of worldly honours or goods is more agreeable to us than the possession of them! The command at Plymouth, however, was given him in 1817; and this, for a time, afforded him some little employment for his active powers.

In politics lord Exmouth always acted independently, being unwilling to fetter himself with the chains of party; though, at the same time, he was disposed, to the best of his ability, to assist the government when his services were wanted.

With regard to religious feelings and opinions, lord Exmouth, though he had passed his whole life in the midst of temptations, and among scenes but little favourable to the healthy growth of the Christian character, was nevertheless a good Christian and a faithful servant of God. From his very youth he always tried to check that profaneness which too commonly prevails among the young, especially in the army and navy; nor was he ever ashamed of endeavouring to set a better example himself. On board his first frigate, the "Winchelsea," the duties of the Sunday were always observed; and on that day, the captain, dressed in his full uniform, would read the morning-service to his crew when the weather permitted, there not being any chaplain on board. Nor, as he advanced in the world, did he at all forget the Power to whose goodness he owed all his victories and success; after each single instance of which, it always was his custom to have a special service of thanksgiving to Almighty God. And these warm feelings of religious gratitude blessed and sanctified the declining years of the life of the hero who had fought so nobly in his country's defence: the bright light of Christian hope shed a holy influence across the latter part of the course of the aged veteran sailor. A years advanced, the world grew of less concern to him, and he to the world: still he dearly loved his country—he was an honest Englishman, and a sincere member of the church. In a letter, written in 1831, the hero of Algiers thus expresses himself, in words to which, at that trying period, the hearts and feelings of many a true Briton most faithfully responded: "I am fast approaching," writes he, "that end which we must all come to. My own term, I feel, is expiring; and happy is the man who does not live to see the destruction of his country, which discontent has brought to the verge of ruin. Hitherto thrice-happy England, how art thou torn to pieces by thine own children! Strangers, who a year ago looked up to you, as a happy exception in the world, with admiration, at this moment know you not. Fire, riot, and bloodshed, are roving through the land; and God, in his displeasure, visits us also with pestilence; and, in fact, in one short year we seem almost to have reached the climax of misery. One cannot sit down to put one's thoughts on paper without feeling oppressed by public events, and with vain thoughts of how and when will the evils terminate. That must be left to God's mercy; for I believe man is at this moment unequal to the task." And in the following year, in one of the last letters he ever wrote, lord Exmouth thus speaks, when alluding to the cholera morbus then raging, of the attacks which were at that time begun upon the church:—"I am much inclined," said he, "to consider this an

infliction of Providence, to show his power to the discontented of the world, who have long been striving against the government of man, and are commencing their attacks on our church. But they will fail! God will never suffer his church to fall; and the world will see that his mighty arm is not shortened, nor his power diminished. I put my trust in him, and not in man; and I bless him that he has enabled me to see the difference between improvement and destruction."

At the end of 1831, after his family had been remarkably free from any trials of the kind, lord Exmouth lost his youngest daughter, and within three years of that time no fewer than seven members of the family died. In the following March, the daughter of his eldest son died almost suddenly; on which event the grandfather observes: "We have long been mercifully spared. Death has at length entered our family; and it behoves us all to be watchful." At this time he was made vice-admiral of England, and was honoured with a very flattering letter from William IV. Concerning the appointment he observed, "I shall have it only for one year;" and, in fact, he held it but for a few months. In May, his beloved brother and brave fellow-sailor, sir Israel Pellew, died; and this was the last occasion on which lord Exmouth left his home. A few days afterwards he was taken violently ill, and continued to linger, without any hope of recovery, until the following January, on the 23rd of which month, in the year 1833, he expired, full of hope and peace, crowning and completing a life of victory with that last and best triumph, which can be won only in the strength of Christ—the victory of our faith. "Every hour of his life is a sermon," said an officer who was often with him: "I have seen him great in battle, but never so great as on his 'ath-bed."

Reader! few among us can hope for the same success as that which marked the course of lord Exmouth. How few of us, indeed, would use as he did the gifts of fortune and rank, if they were bestowed upon us! But, though we cannot reasonably hope to be like him in that which is corruptible, we all may be like him in that which is not corruptible. All of us, be our state or condition what it may, can be true to our queen, our country, and our church: all may, with God's blessing, learn to "do their duty in that state of life to which it has pleased him to call them:" all may, if they will, attend to the wholesome warning of the wisest of men: "My son, fear thou the Lord and the king; and meddle not with them that are given to change" (Prov. xxiv. 21).

### The Cabinet.

**DILIGENCE IN PRAYER.**—Whosoever desires to persevere and increase in the fear of the Lord, and in the comfort of the Holy Ghost, to live and die in hope that maketh not ashamed, must be diligent in secret prayer, must constantly read God's word, begging him to explain it, and give faith in it, and must walk with those who walk conscientiously before God, who are always aspiring to what they have not attained; in whose manners, spirit, and discourse there is what reaches the heart, and tends to humble, quicken, and comfort the soul. In all my reading and acquaint-

ance for forty years with religious people, I never saw an instance of one decaying and coming to nothing, who observed these rules; never saw one who presumed, on any consideration, to give over attention to them, who did not fall away.—*Rev. H. Venn.*

### Poetry.

#### LAYS OF A PILGRIM.

No. I.

THE SECOND COMING OF CHRIST.

By MRS. H. W. RICHTER.

(For the Church of England Magazine.)

"Behold, he cometh with clouds; and every eye shall see him."—*Rev. i. 7.*

LOVED of thy risen Lord! to none but thee,

A banished dweller on a lonely isle,

Were shewn the things in ages yet to be.

What mighty visions did thy hours beguile!

The voice said, "Write!" and, on the sounding shore,

Unto thy solitary cave was given

A light that visits this dim earth no more—

The lightning-gleam of prophecy from heaven.

Only the waves' wild murmur did intrude

Upon the heavenly seer's thick-peopled solitude.

And lo, the hour of dread, the final day,

Breaks through the shadowy future on his sight!

Behold, he comes with clouds; while pass away

All the illusions of our earthly night:

For "every eye shall see" the form divine,

And all "shall wail and weep because of him."

They shrink before that Majesty benign,

While gathering hosts of winged cherubim

Before the awful presence veil their eyes;

And each recorded life before him open lies.

Ah, where is earthly pomp and human pride,

The vaunts that mortals breathe to mortal ears?

All less than nothing—scattered, far and wide,

The air-built mockeries of departed years.

Ambition's throb, and all that glory seems,

All that beguiles from dread realities,

Dispersing, fade, and melt like morning dreams;

All, save the quenchless spark, that never dies.

The soul, immortal, freed from death and sin,

Finds there its real life in endless course begin.

But yours the joy, ye freed, ye ransomed throng!

From land and sea, still gathering near the throne,

"The Lamb once slain" is your bright hosts among

Your waiting hours are past, your night is gone.

And ye, that on the earth shall hail that day,

To meet him, hasten through the yielding air;

Beside the "living fountains" bend your way:

Sin, pain, and sorrow find no entrance there.

Spirit of holiness, our hearts prepare

For that dread ordeal, and the judgment there.

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# THE Church of England Magazine.

UNDER THE  
SUPERINTENDENCE  
OF  
CLERGYMEN



OF THE UNITED  
CHURCH OF ENGLAND  
AND  
IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 536.—JULY 31, 1845.



CROYLAND ABBEY.

CROYLAND, or Crowland, is situated in the county of Lincoln, eight miles from Peterborough. During the Heptarchy it was the retreat of St. Guthlac, who, in the reign of Cenred, eighth king of Mercia, retired from the persecution of the pagan Britons to a cell, amidst swamps and marshes, near to which Ethelbald founded a monastery, A.D. 716, to the honour of St. Mary, St. Bartholomew, and St. Guthlac, and liberally endowed it. The monks were of the Benedictine order. The soil being particularly marshy, it was built upon piles. This edifice was destroyed by the Danes, A.D. 870, but rebuilt by king Edred, A.D. 948. It was destroyed, however, by accidental fire, A.D. 1091, but again restored, by the abbot offering a plenary indulgence to those contribu-

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ting to the works. Being again brought to ruins from a similar occurrence, it was again rebuilt with increased grandeur, and flourished until the period of the dissolution. The buildings were suffered to moulder into decay, and were ultimately rendered more ruinous by the parliamentary soldiers in the rebellion, when what was habitable was occupied as a garrison.

The remains of the abbey consist chiefly of the western piers of the eastern portion, in the Norman style, and of some portion of the nave and aisles of the church. The north aisle has been restored, and is used as the church of the parish. It is handsome and commodious, chiefly in the latter English style, with a low, massive tower. The western front is ornamented with statues of kings and abbots; among which are those of St. Guthlac and St. Bartholomew, and of king Ethelbald;

the first of whom was buried in a small stone building near the abbey, probably his residence. It is called, from his anchorite life, "Anchorage house," and "Anchor church house." In the interior is an ancient font, a cylindrical stoup, and some well executed screen work. The roof is finely groined, and the windows large, and decorated with tapestry. Between the marshes and the river Welland is a causeway, on which, at the distance of two miles from the town, is St. Guthlac's pyramid; and in the neighbourhood are many stone crosses" (See Lewis's Top. Dic.).

The following interesting facts relative to this abbey are from Mr. Churton's "Early English Church:"—"The Danes had done their very worst with the old abbeys. In A.D. 870, the year of the great inroad, Bardney, with all its monks, said to amount to three hundred, had fallen into their hands. Peterborough, with the abbot and eighty-four of his monks, shared the same fate; and the stragglers, running from the desolate country, now brought news of the enemy's approach. It is the most particular account which remains of this dreadful time. No wonder that the early English church long afterwards had in their litany a petition, 'That it may please thee to quell the cruelty of our pagan enemies, we beseech thee to hear us, good Lord!' The aged abbot, Theodore, resolving to die upon his post, commanded the younger and stronger monks to escape, if possible, into the marshes, and carry with them the relics, a few jewels, and the deeds of the monastery, which they had now learnt to value. Most of king Wiglaf's plate they sunk in the well; some precious things were buried; and now, as the fires came nearer and nearer, the party who were to attempt a flight pushed off in the boat, and gained a hiding-place in a wood not far distant. The abbot, with a few aged men and the young children, dressed themselves for divine service; which they had scarcely finished, when the Danes broke in. Some they slew outright, the old abbot among the first, who fell at the altar. Some they tortured, to make them discover where their treasure was, and then murdered. A little child, called Turgar, of ten years old, kept close to the sub-prior, Lethwyn, who had fled into the dining-hall or refectory; and, seeing him slain there, besought them that he might die with him. The young earl Sidroc, who led the party, was touched with pity at the beauty and innocence of the child: he drew off the little cowl which Turgar wore, and throwing a Danish tunic over him, bade him keep close to his side. His protection saved the child's life: he soon afterwards regained his liberty, and, going back to Croyland,

found the young monks returned, and attempting to extinguish the fire, which was still raging in many parts of the monastery. From this time the survivors continued to dwell among the ruins, in great poverty and affliction, and with their numbers decreasing from year to year, from twenty-eight to seven, then to five, and at last Turgar only, with two who had grown up with him, remained alive.

"Turketul was travelling, on king Edmund's service, towards York, A.D. 942, when he passed by Croyland. The three aged monks, who had now weathered eighty winters, invited him and his train to be their guests. How they contrived to entertain him is a wonder: it would, perhaps, be known in the neighbourhood; and the Lincolnshire freeholders would send some supplies. They took the minister of state to prayers in a little chapel, built in a corner of the ruined church, told him their story, and besought him to intercede with the king for them. He was struck by this picture of patience and aged piety; he gave them a timely supply for this present need; and, after a few years more, obtained leave from king Edred to rebuild the monastery, to endow it with some of his own manors, and he became the first abbot of the new foundation. He carried about the old monks in a litter, to see his new works as they were in progress, set up a new school, which he visited every day, to attend to the advancement of every pupil in it, and, by a practice not yet quite out of date, was attended by a servant, who carried dried fruits, or apples and pears, to reward those who made the best answer to the pains of their teachers. Here he passed a tranquil old age after his public labours, and died about thirty years from the time of his first visit to the ruins."

"Of the customs of the abbey, Ingulf, one of the abbots, thus speaks:—The old monks, who had borne the burden and heat of the day, when they were past the ability of active labour, were to have a good chamber furnished them in that part of the monastery called the infirmary, and have a clerk or servant specially appointed to wait upon them, who was to receive his allowance of provisions, as was given to the squire's servant when his master paid them a visit, in the abbot's hall. The prior was to send to the old man every day a young monk, to be his companion, and to breakfast and dine with him. As for the senior himself, he was to sit at home or walk out, to go or come, according to his own will and pleasure. He might visit the cloisters, the refectory or dining hall, the sleeping room, and every other part of the monastery, in his monk's dress or without it, just as he

pleased. Nothing unpleasant about the affairs of the monastery was to be mentioned in his presence. Every one was charged to avoid giving him offence; and every thing was to be done for his comfort of mind and body, that he might in the utmost peace and quietness wait for his latter end. It would not be easy to find a more pleasing picture of the care that Christian love would direct, 'to rock the cradle of declining age.'"

### SELF-DEDICATION TO THE LORD, AND ITS CONSEQUENT FRUITS, WITH ESPECIAL REFERENCE TO CONFIRMATION.

No. II.

BY THE REV. WILLIAM BUSWELL, M.A.,

*Rector of Wiford, Essex.*

"And this they did, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God."—2 Cor. viii. 5.

REFERRING the consideration of self-dedication and its consequent fruits, to the important subject of confirmation, it will be easily perceived what ample provision our church has made for the public avowal of the resolution thus to dedicate ourselves to God. Though no persons, when they come to years of discretion, should refuse to do so, yet none should do so without clearly understanding the nature and meaning of those vows which they are about to ratify, nor without stedfastly purposing, in God's strength and by the help of his Spirit, to perform all that has been promised by their sponsors in their name. It is to be feared that numbers avail themselves of the solemn rite of confirmation who have never considered the subject in a serious and sober frame of mind, nor given themselves the trouble to understand the design and the intention of the service. In giving or withholding tickets of approval, no little responsibility rests on the minister of the gospel; but how much more on those to whom such tickets are awarded! They are about to engage in a most solemn service, to devote themselves for the remainder of their lives to the great God and our Saviour; and woe is unto them if they profess with their mouth what they deny in their heart, or make an open declaration of obedience to his will while they have no serious intention of acting up to their profession.

Now there are three things which their sponsors deliberately promised and vowed in their name, and which at confirmation they call God to witness that they will religiously perform.

1. What they heartily renounce.
2. What they faithfully believe. And
3. What they will diligently keep.

In the first place they heartily renounce "the devil and all his works, the pomps and vanity of this wicked world, and all the sinful lusts of the flesh." This is not a mere matter of form, as many are too apt to regard it: the utter renunciation of these things is peremptorily required of every one who nameth the name of Christ, whether he be confirmed or not. The works of the devil Christ was manifested to destroy. If those works are not destroyed in respect

to ourselves individually, we cannot be saved. If the works of the devil we continue to do, our Christian privileges and neglected opportunities of improvement will rise up in the judgment with us, and condemn us. "The pomps and vanity of this wicked world" are diametrically opposed to the practice of holiness, and therefore to be renounced by all who would save their souls alive. The mere nominal believer indulges in worldly pleasures, and follows after worldly vanities without a scruple; whereas with respect to the true believer, the child of God, who alone can be an inheritor of the kingdom of heaven, "the world is crucified unto him, and he unto the world." "All the sinful lusts of the flesh" are abominable in the sight of a pure and holy God: they defile the whole man: they are subversive of all true piety in the soul, and therefore to be renounced by all who would obtain an inheritance among them that are sanctified, and be admitted to those blissful abodes, wherein, scripture positively declares, "there shall in no wise enter any thing that defileth, neither whatever worketh abomination, or maketh a lie."

"They that are Christ's have crucified the flesh with the affections and lusts." They are cleansed from all filthiness of the flesh and spirit, and are earnestly striving to perfect holiness in the fear of the Lord. They who are not abstaining from fleshly lusts that war against the soul are none of Christ's, and must, consequently, be in danger of eternal perdition. They that are Christ's constantly endeavour, by the renewing of the Holy Ghost, to "keep their body in temperance, soberness, and chastity;" whereas they who are of the earth earthy mind only earthly things, and are more or less addicted to carnal pleasures and sensual indulgences: "By their fruits ye shall know them."

The second promise or vow is what they profess faithfully to believe; and that is "all the articles of the Christian faith." By this is to be understood all that is revealed in the holy scriptures that has reference either directly or indirectly to the redemption, justification, sanctification, and final salvation of man by and through the merits, obedience, intercession, and imputed righteousness of a vicarious, suffering, crucified Saviour. A firm and stedfast belief in these essential doctrines of our holy religion is indispensable to the attainment of everlasting happiness; inasmuch as without faith we cannot be saved; and whatsoever is not of faith is sin.

The third promise is what they solemnly bind themselves diligently to keep. This is no less important than the two which precede it; for herein relying on God's help, and praying for his grace, they deliberately declare that they will "keep God's holy will and commandments, and walk in the same all the days of their life." And surely no person, who calls himself a Christian, ought to do less than this: no person, who professes to be a disciple and follower of Jesus, can, without "a lie in his right hand," refuse to walk according to the gospel rule, in all the commandments and ordinances of the Lord. All, without a single exception, who would be saved from the wrath to come, and would be partakers of gospel blessings, must, either in public or in secret, solemnly undertake, by divine grace, to act up to

their Christian profession during the whole course of their lives, and, like the Macedonians whom Paul commendeth, must first freely, cheerfully, and unreservedly "give their own selves to the Lord."

We will now consider the fruits of genuine faith as exhibited by the Macedonians in their self-denying obedience to God's will.

There is nothing more certain than that, if the heart be really and truly devoted unto God, the conduct will be in exact correspondence with the requirements of the gospel, and "the speech alway with grace seasoned with salt." "A good tree cannot bring forth evil fruit; neither can a corrupt tree bring forth good fruit." The heart that is unfeignedly devoted to the Lord cannot be in league with the world. The affections of the child of God are on things above, and his conversation is in heaven. He takes no delight in earthly pleasures and vanities, nor in those things which the carnal-minded so eagerly and hotly pursue; but "his delight is in the law of the Lord; and in his law doth he meditate day and night."

Our obedience or disobedience to the commandments of God depends upon the state of the heart. God's service is a service of perfect freedom to those who unfeignedly love him; but it is irksome and a weariness to those who love the creature more than the Creator, and the things of time more than the things of eternity. Not only to enjoy but to profit by the preaching of the word and all the other divinely appointed ordinances and means of grace, the heart and affections must be engaged in the work. Where these are not enlisted in the service of the Lord and his Christ, there will necessarily be coldness and deadness in religion, the sabbath will be a weariness, prayer a task, the scriptures inattentively perused, the ordinances and preaching, by which it pleaseth God to save them that believe, altogether disregarded or but lightly esteemed.

But how different is the case when the creature is really devoted, soul and body, to the Lord! Religious duties are then no longer his aversion, but his delight: he considers it an honour and a privilege to spend and be spent in his Master's cause: he loves the brotherhood with a pure heart fervently for Jesus' sake; of which he gives substantial proof in works of self-denying liberality and benevolence. Witness the conduct of the poor and afflicted but generous Macedonians, who, "to their power, yea, and beyond their power, were willing of themselves" to minister to the necessities of the saints at Jerusalem. And what caused them thus heavily to tax themselves for the relief of others? Their devotedness to God and his service: they "first gave their own selves to the Lord," saith the apostle, and then "unto us by the will of God."

In this last clause we perceive the precious fruits of true devotion of heart to the Lord, and unfeigned consecration to his service. No sooner had they given their own selves to the Lord in truth and sincerity, than works of righteousness began to be manifested in them: the principle of inward love could not be hid: it began to blossom and bud, and bear fruit unto holiness; and all men might take knowledge of them that they had been with Jesus, and report that God was in them of a truth. Having first given their

own selves to the Lord, the next step was easy, and followed as a necessary consequence: they gave themselves unto the apostles by the will of God; that is, they submitted to the teaching and authority of the apostles as to the Lord's inspired ministers and accredited ambassadors, and were ready to be employed by them in any "work of faith" and "labour of love" which should be in accordance with the will of their heavenly Father. And this will invariably be the case, when men go at once to the fountain of living waters, and do not rest satisfied with the "broken cisterns" of the creature, nor depend on their own good works and deservings for acceptance with God.

They who rest in forms, and pretend to be devoted to the service of their Maker, while they are living in conformity with the world, are nothing more than nominal Christians, and are altogether strangers to the rich consolations and sanctified enjoyments of vital, evangelical religion. Their treasure is below, not above: their conversation is of the earth earthy, not of heaven heavenly: their pleasures and enjoyments are sordid and grovelling, not dignified and ennobling: their inclinations and desires centre in the temporal, and they feel a repugnance and a dislike to all that relates to the spiritual and enduring.

And how is all this to be accounted for? Most easily and obviously on scriptural grounds. They have given their own selves, not to the Lord, but to Mammon and the world; and, therefore, their outward actions correspond with the inward yearnings of their heart. As the world will love its own, so the worldly-minded man will love the world. He may call himself a Christian, but he is not by any means entitled to the name: as well, and with as much truth, might he call the child of God a worldling. Do men gather grapes of thorns, or figs of thistles? Is not every tree known by its fruits? Does not the olive-tree bear olives and the grape-vine grapes? Has one ever been known to bear fruit which is peculiar to the other? Most assuredly not. Their characteristics and properties are entirely distinct. And the same is equally true with regard to the characteristics and properties of the real Christian and the nominal, the true believer and the pretended disciple. They are known and distinguished by their respective fruits. The true believer careth for the things of the Lord, that he may be holy both in body and in spirit; but he that is wedded to the world careth for the things of the world, how he may please the mistress whom, in his blindness, he has determined to serve.

This is the broad, distinctive mark between the natural man and the spiritual; between him, on the one hand, who has given his own self to the Lord, and him, on the other, who has given himself to the world. The former endeavours, by the assistance of divine grace, which he has learnt to ask for in fervent, effectual prayer, to imitate the conduct of his beloved Master in all things, and do the will of God as revealed in his word: the latter, though he may make, perhaps, some profession of religion, is walking in the ways of the world, and more careful to serve his master on earth than to worship and honour his Master in heaven. But this man's religion is vain: in truth it deserves not the name of religion: it is a

barren profession, an useless form, an unmeaning ceremony, a hypocritical service, a solemn mockery. The spirit that would give it life and energy is wanting: the life-blood of Christianity circulates not in its veins: there are no healthful pulsations, no throbbings, no warmth, no vitality. And why? Because the heart is not there. Hence the deluded sinner continues to lie dead in trespasses and sins. He is practically deaf to the gospel call: he is morally blind to all that is essential to the health and salvation of his soul.

But is this, the reader may be asked, your case? Are you proving that you have given yourselves to the world by walking in the world's ways? Or are you, on the other hand, by the fruits of a Christian and godly life, making it manifest to all true believers that you have given your own selves to the Lord? These questions are of great moment, of paramount importance. It is your duty to ascertain what your real condition is. On your dedication to God, on your dedication to the world, your eternal happiness or eternal misery depends. Consider then, seriously, what are the fruits which each of you are producing. Are you walking in the broad and beaten paths of sin, or in the narrow, self-denying way of holiness? Is your heart in the world, or is it given unreservedly to God? Is your treasure in earth, or in heaven? Are your affections with the creature, or with the all-wise Creator? For which are you the more anxious and careful, the things of time or the things of eternity—your happiness here or your happiness hereafter? Surely you can be at no loss to answer these questions, if you put them in sober seriousness to your hearts. And, when you have formed a true estimate of the nature, quality, and character of the fruit which you daily bring forth, you will have no difficulty in coming to the conclusion whether you have or have not really given your own selves to the Lord.

Those of you who are about to ratify your baptismal vows, to take upon you publicly the name and profession of a Christian, to renounce the world, the flesh, and the devil, to confess your faith in Christ and him crucified, and solemnly to declare before God and his people that you will diligently keep God's holy will and commandments, and walk in the same all the days of your life; those of you who are thus about to ratify your vows, I would earnestly remind of this great and important truth, that, unless you first give your own selves to the Lord, you can have no ground to hope that you will be able to fulfil what you so solemnly pledge yourselves to perform.

Would that all candidates for confirmation would come to that solemn ordinance in a truly Christian, a meek and lowly, a humble and contrite spirit. Would that all could declare in truth and sincerity, "Here we offer and present unto thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and lively sacrifice unto thee." Were the solemn rite thus seriously and devoutly performed, the dew of God's blessing would assuredly descend in rich abundance on the youthful Christians: they would "go out with joy, and be led forth with peace:" the approving smile of their heavenly Father would comfort them in their deepest affliction, and cheer and encourage them onward in their pilgrimage through life. They would never have cause to repent of having

chosen God for their portion, and given him all that it was in their power to give—a thankful, a contrite heart.

But, alas, how many regard that solemn rite as a mere matter of form! How many, in being confirmed, are thinking only of enjoying a holiday, or of making merry with their friends! What numbers never bestow one serious thought on the Christian duties which they most solemnly bind themselves to discharge! When the ceremony is concluded, they return to their respective homes as careless, as indifferent, as thoughtless as ever. And can we be surprised that such should be the case, seeing that they have never had any serious intentions of giving themselves to the Lord, or of acting up to their Christian profession? Their vows and promises are not unfrequently broken, before the day is closed which witnessed the ratification in their own persons of all that their sponsors in baptism undertook that they should perform. The world still retains its mastery over their heart and affections. Though they have renounced, and invoked the supreme Being to bear witness of their renunciation of its pomps and vanity, they again rush into all its frivolities and delights as though they had never made any profession to the contrary; thus incurring the guilt, and recklessly braving the punishment, of deliberately lying, not merely unto man, but unto God.

Again, they have solemnly declared, and the great Jehovah himself was listening in his holy temple to their words, that they would keep God's holy will and commandments, and walk in the same all the days of their life; but the sun has scarcely risen on the morrow, when they have resumed their old habits, indulged in their former thoughts, returned as a matter of course to their old ways, and broken not one but many of those holy commandments of the Most High, which they had so lately bound themselves, as with an oath, to keep diligently and faithfully, not for a short term only, but as long as they should severally live. Will not the great God visit for these things? Will he suffer his creatures with impunity to make a mockery of things sacred? Will he hold that person guiltless who acts so grossly and inconsistent and sinful a part? God is just as well as merciful; yea, and remember too that he is likewise a "jealous God."

All—when they have arrived at an age at which they are capable of understanding "what a solemn vow, promise, and profession" their godfathers and godmothers have made for them in baptism—are bound, whether they are confirmed or not, to walk worthy of the vocation wherewith they are called, and to lead holy, godly, consistent, and in a word Christian lives, to renounce the three deadly enemies of our race—the world, the flesh, and the devil, to believe all the articles of the Christian faith, and to walk in God's holy will and commandments till death shall put an end to their mortal career. The performance of these duties will be dispensed with in none. All who are living in a Christian country, and under the calling and ministration of the gospel, must live as Christians ought to live, and die as Christians ought to die, in the fear and love of their Maker and Redeemer, or they cannot be saved from the wrath to come.



Let me urge on the reader, whether he be old or young, confirmed or unconfirmed, the vast importance of giving "himself unto the Lord, and unto us by the will of God;" for we may be assured an utter renunciation of the world and an unfeigned surrender of the heart and affections unto God in Christ Jesus are indispensable to the attainment of everlasting peace and happiness. Let him give God his heart, and, by the divine blessing, the prize of the high calling shall be his. He will then have nothing to fear. Death will have no sting: the grave will have no victory. He shall triumph over all his foes; yea, he shall be more than a conqueror through Christ who loveth him.

## MISSIONARY RECORDS.

### No. VI.

"The teaching of scripture and Providence shows that it is only by a co-operation of human with divine agency that the promises, which relate to the triumph of the gospel, are to be effected. If the people of God would see these results, they must prepare for them: if they would hasten them on, they must not delay 'their own' preparation. What preparation, then, do the people of God need before these promises shall be actually fulfilled? This inquiry deserves serious attention; and let us remember, too, that the preparation to be considered is not to be made by missionary societies, nor by Christian denominations, nor by churches, but by 'individuals.' It consists in something which individuals only can be, and which individuals only can do. More living piety, more true holiness is essential to the preparation. Nothing but this piety can constitute a solid basis for a steadfast and efficient missionary spirit. Nothing else gives acceptance and power to prayer. Nothing else can prepare us to be acceptable fellow-labourers with God. This is intimately connected with the character of missionaries. As is the piety of the churches, such will be the piety of the missionaries sent forth from their bosom. If our missionaries are to labour like Paul, and be as successful as he, they must have his piety. And if our missionaries abroad are to be like him, so must we at home be like him" (American Board of Missions).

**NATIVE TEACHERS.—SIERRA LEONE.**—"Not only is the number of native teachers employed in the mission increased, but their qualifications for usefulness are increased also. Some are found qualified to go forth to distant nations in the interior, with the entire confidence of the missionaries in their prudence and steadiness as well as in their piety and Christian devotedness. The name of 'Samuel Crowther' has long been familiar to the friends of the society. Torn from his country and kindred in early life, and consigned to the hold of a Portuguese slaver, he was providently rescued by a British cruiser, and carried into Sierra Leone. Here he received Christian training, first in a village school (where his intimate acquaintance with the various dialects of his fellow-countrymen has rendered his subsequent teaching exceedingly efficient)\*. (He learned his letters and was able to read the New Testament at the end of six months; his instruction directed by the rev. Mr. Weeks, who has been a missionary in the colony for seventeen years)†. Evidencing qualifications for the ministry and devotedness to its work, he was called to London by the committee, and his education completed at the Islington Institution. He was then presented to the bishop of London for admission to holy orders. By the bishop he was received and treated with marked kindness and cordiality, and admitted by his lordship to deacon's orders on the 11th of June last (1844),

\* † We have added these paragraphs.—Ed.

and to priest's orders on the 1st of October. His station for the present is Freetown; but with the intention of his being hereafter employed as a missionary to the Yoruba country, of which he is a native. The committee regard the hiving-off of the liberated Africans from Sierra Leone to the countries whence they have been 'carried away captive' as full of promise for Africa. They regard it also as proving the important bearing of the colony of Sierra Leone on the evangelization and civilization of that desolated and deeply-injured country. The formation, in the interior of Africa, of communities of natives from Sierra Leone (already benefitted, more or less, by Christian instruction and education—sensible of the advantages which they have thus acquired), carried forward in the paths of truth and righteousness by competent native teachers, themselves superintended and directed by an European missionary, presents a prospect of good to Africa of deep interest and animating anticipation. May the blessing of the Lord be vouchsafed" (Church Missionary Society's Report).

**BIBLE IN ITALY.**—"I paid some attention to the state of bible circulation in Italy, and I found that there was no bible allowed but the Vulgate and Martini, in Italian: the latter must also have the Latin beside the Italian, and also the commentary; so that the bible is always found in several volumes. The smallest price I ever found was thirty francs (about 1l. 4s.) up to seven or eight pounds. I inquired whether I could get permission to print Martini's text only, and found I could not; and, in fact, an edition of the text, printed in Leghorn, was put into the index of prohibited works; and the copies printed by the British and Foreign Bible Society, of Martini's text only, are prohibited" (Rev. A. Sillery).

**SWITZERLAND.**—The "Protestant Deaconesses' Institute," at Rehalleses, which approximates, in the functions assigned to the members, to the Roman Catholics' "Sisterhood of Mercy," experienced much of the divine blessing on their labours last year. The institution consists of seven deaconesses and three aspirants; and, although every one of them is at full liberty to resign her office at pleasure, there has been no instance of such a resignation. Their life, though of the simplest character, is one of active Christian love. Last year's income amounted nearly to 680l. (11,000 Swiss fr.), whilst the expenditure was not more than about 680l. (6,347 Swiss fr.). There were 134 sick in the hospital.

**ABYSSINIA.—CEREMONY OF BAPTISM.**—"I cannot refrain from describing a baptismal ceremony which I witnessed in Shoa. Tsaddu, the high priest who celebrated it, was a friend of mine, and invited me to be present. He was attached to St. George's church at Ancobar, where the ceremony took place. There were four persons to be baptized; a Mahometan slave from Guragué, a female slave of the same persuasion, about twelve years old, and two little children, a boy and girl. Male infants are baptised forty days, and females eighty days after birth; the period fixed under the Jewish dispensation for cleansing the mother after childbirth. About twenty individuals attended: Tsaddu with an assistant deacon, both of them wearing woollen robes of varied hues, some

other deacons and their pupils, and the candidates, each of whom was accompanied by sponsors, both men and women—a godfather for the male, and a godmother for the female. The ceremony began amidst much confusion, the parties moving about as they listed. One of the deacons opened with singing, and then called upon the bystanders to pray: this was the signal for roaring aloud on all sides. The 'Vaddare Mariam,' a hymn of praise to the virgin, which was full of the most indecent allusions, was now sung. A large, dilapidated washing-tub was next brought forward, and greeted with a fresh song: this took the place of a font. Tsaddu hereupon took up an iron cross and an incense vessel in his hands, similar to the incensoir used in the Roman church, called the candidates and their sponsors forward, and laid his hands on the heads of the former: then followed the creed consecrated to the virgin Mary, and the paternoster. He then read aloud the third chapter of St. John's gospel, but most hurriedly. Water was now poured into the tub, which the priest thus consecrated. After smoking the surface with thick fumes of incense, he bent forwards over the water, and exclaimed, in a singing tone, 'Blessed be the Father, and the Son, and the Holy Ghost.' Anon he raised his voice still more lustily, and cried out, 'One holy Father!' while he waved the foot of the cross over the surface of the water, and moved the tub from one side to the other, cross-wise: and then he exclaimed, 'One holy Son!' while he repeated the movement of the tub; and, after that, 'One holy Ghost!' closing with a third repetition of the movement; the bystanders, in the meanwhile, accompanying the observances with singing. Tsaddu and the deacon then took each of them one of the children from its sponsor, holding it under his arm, and at the same time placing their hands on the heads of the adults. All were next made to bow their heads to the four quarters of the compass in the name of the Father, the Son, and Holy Ghost. Each of the children was then immersed three times beneath the water, first in the name of God the Father, next in that of God the Son, and, lastly, in that of God the Holy Ghost; and, with this, they were named. The two adults were required to undress completely, and sit down upon the ground: here they were baptized by the throwing of three pails of water over them, in the respective names of the three Persons of the Trinity: they were named during the process, and required to wash themselves thoroughly, so that no part of the body should be untouched by the water. The priest then called for the horn which enclosed the holy oil, or 'merom,' which was said by some to have been prepared by the Coptic patriarch, though others alleged that it had been prepared by Mahometans in Arabia. Tsaddu dipped four woollen girdles in this oil, took out one of them for each of the baptized, and, after making the sign of the cross on the top of his head, bound it round the neck of each. Another chorus closed the ceremony. The little flock then entered the church, and partook of the holy sacrament; the sponsors appearing for their godchildren, who, however, came in during the service, and were admitted to join in its rites. There is

no preaching in the Abyssinian church; though, on the new year's day, or on some principal festival, there may be a lecture occasionally given in one or two churches on doctrine and rites; or some legend may be expounded" (Isenberg's Private Diary).

### The Cabinet.

THE RICH WORLDLING.—"The rich man also died, and was buried. And in hell he lift up his eyes, being in torments" (Luke xvi. 22, 23). Why was this dreadful judgment inflicted? There is no heavy crime laid to his charge. His life is not said to have been stained with gross iniquities. He was no murderer, nor adulterer, nor extortioner, nor oppressor. All that is said of him is, "that he was clothed in purple and fine linen, and fared sumptuously every day." This, in one sense, implies no more than that he lived answerably to his station in life; and, if he was a man of large fortune, to live according to his circumstances was not sinful. The wealth that was bestowed upon him, "the good things of life" which were so richly imparted to him, were not to be totally rejected, but to be used; and his wealth he might have enjoyed—his name, his station, his house, his table, he might have retained, and have not been the worse man for doing so, and have exchanged, when he died, earth for glory. No; this was not his sin. His sin was that he was a selfish, unfeeling, luxurious, indolent, self-indulgent man. Insensible to the sufferings of all around him, his object seems to have been to pass through life as easily, indolently, and luxuriously as he could. The care of the body seems to have been his sole concern. The care of the immortal soul had no share of his attention or solicitude. He "lived without God in the world:" his sole object was, as the apostle says, "to make provision for the flesh, to fulfil the lusts thereof." He abused his trust. He lived unmindful of the fact, that he was a steward entrusted but for a time with the blessings bestowed on him, and accountable for their due and proper management. Now, such a life as this may be passed, while a man may nevertheless bear an unblemished character in the eyes of the world; but, O, how differently does God view these things! A man may slide down to hell in this easy, harmless, self-indulgent sort of life. "Wide is the gate, and broad is the way that leadeth to destruction;" but such is not the way to immortality. "Strait is the gate, and narrow is the way that leadeth unto life." There must be repentance at its very threshold—sorrow for sin and forsaking of sin; but this the rich man never seems to have known. There must be serious concern for the soul. He never had it: he thought only of his body. There must be the new birth undergone. "There must be the crucifixion of the flesh, with the affections and lusts." There must be prayers and tears, supplications and strivings; but to all these Dives was a stranger. In vain do we look for any characteristics of the penitent believer in him. He lived as if he had no soul to be either saved or lost; as if there were no God above, the judge and witness of actions; as if, in short, this life were all—the next a fable.—*Rev. D. Kelly's Sunday Evening Readings.*

## Poetry.

## THE EVENING STAR.

*(For the Church of England Magazine.)*

THE last red trace of day is gone :  
It followed fast the vanished sun,  
Whose blazonry of cloud I saw  
The sinking orb around him draw ;  
As an expiring king, whose breath  
Ebbs with a majesty in death.

I love the twilight of the west,  
The azure calm of evening rest,  
The darkening wood, the darkening hill,  
The air all shadowy and still,  
The swelling sky, its scattered fleece,  
The loveliness of light and peace.

I love the azure's depth of hue,  
Wherein awhile, away from view,  
I dwelt, as in a secret cell,  
By daylight made invisible ;  
A stranger to each magic sight  
Of sunshine in its glorious flight.

I love the azure's depth of hue,  
And hasten onward to look through  
The slumbering cloud of whitest sheen,  
Down on the beautiful terrene,  
There peeping from the curtained sky,  
To catch some wandering mortal's eye.

Awhile I gaze with lonely beam,  
All loveliness, as mortals dream :  
Nor other star yet wakes on high ;  
But richly swells the sapphire sky,  
Round swelling with a deep serene ;  
And beauty robes its changing scene.

They come, they come ! the host of night !  
Nor burst at once in flush of light ;  
But one by one they point the ray,  
Fast gathering to a thick array ;  
Till the round firmament in flame  
Is writ as with Jehovah's name.

Amidst the innumerable throng,  
Marching in silent glory on,  
The brightest orb in all the plain  
Is mine, that leads the starry train :  
To me the throne of light is given,  
First in the hierarchy of heaven.

And night reigns wide o'er half earth's globe,  
With starry throne and shadowy robe ;  
And mortal men, who love the balm  
Of midnight in her holiest calm,  
Range with a spirit-stirring eye  
Over the temple of the sky.

There whilst we gaze on them, and glisten,  
They soar to us, and deeply listen  
To the bright worship which we roll  
In silence through the burning pole,  
Uttering one name from every star ;  
And " God " they echo from afar.

## TO CHILDREN IN A FOREIGN COUNTRY.

## HEAVEN.

*(For the Church of England Magazine.)*

THERE anguish, sin, and woe,  
We never more can know.  
No sad adieus shall ever be  
In that long day, eternity :  
The night of sorrow past and gone,  
We shall not sigh and weep alone.

Nor ocean's troublous roar  
Shall separate us more ;  
Nor storm sweep o'er the plain,  
Nor the fierce hurricane ;  
Nor foreign land, nor distant clime ;  
For there shall be no longer time.

Dear loved ones, let us pray  
With fervour day by day,  
That each, that all may prove  
God's grace, and joy, and love :  
We then shall re-unite, and meet  
In heaven around his mercy-seat.

C. W.

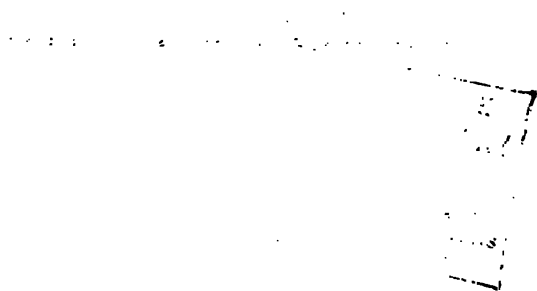
*Brompton-row.*

## Miscellaneous.

BISHOP BUTLER.—Bishop Butler, at Durham, appointed three days in every week for the entertainment of the principal gentry. The clergy of his diocese were always welcome guests ; and not only did he invite the poorest of his clerical brethren to the palace, but he occasionally visited them at their respective parishes. A gentleman once waited upon bishop Butler, to lay before him the details of some projected benevolent institution. The bishop, calling his house-steward, inquired how much money he then had in his possession. The answer was, " Five hundred pounds, my lord." " Five hundred pounds !" exclaimed his master ; " what a shame for a bishop to have so much money ! Give it away : give it all to this gentleman for his charitable plan." His private habits were simple and unostentatious. " A friend of mine, since deceased, told me," says the rev. John Newton, " that when he was a young man, he once dined with the late Dr. Butler, at that time bishop of Durham ; and, though the guest was a man of fortune, and the interview by appointment, the provision was no more than a joint of meat and a pudding. The bishop apologized for his plain fare, by saying that it was his way of living ; that he had been long disgusted with the fashionable expense of time and money in entertainments, and was determined that it should receive no countenance from his example." —*Bartlett's Life.*

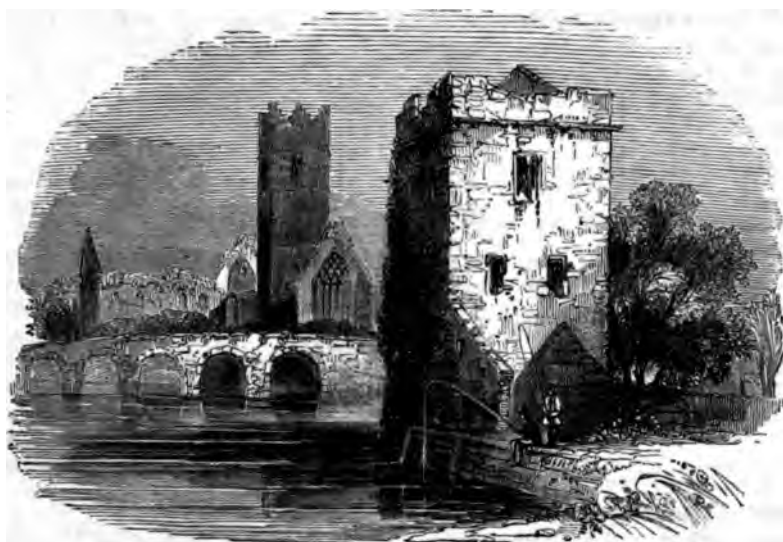
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ABBNEY OF MOYNE.



GLARE ABBEY, GALWAY.

# THE Church of England Magazine.

UNDER THE  
SUPERINTENDENCE  
OF  
CLERGYMEN



OF THE UNITED  
CHURCH OF ENGLAND  
AND  
IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

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No. 537.—AUGUST 2, 1845.

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## THE ABBEY OF MOYNE.

THE county of Galway abounds with many most interesting remains of antiquity; there being seven ancient round towers: Cromlechs are numerous, and monastic buildings also, none of which, however, can exceed that of Moyne.

Abbey Knockmoy, or Moyne, in the county of Galway, seven miles from Tuam, derives its name from the abbey, called by some "Cnoc Mugha" (the hill of slaughter), and by others "Monasterium de Colle Victoriæ." It was founded A.D. 1189, by Cathol O'Connor, surnamed Croove-Dearg, or "The Red Hand," king of Connaught, in performance of a vow made by him previous to a battle with the English, under the command of Almeric de St. Lawrence, in which he was victorious, and was for monks of the Cistercian order, brought from the abbey of Boyle, in the county of Roscommon. Cathol was a determined man. He owed his supremacy to intrigue and violence. He made an unflinching and determined resistance to the Norman influence, and denounced vengeance on all who should support it; a threat which called forth the approbation of many of the most powerful chiefs, anxious to support the native dignity and independence of the country.

In 1620, the abbey was granted to Valentine Blake, esq., and now belongs to Francis Blake Forster, esq. The remains give evidence that the buildings must have been extensive and elegant. The chancel is vaulted with stone; and on the north wall is the tomb of the founder, ornamented with some rude fresco paintings, probably of the thirteenth

century. Several capitals of pillars lie scattered about the churchyard, all marking what the building must have been in the days of its prosperity.

The parish of Knockmoy is a rectory and vicarage, forming part of the union of Killelranan (See Lewis's Top.)

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## THE ABBEY OF CLARE.

THE monastery of Clare-Yndowl, in the county of Galway, was founded about A.D. 1290, by John de Cogan. During the vacancy of the see of Enachdune, the pontificalia were deposited there until the appointment of a bishop, but were forcibly carried off A.D. 1296, by Philip de Blund, archdeacon of Tuam, by order of the archbishop, who was desirous of annexing the see to that of Tuam, for in A.D. 1252, Henry III. confirmed to Florence Mac Flin the pope's bull for the annexation. The monastery, still further endowed A.D. 1368, by Thomas lord Athenry, was, at the dissolution, granted to Richard, second earl of Clanricarde, descendant of John de Burgh, or De Burgo, earl of Comyn, in Normandy, who accompanied the Conqueror into England, whose family make a very prominent feature in Irish history, and whose influence in Connaught was very great. The buildings must have been noble and elegant. The tower of the church remains, supported on a fine pointed arch. A portion of the building has been converted into a residence for Franciscan friars, and a small chapel, built by Mr. Blake, a Roman catholic clergyman, adjoining frit, rming a

strange contrast with the grandeur of the ruins. The original chapel, formed out of the ruins of the abbey, was much mutilated in 1798; but Mr. Blake was enabled to repair it.

The castle of Clare was erected by the family of De Burgo, and was the scene of several combats. It was garrisoned by Richard, fourth earl of Clanricarde, on the breaking out of the war of A.D. 1641, but in A.D. 1643, was seized by colonel Burke. It was retaken by sir Charles Coote, A.D. 1651. The remains in good preservation bear evidence of the original strength of the castle.

Clare, five miles distant from Galway, contains upwards of three thousand five hundred inhabitants. It is situated on the river Clare, which is navigable for boats during the winter to Lough Corrib. The living is appropriate to the warden of Galway (See Lewis's Top.)

#### EMIGRATION.

MUCH ignorance prevails on the subject of emigration; and so many questions have been put to the editors respecting it, that the following documents may be found useful: they refer in a peculiar manner to Australia, and other colonies in that quarter. In the accounts given in the magazine, of Australia and Tasmania, which are not yet brought to a close, hints have been advanced on the subject; but the following remarks bear more especially upon it.

According to the "Colonization Circular," issued May, 1844, the usual charges, from the port of London, for those who emigrate on their own account, is—To Sydney: cabin, with provision, from 70*l.* to 100*l.*; intermediate, 30*l.* to 40*l.*; steerage, 20*l.* To Port Philip: cabin, 70*l.* to 100*l.* To Van Diemen's Land: cabin, 60*l.* to 90*l.*; intermediate, 30*l.* to 40*l.*; steerage, 20*l.* To Western Australia: cabin, 60*l.* to 90*l.*; intermediate, 30*l.* to 40*l.*; steerage, 18*l.* to 20*l.* To South Australia: cabin, 60*l.* to 90*l.*; intermediate, 30*l.* to 40*l.*; steerage, 18*l.* to 20*l.* To New Zealand: cabin, 70*l.* to 100*l.*; steerage, 21*l.* to 25*l.* *Charges for Children.*—The general practice in charging for children is, to compute them according to the passengers' act, viz.: children from one to fourteen years of age, half the price of adults; under one, no charge. At Greenock, however, the rates are, between fourteen and seven, two-thirds of the price for adults; between seven and one, one-third; under one, no charge.

The following are the regulations now in force under the provisions of the Australian Land Act, 5 and 6 Vict., c. 36, for the disposal of the waste lands in the colonies of New South Wales (including the Sydney and Port Philip districts, and any other districts that may hereafter be opened), Van Diemen's Land, South Australia, Western Australia, and New Zealand:—

1. All lands will be disposed of by sale alone, and

must have once at least been exposed to public auction.

2. The lowest upset price will be not less than 1*l.* per acre; but the government will have power to raise the same by proclamation, though not again to reduce it.

3. The lands will be distinguished into three different classes, viz., town lots, suburban lots, and country lots.

4. Upon town and suburban lots, as well as upon a proportion not exceeding one-tenth of the whole of the country lots offered for sale at any auction, the governor will have the power of naming a higher than the general or lowest upset price; the country lots on which such power is exercised to be designated "special country lots."

5. Town and suburban lots will in no case be sold first by private contract. Those, however, which have been put up to auction and not sold, may be disposed of afterwards by private contract at the upset price.

6. No lands will be sold by private contract except for ready money. When sold by public auction, one-tenth at least of the whole purchase-money must be paid down, and the remainder within one calendar month, or the deposit will be forfeited.

7. Lands will be put up for sale in lots not exceeding one square mile in extent.

8. As an exception to the general regulations, and subject to certain restrictions laid down in the Australian Land Act, the governor will have it in his discretion to dispose, by private contract, at a price not less than the lowest upset price for the district, of blocks comprising 20,000 acres or more.

9. Persons will be at liberty to make payments for colonial lands in this country; for which payment or deposit they will receive an order for credit to the same amount in any purchase of land they may effect in the colony, and will have the privilege of naming a proportionate number of emigrants for a free passage as explained in the next article. The deposits must be made in one or more sums of 100*l.* each at the Bank of England, to the account of Edward Barnard, esq., agent-general for crown colonies, No. 5, Cannon-row, Westminster; and the depositor must state, at the time, the colony in which the land is to be selected, and give notice to Mr. Barnard, and to the Colonial Land and Emigration Commissioners, of the deposit. Upon receiving Mr. Barnard's certificate that the money has been duly paid in, the commissioners will furnish the depositor with a certificate, stating the amount which he has paid, and entitling him to obtain credit for that sum in any purchase which he may effect in the colony, subject to all rules and regulations then in force.

10. For every sum of 100*l.* deposited as above, the depositor will be entitled, for six months from the date of payment, to name a number of properly qualified emigrants, equal to four adults, for a free passage. Two children between one and fourteen are to be reckoned as equal to one adult. The emigrants are required to be chosen from the class of mechanics and handicraftsmen, agricultural labourers, or domestic servants, and must be going out with the intention to work for wages. They are to be subject to the approval of the commissioners, and must, in all respects, fall within their general regulations on the selection of labourers.

"The usual length of a voyage from England to Australia is from four to five months. The course pursued is across the Atlantic in a diagonal direction to the coast of Brazil, and thence crossing the Atlantic again farther southward to the

Cape of Good Hope. From that southern promontory of Africa, the course is pretty directly east or south-east to the Australian coast. The voyage is almost invariably good, the line pursued being free of any dangerous navigation. The reason for crossing to Brazil, is to catch the winds which blow to and from that part of the American continent, as well as to keep aloof from the coast of Africa. In the course of the voyage, vessels usually touch or go near Madeira, and cross the equinoctial line; after which the voyager is in the southern hemisphere. As noticed in the emigration regulations, the emigrant must necessarily pass through both extremes of temperature, and should therefore be prepared for each.

"Emigrants should take no fine clothes with them. All articles of dress should be plain and substantial: an old patched coat, in most parts of the country, will do equally well with a new one. On this subject, a writer in the *Sydney Monitor* observes—

"Strangers coming to New South Wales should bring letters to as many persons as they can, provided they be men of character. But let them not expect anything more from the people here than a kindly feeling towards them. This they will receive. If they meet with hospitality it will be likely to do them harm. It will tend to raise in them expectations of rank and expense, which will retard their success, and probably ruin them, by inducing them to borrow money on mortgage, &c. &c.

"However respectable men may have been at home, they should have firmness enough to lay all rank aside when they come here. Let them, for this purpose, sell all their blue coats and yellow buttons, and silk stockings, and enter the colony in a barragon shooting-jacket, waistcoat, and trousers, their wives and children wearing dark stuffs, for cheapness in washing and for durability; and, however they may be rallied and tempted by their new friends here to put on better attire, let them turn a deaf ear to such allurements. Let them buy nothing in the way of furniture but rush-bottomed chairs, and the commonest tables, and bedsteads without posts, which are sold here at 10s. each; and, in short, let them endure the constant reproach of being mean and stingy, until their wool, salted beef, butter, and cheese, shall have enabled them to dress and furnish their houses according to their taste. By that time, however, they will have learned to see the folly of attempting any thing in New South Wales but to be warm, dry, and well fed. And in lieu of improving their external appearance, they will learn the wisdom of laying out their profits in building barns and stables, in fencing in more paddocks, in buying more milch cows and fine-woolled ewes, and in buying and renting more land in the distant interior to keep them."

"The question may be put to us—'To which of the Australian colonies should we go?' To this it is impossible to give a decided answer: we candidly state it as our belief, that in either one or the other, a sober, industrious, and enterprising person, who will submit for a time to privations, will do well. Let the workman but vow to be steady and sober, and really be so under all temptations, and we are certain he will gain all the comforts of life, and attain a degree of opu-

lence that he could scarcely have reckoned upon in Britain. Gentlemen from Australia, with whom we have conversed, have assured us, that by avoiding intemperance, every working man may safely calculate on prosperity. Such is the fineness of the climate, that nothing is to be apprehended on the score of health, provided reasonable care be taken. In short, we earnestly recommend the emigration of sober and industrious men and women to Australia: as to which colony they should select, that ought to depend on circumstances coming immediately under their notice\*."

Steadiness and sobriety, in fact, as has been stated in remarks on the different Australian colonies, are absolutely essential to an emigrant's well-being in every sense of the word; and those who are inclined to recommend emigration should be well acquainted with the characters of those to whom they would offer this advice—in some cases excellent, in others quite the reverse. Real piety they cannot in all cases expect to find; but steadiness and sobriety they ought to find, nay, they must find, or their advice to emigrate may tend to the temporal, spiritual, and eternal ruin of those to whom it is offered. The grace of God may do much: subordinate to that, the bidding adieu to old haunts and old companions may do much: new scenes may, and frequently do, operate most beneficially. Still, the temptations are so strong to sinful indulgence, the allurements so bewitching, and the example so pernicious, that the man who leaves his country's shores not a confirmed drunkard, but who has a hankering after loose society and strong drink, runs a tremendous risk of plunging himself into everlasting perdition.

The above remarks had hardly been penned, when a passage bearing so much upon the subject met the eye of the compiler; and it is consequently here introduced. It applies, it is stated, chiefly to liberated convicts: it may do so, though not altogether. But what a fearful state of moral degradation does it present! It may be remarked that a sawyer's wages average about seven shillings a day†:—

"The sawyers employed in cutting down the cedar-wood in the bush, we are told, 'lead a life, compared with which the life of the lumberers, or wood-cutters, in Canada, is civilization itself.' These men are generally convicts, who have become free by servitude. They live in pairs in the dense dark brushes; their habitation being merely a few sheets of bark temporarily piled together, as they are continually moving in search of fresh cedar. Here they live exposed to the myriads of noxious insects with which the brush abounds, whilst not a breath of air can reach them through the entangled mass of surrounding vegetation. The cedar-dealers furnish them from time to time with salt provisions, flour, tea, and sugar; and every three or four months the sawyers travel down to the cedar-dealers, who live at the mouths of the rivers, for a settlement of

\* See "Chambers's Information for the People;" where will be found many most valuable documents on the subject, and published at such a low price, that they may be easily obtained by all persons wishing to obtain information as to emigration.  
† See "Australia; from Port Macquarie to Moreton Bay, &c." By Clement Hodgkinson. London: T. and W. Boone.



their accounts. As these latter individuals are not remarkable for delicate scruples of conscience, they generally settle the balance due to the sawyers in a very summary way. They take care to have a good assortment of clothing, tobacco, &c., in their huts; with which they furnish the sawyers at an advance of about three hundred per cent. on the Sydney prices: this, with a cask or so of rum and wine, to enable the sawyers to have a fortnight's drinking bout, generally balances their accounts. The scenes I have witnessed at the Mac Leay river on these occasions surpass all description. Men and women (for many of the sawyers have wives) lying day and night on the bare grass in a state of intoxication, and only recovering to renew their orgies; casks broken in, and the contents passed round in buckets; men fighting; native blacks, who have been supplied with liquor, yelling and screeching like demons, under the influence of alcohol. Such are a few of the accompaniments of the cedar-sawyers' drinking-bouts. At length, when they have drunk enough to balance their account, they wend their way once more to the brushes with their rations, there to remain until the next time of settlement."

#### ON THE CUSTOMS AND CEREMONIES OF DIFFERENT NATIONS TOWARDS THEIR DEAD.

By C. M. BURNETT, Esq.

##### No. I.

THAT the soul does not actually become annihilated by death, but is transferred to some other state of existence, is a belief that may almost be said to be universally held by the great family of man. Such an impression, by whatever means it has been conveyed, appears to have taken possession of the human mind without any regard to the degree of civilization which it has reached in the various nations of the earth; for we find it equally impressing the mind of the European or the Negro as it does that of the native Indian or the native American. "The human mind, even when least improved and invigorated by culture, shrinks from the thought of annihilation, and looks forward with hope and expectation to a state of future existence. Upon this are founded the most exalted hopes of man in his highest state of improvement; nor has nature withheld from him this soothing consolation in the most early and rude period of his progress. We can trace this opinion from one extremity of America to another; in some regions more faint and obscure, in others more perfectly developed, but no where unknown. The most uncivilized of its savage tribes do not apprehend death as the extinction of being" (Robertson's "History of America"). All, therefore, believe in the immortality of the soul\*, if we except the modern atheist, whose real existence is so much disputed. And this universal impression seems the more remarkable when we consider that, of the thousands of mankind that are daily passing out of life, no one has ever returned to give an account of that world to which they have de-

parted: "As the cloud is consumed and vanisheth away, so he that goeth down to the grave shall come up no more" (Job vii. 9).

It seems difficult to explain the true cause of this general belief in a future state, disconnected as it assuredly is with any express revelation from God in those heathen countries where all is thick darkness and error. It is not, however, unlikely that some rude traditions may have reached those portions of the human family so situated, by which they were made acquainted with the existence of a Supreme Being; and these traditions, like many others which have been incorporated in the heathen mythologies, most clearly owe their origin to corrupted statements of facts, the truth of which is to be found in the word of God.

Such vague notions of the truth, however, when considered abstractedly from any true knowledge of that unseen world which is revealed to us in the holy scriptures, are sufficient to give rise to an endless variety of belief in the nature and character of that state of existence upon which they were about to enter. Hence, those, who had no other light to guide them but their own unassisted reason, fell into the grossest and most sensual impressions of their condition after death; and, even where reason may have been said to have dawned, these impressions consisted in nothing higher than the enjoyment of a free and an unrestrained indulgence in all the enormities, vices, and oppressions which the previous life of the individual had afforded.

In forming their first imperfect ideas of the invisible world, they were led to suppose that the same feelings and desires, the same occupations and pursuits which they had left behind, would be there called afresh into operation. Some allotted the highest places in their world of spirits to the most skilful or successful in hunting or in war. Others thought that their rank and their riches in the next world depended upon what they were able to carry with them to the grave. But, whatever was the particular belief, the different ways of disposing of the body after death were governed in all instances by that belief; and this is sufficient to account for the diversity in custom of different nations in the interment of their dead.

With a few exceptions, which are to be found only amongst the most barbarous and uncivilized nations\*, all seemed strongly impressed with the necessity of interring the body after death, in some way or other; and hence we gather the almost universal fact of the great degradation and dishonour which not only civilized but uncivilized nations sustained by being deprived of the rights of burial. It was accordingly made a mark of punishment. Hence, among the Greeks and Romans, those persons were deemed unworthy of burial who had become traitors, tyrants, or murderers, or such as had been guilty of sacrilege, or died in debt. When heathen nations went to war, the conquerors considered that they could not

\* The term "Immortal" can only be strictly applied to God. The human soul is only hypothetically so, for it is rightly presumed that if God created he can also destroy it.

\* Campbell states that some of the Caffre tribes only bury their chiefs and their wives, a sure proof of the honour they affix to interment; while all others they throw out, to be devoured of wild beasts (*Travels in South Africa*, p. 306). And the Parosses deck their dead with flowers, and place them in the open air, and wait patiently till they are devoured by birds. As soon as a limb has been eaten by them, and especially if they have commenced with the eyes, these poor ignorant people imagine that the life of the deceased was acceptable to God (*Von Orlick's "Travels in India"*).

treat their enemies with greater contempt or degradation than by leaving their carcasses on the ground, unburied. It will be remembered that, when Goliath came out to fight against David, he made use of the following words, which no doubt he intended to be the most ignominious he could utter: "Come to me; and I will give thy flesh to the fowls of the air and to the beasts of the field" (1 Sam. xvii. 44), by which he implied that this was the treatment shown towards the bodies of their enemies by way of pre-eminent dishonour. David seems also to have considered a similar way of treating the dead to have been such as implied the greatest displeasure, when he said to Goliath, in reply, "This day will the Lord deliver thee into mine hand; and I will smite thee, and take thine head from thee, and I will give the carcasses of the hosts of the Philistines this day to the fowls of the air and to the wild beasts of the earth, that all the earth may know that there is a God in Israel" (1 Sam. xvii. 46), thereby evidently alluding to one of the curses denounced in the law (Deut. xxviii. 26), for disobedience to the divine commands.

It is not improbable that the feeling of dishonour which marked the neglect of the interment of the dead was further strengthened by the idea, very prevalent among heathen nations, that the condition of the soul's entering on its future existence was the interment of the body to which that soul had been attached in life. Accordingly, we read that the ancient Greeks held it a great crime not to provide sepulture for their dead. They call these ceremonies *δικαια* (just), *νομίμα* (lawful), *οσια* (right); and, after all their battles, the first care of the conquered, notwithstanding the sense of their misfortune, and their great affliction for a bloody defeat, was, to demand a suspension of arms from the victor, in order to pay the last duties to those who had fallen in battle, upon which they believed their happiness in another world depended.

The execution of the six generals who were engaged in the battle of Arginusæ, and who had been found guilty for leaving the dead bodies of the soldiers, that had fallen in action, without interment, is a very remarkable evidence left on the page of history to record the high displeasure and fury which the people of Athens manifested upon those occasions when the due regard to those honours which were rendered to their dead were neglected (Rollin's "Ancient History").

Among many of the early nations the greatest disgrace and dishonour was attached to the exposure of a dead body, the funeral rites not having been performed. This was especially the case with the Greeks and Romans; and they accordingly had a practice, in passing a dead body, of throwing every one three handfuls of earth upon it, and by this means a tumulus or barrow was soon formed around it (Wild's "Travels in the East," vol. ii. p. 72). The same practice was also prevalent amongst the Jews; for they considered it a duty, incumbent upon all travellers passing a dead body upon the road, to cast dust or mould upon it three times, once in particular upon the head (Calmet). And, indeed, in every country the committal of the dead body, in some way or other, to the ground, was regarded as so sacred and imperative a duty, that such as neglected

to discharge it were considered to be accursed. Diodorus Siculus asserts that several of the Egyptian kings were deprived of the honour of burial, which created such terror in the minds of the living as to have a salutary effect upon their conduct.

It was certainly customary among many savage tribes in North America, South Africa, New Zealand, &c., not actually to place their dead beneath the ground: nevertheless, in burying them as they did, their impression was, that as much respect was paid to them as if their bodies had been put under the earth; and this is evidenced by the ferocious manner in which they retaliate any injury or affront offered to their dead after they have received the rites of burial. So strongly impressed have some travellers been with the dangers to which they were exposed by attempting to examine more minutely the mode of disposing of the dead in some countries, that they have left them, having obtained little or no information on the subject\*.

It is clear from revelation that the Jews held the rite of burial in the highest esteem and honour; and, as the records therein contained carry us back to a period of the world's history long antecedent to any profane writers, we may conclude this impression was of the most ancient origin, probably commencing with our first parents; and, at the giving of the law, it will be remembered that one of the curses for disobedience was, "Thy carcass shall be meat unto the fowls of the air, and unto the beasts of the earth; and no man shall fray them away" (Deut. xxviii. 26). And the prophet Jeremiah repeatedly assures the Jews, that for their many sins and provocations they should be denied the high privilege of burial, and be treated as the brutes. "Therefore thus saith the Lord concerning Jehoiakim the son of Josiah king of Judah: They shall not lament for him, saying, Ah my brother! or, Ah sister! They shall not lament for him, saying, Ah lord! or, Ah his glory! He shall be buried with the burial of an ass, drawn and cast forth beyond the gates of Jerusalem" (Jer. xxii. 18, 19): "They shall not be lamented; neither shall they be buried; but they shall be as dung upon the face of the earth; and they shall be consumed by the sword, and by famine; and their carcasses shall be meat for the fowls of heaven, and for the beasts of the earth. For thus saith the Lord, Enter not into the house of mourning, neither go to lament nor bemoan them; for I have taken away my peace from this people, saith the Lord, even loving-kindness and mercies. Both the great and the small shall die in this land: they shall not be buried, neither shall men lament for them, nor cut themselves, nor make themselves bald for them; neither shall men tear themselves for them in mourning, to comfort them for the dead; neither shall men give them the cup of consolation to drink for their father or for their mother." "And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried: they shall be dung upon the ground" (Jer. xvi. 4-7; xxv. 33): "Their blood have they shed like water

\* Belcher's "Narrative of a Voyage Round the World." Diessenbach's "Travels in New Zealand." Cadila's "Letters on the North American Indians."

round about Jerusalem; and there was none to bury them" (Psalm lxxix. 3); and in many other parts of scripture\* the same language is used to show how ignominious a sentence it was to pass upon men, that their bodies should be exposed to decomposition, or to the fowls of heaven, without the consolation and advantages of burial. It will be remembered that the prophet Abijah, when he denounced a curse upon the children of Jeroboam, said that their bodies should be eaten by dogs and fowls of the air; nevertheless, as Abijah his son, who died at that time, was not so wicked, this remarkable exception was made respecting his body: "he only of Jeroboam shall come to the grave, because in him is found some good thing toward the Lord God of Israel in this house of Jeroboam" (1 Kings xiv. 13).

Amongst the Jews themselves, the privilege of burial was denied only to self-murderers, and to them only before sunset. But, in the Christian church, though good men always desired the advantage of interment, yet they were not like the heathen so concerned for their bodies as to think it any detriment to them, if either, the barbarity of any enemy or any other accidental circumstance deprive them of this honour" (Buck's Theological Dict.) These, therefore, denied the more solemn rites of burial to unbaptized persons, as well as to those who had been excommunicated. But the Jews, who were always so taken with outward forms, regarded that of burial as far more indispensable than they had really any warranty for. The rabbins believed that it was better for a man not to have been born, than that he should be deprived of burial; and the scriptures themselves, as we have just seen, place this among the greatest calamities that could befall the people of God. The preacher says: "If a man beget a hundred children, and live many years, so that the days of his years be many, and his soul be not filled with good, and also that he have no burial, I say that an untimely birth is better than he" (Eccles. vi. 3).

All good men among the Jews considered it their duty, and part of their devotion, to inter their dead, though they were often exposed to danger by so doing, particularly during the period of their captivity. They even contracted an uncleanness according to their law, and thus put themselves to much inconvenience. It is said of Tobit, in the Apocrypha, that he went out into the market-place at Nineveh, where he saw the dead body of one of his nation, which he forthwith took up into a room, and when the sun went down he buried it. But, being by this act rendered unclean, he remained all night without his house, and lost his sight from an accident which happened to him as he lay without. It appears that he performed this act of respect and kindness at the risk of his liberty, and perhaps his life; for his neighbours said to him on his return, "This man is not yet afraid to be put to death for this matter, who fled away; and lo, yet he burieth the dead again" (Tobit ii. 2-8). Tobit says: "If I saw any of my nation dead, or cast about the walls of Nineveh, I buried him" (i. 17). The feeling and reverence for the bodies of their departed brethren were so strong in the minds of the Jews, that no-

thing deterred them from performing the rite of burial where it was at all possible.

The very prevalent idea among some nations, that the soul of the departed body was only suffered to exist in futurity as long as any remains of that body were preserved, led to the invention of all kinds of mechanical means, and the use of every antiseptic substance for counteracting the solvent influence of the air, and preventing the decomposition or destruction of the body. The ancient Egyptians, the Persians, and some of the early European nations held this belief, which gave rise to the elaborate methods of embalming and otherwise preserving the dead, as practised by those nations. I shall in the next number take occasion to speak more particularly of the process of embalming.

Another very prevalent idea was, that the body after death, by being exposed to fire, parted with, or rather set free, those elements which were necessary to constitute the soul's existence in a future state. With theological views so obscure, we can be surprised at nothing which such of the human race whose minds are so benighted may consider it right or even virtuous to do. But other circumstances must have given rise to the practice of burning the dead, which at one time became very general over the whole of Europe, and in the north and south of Asia. That it was of most ancient origin is clearly shown in all those countries where tumuli are found; many of which contain urns, the ashes in which had been acted upon by fire.

But by far the most universal practice of treating the dead was by burying them in the earth, and this without subjecting the body either to the process of embalming or to the action of fire. Indeed, the people of God are supposed never to have burnt their dead; and the ancient Christians testified their abhorrence of this heathen custom by always depositing the body entire in the ground. Some few, who had distinguished themselves by deeds of great virtue or by martyrdom, were previously embalmed. And it is reasonable to suppose that all those nations who enjoyed the light of revelation in after ages would follow the simple mode of interment, which the scriptures tell us was observed by the people of God from the commencement of the world. When man was expelled from paradise, he was distinctly told by God that his body was composed of the dust of the ground, and that it should return again to that place from whence it came (Gen. iii. 19).

In accordance with this decree, those who believed in the true God in all probability buried their dead in the ground. The first recorded instance of a grave having been made, is that of Deborah, whom Jacob buried under the oak at Bethel (Gen. xxxv. 8). Before this, Abraham buried Sarah in the cave of the field of Machpelah\*, before Mamre, where himself also was buried.

It is not unlikely that these three methods of treating the dead—viz., by embalming, by burning, and by simple interment in the ground—were first practised by the immediate descendants of the three sons of Noah; the descendants of Shem,

\* Psalm lxxix. 2, lxxxiii. 10, cxli. 7; Jer. vii. 33, viii. 2, ix. 33, xix. 7, xxxiv. 20, xxxvi. 30.

\* "This word is from the Arabic, and means 'shut up'; it is therefore thought to mean more correctly, 'the cave that was shut up'" (Calmet).

with whom the true knowledge of God was to be preserved, retaining the practice of simple interment in the ground, after the custom pursued by God's people before the flood; the descendants of Ham adopting the method of embalming, in accordance with their belief in a future state; while those of Japhet taking up the practice of burning, a notion which was probably fostered by similar causes.

This idea is strengthened by those facts which we have been enabled clearly to establish; while those circumstances which appear to be opposed to it are capable of explanation, upon the supposition that, as different countries were successively conquered by one or the other of Noah's descendants, so they introduced the particular custom of the descendants from which they sprang. It is, however, very difficult to determine, when history is so silent, when a country or a nation began to adopt this or that mode of burial; and often we have the fashion of two or three successive nations, in the same country, discovered by their different methods of burial. The island on which we live is an example before us. Here we have urn burial, embalmed burial, and earth burial; and each of these forms have from time to time been introduced. Urn burial was unquestionably the national mode *ab origine*. But when our country, as one of the Gentile nations which was converted to Christianity, changed the custom to earth burial, we did so in deference to those who had been instrumental in our conversion; and it is remarkable that the Danes, who were the last and the slowest to become converted to Christianity, were also the last to retain the practice of burning their dead in this country. The inhabitants of ancient Etruria furnish us also with another example; for there is considerable evidence to show that they embalmed their dead before the Romans took possession of their country, who we all know burnt their dead at a subsequent period. In unfolding the subject more particularly in following numbers, I shall separately consider these various methods pursued by different nations, and afterwards take some notice of their ceremonies and places of sepulture.

#### MINISTERIAL OBLIGATIONS:

A Sermon\*,

BY THE REV. WILLIAM WILSON, D.D.,  
Canon of Winchester, and Vicar of Holy Rhood,  
Southampton.

JER. xv. 19.

"Thus saith the Lord, If thou return, then will I bring thee again, and thou shalt stand before me; and, if thou take forth the precious from the vile, thou shalt be as my mouth: let them return unto thee; but return not thou unto them."

SUCH was the language of Jehovah to his own especial prophetic messenger, the watchman set over the house of Israel in its declining days, previous to the Babylonish captivity. Jeremiah was the warning prophet of Judah, as Hosea had been of the ten tribes; and his post was very perilous, at the

\* Preached at the visitation held by the lord bishop of Winchester, at Southampton, in 1837.

same time that the duties of it were arduous and oppressive. He complains (verse 10) of being made, in the discharge of his office, "a man of strife, and a man of contention to the whole earth." He pleads (verse 16) that he had ever delighted in the word of God, with which he had been entrusted; it was the joy and rejoicing of his heart; and therefore he asks, perhaps somewhat in a spirit of impatience and distrust, "Why is my pain perpetual, and my wound incurable, which refuseth to be healed?" He seems also to express a degree of disappointment as to the faithfulness of God in respect to his ministry: "Wilt thou be altogether unto me as a liar, and as waters that fail? Therefore thus saith the Lord, If thou return, then will I bring thee again, and thou shalt stand before me; and, if thou take forth the precious from the vile, thou shalt be as my mouth: let them return unto thee; but return not thou unto them."

Yet it may be assumed, I think, without controversy, that, in the person of the prophet, God is addressing, as well, the church to which he ministered. Instances might be adduced in support of this assumption; and considerations peculiar to the ministerial office will readily present themselves to the mind in confirmation.

There is an undoubted correspondence between the character of the pastor and the character of his flock: the one is the mirror in which the other is reflected. It is on the reality of this correspondence that the nature and benefit of church communion depend, confirmed by the truth of the observation, so readily tested by the experience of the present times, that the constitution of a church more or less moulds the character of its members.

My text refers us to three distinct characters of the pastoral office—to be the servant of God; to be the mouth of God; and to be the guide whom the people shall follow. And these involve three several duties, in which the pastor's own personal responsibility is closely linked with the solemn responsibilities of his office—that of preparing his own heart to seek the Lord; that of discriminating the "precious from the vile" in his instruction and conversation; and that of guarding himself and his flock against all declension after the ways of them who depart from God.

I. We have a divine admonition as to personal religion. The expression "to stand before," implies the office of one who stands in the presence of his sovereign, ready to execute his commands. It is the highest order of dignity and of service to which a subject can be called. He enjoys the privi-

lege of constant access to the presence of majesty, a knowledge of the high affairs of government, and a share in the splendours of courtly life. Such is the relation in which a minister of true religion stands to the court of heaven, in order that he may bring near a people prepared for the Lord, to whom, when they have received his message, he may say, "Ye are a chosen generation, a royal priesthood, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvellous light."

See, then, the unspeakable importance of personal religion in one who shall perform such a ministration. And by personal religion I mean not merely that which may accord with the highest standard of outward profession, or be consonant to the purest form of doctrine maintained, but that which is also rooted in a heart exercised in genuine Christian experience; a heart frequently recalled from its own wanderings, and rescued from the seduction of evil without, by the indwelling of that Spirit from whom first proceeded the call to the office. He that would cause the people to hear the words of God must habitually listen to the voice of God in his own conscience, as often as he turns aside—and who is not conscious of too frequently doing so?—saying, "If thou return, then will I bring thee again, and thou shalt stand before me." And then with confidence—the confidence of one who comes from a nearer access to the throne on high—he may go forth to his charge, and say, having the words of God in his mouth, "Turn ye, turn ye at my reproof."

This admonition to the church is frequently necessary; and we are the watchmen from whom it should be heard, lest God entrust the warning to others, and bring us to shame. This warning voice, in the whole extent of its faithfulness, and oft-repeated, well becomes the purer branch of the reformed church in these dominions. Our fathers turned to God; and he brought them again from the bondage by which they had been oppressed; and they stood before God, and served him faithfully. It devolves on the clergy to maintain this position, and each one to uphold the principles of it, by the faithful discharge of his duty, for which personal piety is an indispensable qualification.

Any departure from God cannot but affect our ministry. Secret declension of heart, neglect of spiritual communion, restraining of prayer before God, and the decay of vital godliness, will be felt in our ministrations, and cannot but blunt their power and detract from their efficiency. God has appointed men, and not angels, to be workers together with

him in bringing souls to the hope of the gospel. And why? Because of that interchange of affection and feeling which belongs to beings of the same nature. To a certain extent, therefore, our work cannot but be regulated by our qualifications; and our people may suffer by our deterioration. Natural character is communicated from one to another by much intercourse; and so also is spiritual—the character upon which more particularly we stand as respects communion with our flocks. If this degenerate, the same influence may pass over to them; and we, who ought to be the first to notice the rising symptoms of declension, are not quick to discern their presence. The Spirit, grieved and banished from ourselves, leaves us incapable of judging of others. A spiritual malady in the pastor may infect his flock, when neither are conscious of its existence: circumstances may favour the delusion that hides it from their eyes, till it ripens into death.

Spiritual declension is not at once recognized in those who are the subjects of it; and, in such as are placed in active or highly responsible situations, spiritual affections find a ready substitute in the energies of official engagement. In the enjoyment of health and spirits there may be vigour of pulpit ministrations, the favouring approval of our hearers; pastoral inspection may be greeted, and pastoral influence gained; yet, if the heart be not right with God, spiritual contagion cannot but be conveyed, and oftentimes when we least expect it: we may be doing our own work, or even Satan's work, while we think we are doing the work of God. And this must be more or less the case with all that do not "prepare their heart to seek God," who do not often return to him in secret communion.

We cannot know well our own hearts if we do not often feel the necessity of this self-correction. How shall they call on men to acquaint themselves with God, and be at peace with him, who do not themselves cultivate the knowledge of God, or the desire to be known of him? Unless we thus seek God, how shall we stand before him ready to do his will? how shall we present ourselves with confidence and consciousness of our acceptance, to have our communion renewed? how shall we go in and out before him in peace? and how, in seasons of rest from labour and retirement from cares, shall we find occasional entrance into the joy of our Lord? In no other way can we face again the trials we have shrunk from, or go forth with revived strength and cheered hearts and enlarged affections to our work. If it be not so with us, what description can portray,

what language can set forth the true position of one who stands between God and man; the minister of both, and yet the unreconciled, to dispense reconciliation; a wanderer, to win souls into the ways of pleasantness and peace; with joyless heart, to be the harbinger of the joys of salvation; with a conscience unawakened and unenlightened, to be commissioned to cry, "Awake, thou that sleepest; and Christ shall give thee light"? O that we were never called before the people of our charge, but from the presence of our God, and, like Moses from the mount, with an inward illumination of the Spirit! then indeed we might return from duty, whatever our reception from man, into the presence of him who sent us, with confidence, well knowing that the light of his countenance and the sympathy of his heart are never wanting to his own under-shepherds.

II. We have also a divine direction: "If thou take forth the precious from the vile, thou shalt be as my mouth."

The prophet may seem to have been charged with having, in some respect, mistaken his duty. In the view he took of his personal trials he had lost sight of the principal object of his ministry, namely, to cause the precious to come out from the vile. God reminds him of this, and would have him to understand that there are among the people those who are precious in his sight. Such it should be the prophet's labour to separate from the nation of which the Lord had said: "My mind cannot be toward this people: cast them out of my sight; and let them go forth" (Jer. xv. 1). Thus would he best fulfil his ministry, and have the clearest evidence that he was sent of God: "Thou shalt be as my mouth."

In times like the present, there may be an undue regard to the trials of the church at large. From a just and pious jealousy of the dangers to which it is exposed, or by which it has been affected as a community, we may lose sight of the especial end of our ministry. In our reasonable remonstrance with unreasonable foes, and from just indignation at the treachery or declension of pretended friends, we may overlook the faithful use of the word "for reproof, for correction, for instruction in righteousness." In our zeal to mark an open enemy, or to discriminate an unsound adherent, we may forget the true flock of Christ; or in our eager co-operation with mere defenders of our church polity, we may put aside from our own view, and obscure from the view of others, the real distinction which must ever be admitted in the doctrine of visible church communion between the precious and the vile. Our articles have

expressly asserted that "in the visible church the evil be ever mingled with the good." And never was there a time when it was more needful to maintain this principle, and to build upon it the faithful application of every mark and evidence of genuine disciples of Christ, whom only this church embraces in the inalienable privileges with which she is endowed as the spouse of the exalted Redeemer. Beside the enforcing of those considerations which bear on all who are in external communion, there is an especial scope of the ministry to be distinctly aimed at—to seek within that external and visible communion "for Christ's sheep that be dispersed abroad, and for his children which be in the midst of this naughty world, to be saved through Christ for ever." These are the first and most urgent claimants upon our pastoral oversight. We are "the stewards of the Lord, to teach, to premonish, to feed and provide for the Lord's family." And of this "house" are they only who, having "confidence and rejoicing of the hope, hold it fast to the end."

It were matter deeply to be regretted, if, in zeal for externals and points of church-constitution, we should do or say anything which tends to confound the formal with the vital member of Christ's church; if, in pressing the characters of conformity according to our own fancied standard, or even in its due proportion according to the scriptural claims of our church, we should neglect that demonstration of the truth which carries life to the soul, or feeds its growth. No orthodoxy of sentiment, no soundness of doctrinal statement, can compensate for soul-awakening, conscience-stirring exhibitions of the truth as it is in Jesus. Its standard also is to be taken only from the sacred scriptures; and our resources for ministerial application must be drawn from an experimental knowledge of Christ. We stand forth as ambassadors for Christ; and men must take cognizance of us, not only as having been with Jesus, but as speaking for him, and in his name. We must so exhibit the doctrine of Christ, as that our hearers may consciously feel that they have not received our word till they have come to Christ. There must be an evidence of communion with Christ resting on the whole of our pastoral office in all its duties, so that they with whom we have to do may know whether they are partakers of that communion or not. If the word, thus faithfully dispensed, separate the precious from the vile; if it produce conformity to Christ, as distinguished from conformity to the world; if it teach our hearers how to clothe the Christian character with its proper dress, the

adorning of the hidden man of the heart; if it call forth a jealousy of the world's pollution and estrangement; if we can appeal to such as receive our ministrations, that they are living epistles, in which are recorded the doctrines and principles of the church to which they belong—then, and not otherwise, are we the mouth of God.

The church in which we are privileged to minister has defined, with an accuracy and a moderation that are unequalled, all that is to be "believed for the soul's health;" and, in faithfully dispensing this spiritual food, we are giving forth the truth which is according to godliness. God assuredly will not bless the teaching that would substitute in place of truth the "commandments and doctrines of men" (Col. ii. 22). Neither will he own partial and curtailed statements of his revealed will. They that would have a blessing to follow their labours must "speak as the oracles of God." It is the gospel alone that is the "power of God to salvation." If the prophets will not stand in his counsel, nor cause the people to hear his words, they will never be able to turn Israel from their evil way, and from the evil of their doings. And is not a blessing earnestly to be sought, that we may be instrumental in bring out and making more prominent the genuine form of true religion with which our church would clothe its life and power; that our congregations should present not merely the outlines of a separate portion of the church catholic, but each prove an acknowledged member of that living body which is one in faith and spirit and hope; that they should exhibit not merely the mode of that communion which includes all the saints of God, but its living energies, which alone can testify who are "very members incorporate in the mystical body" of the Son of God, which is "the blessed company of all faithful people," and who are "heirs, through hope, of God's everlasting kingdom, by the merits of the most precious death and passion of God's dear Son"?

It will not be maintained, in the present day, that all who attach themselves on one ground or other to the visible church have an individual title to this description as members of the invisible church. This fellowship may not be claimed by those who are "lovers of pleasure more than lovers of God:" it may not be claimed by those who live in the habitual neglect of the ordinances of the church, Christ's appointed means of grace; and discipline, the want of which our church teaches us to deplore, might still further abridge that claim. It may be asked, how, in the absence of that discipline which might to a certain degree separate the precious from

the vile, the same end is to be accomplished by the minister of religion; and how the pretensions to church-membership, which are now so diffused, may be more concentrated and verified, so that we may have a nearer and more accurate view of the mystical body of Christ. In answer to this inquiry, it must be remembered that the purest discipline can never perform that which will only be completed at the day of judgment; and, after all that it can do, every preacher of the gospel has, in the mean time, a further and higher power of separation: the word of God, purely and faithfully preached, draws a line of distinction more clearly and effectually than any that can be drawn between the world and those who are in it but not of it. If we are the true followers of Christ, who came to bear witness of the truth, we may humbly but boldly adopt his criterion: "He that is of the truth heareth our voice; and whosoever heareth and believeth on him that sent us hath everlasting life. He that believeth not the Son shall not see life; but the wrath of God abideth on him."

These, and similar testimonies, involve truths and principles which, when plainly set forth in knowledge and faithfulness, never fail of efficiency. If they are not the savour of life unto life, they must be the savour of death unto death. And, if it be our grief and sorrow sometimes to witness the latter result, it is a consolation to be assured that God is building a spiritual temple, to which, through our instrumentality, some as "lively stones" have been built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ."

III. We have in the text a divine caution: "Let them return unto thee; but return not thou unto them." We are undoubtedly obliged to regard the Jewish church as at that time in a state of great declension, bearing an external relation to a covenant God, but having little or no internal communion with him. No object or consideration must induce the prophet to identify himself with their apostasy: he must take a decidedly contrary course; and, in order to separate the precious from the vile, he must attend to the divine caution: "Return not thou unto them, but let them return unto thee." He must so order his life and conversation, his doctrines and his admonitions, that those who desire to return unto God may see in him the way and pattern.

It cannot be denied, and it must not be concealed, that in this, as in every age of the church, no inconsiderable portion of those who profess themselves its members are yet under the influence of that love of the world



which is opposed to the love of God. To counteract the tendency of this spirit, it ought to be seriously considered, rests greatly with the clergy. It is their duty more strictly to define the Christian character by precept and example, and more clearly to exhibit Christian truth, than to allow those who pursue so inconsistent a course to indulge in vain confidence as to their religious state. The clergy at least (and it is but the lowest of their duties as ministers of the church of Christ) ought to define the boundary between the world and the people of God. If they are negligent in doing so, it cannot but be obscured. If they pass the boundary, they lead many across it who probably never return; while at the same time they violate a solemn ordination vow, "Will you be diligent to frame and fashion your ownself and your family according to the doctrine of Christ, and to make both yourself and them (as much as in you lieth) wholesome examples and spectacles to the flock of Christ?"

The minister of Jesus Christ has a distinct and recognized position as such; which, when combined with Christian character, ought to be boldly assumed and firmly maintained. He is "a city set on a hill, which cannot be hid." He, like his divine Master, is set for the fall and rising again of many in Israel. Be that position high or low, in matters more strictly personal or adventitious, in respect to faithfulness and sincerity it has an authority which is identified in the view of all with the office. It is a position which is continually attracting others, to higher aims than, without this office in view, they would be disposed to recognize. In proportion as this position is not assumed, the church is continually drawing back to the world, and imbibing the spirit of the world. The clergy are pre-eminently the "salt of the earth; but, if the salt have lost its savour," woe to the church, and "woe to them by whom the offence cometh:" "Let them return unto thee; but return not thou unto them."

Surely it is a mournful sight to see a minister of Jesus Christ throwing himself into the ranks of those whose rebellion he is sent to reconcile, and whose apostacy he should reduce, and taking part in those pursuits by which they are allured into the neglect of the message with which he is charged. Will it be any plea at the last day, before that tribunal to which he is to be especially summoned, that he thought them innocent, or that to himself at least they were so, if it shall appear that, but for the engrossing enjoyment many have found in such pursuits, they might have been reclaimed to God. It is the error of the wicked not to see the evil

of their ways in those things which they make evil, and invest with a false glare of satisfaction where no real satisfaction is to be found, but on the contrary, remediless dissipation of reflection and salutary consideration; nay, more, where the want of real enjoyment, which ever eludes their pursuit, gives occasion to the growth of many dispositions far, very far removed from what Christianity requires. To live in pleasure is, according to scriptural discrimination, spiritual death; and even an ordinary perception of character will pronounce it moral death, the blunting of all finer feelings, the absorbing of all that is gentle and courteous and kind, in the truest estimate of these qualities. What estranges one class of society from another so much as the heartlessness of the mere lover of pleasure? And what tends more to disorganize all social relations than the self-indulgent pursuits of those who ought to bestow a considerable portion of their time and talents to the binding of ties which compact the welfare of a community? What more fosters discontent and insubordination, and their concomitants, envy, malice, and insolence in the lower orders, than the witnessing those, to whom they have a right to look for other influence, living to themselves, and not to God and their neighbour? And shall a minister of Christ live in this atmosphere? Shall he bring to his ministrations among the poor the taint of feelings like these? Will he learn in the society of those who have no love to God, or show it not, that tenderness of heart, that sympathy of affection so essential to the Christian character in general, so indispensable to the Christian minister? Can he, whose duty it is to call into existence a taste of the world to come, fulfil his duties with a taste vitiated by the world that now is? The world has a withering influence on all spiritual excellence. In every approach to the world, the clear perception of moral and spiritual integrity becomes less vivid, true humility and unobtrusive worth are less obvious to that perception, and at length there dies away that ready accordance in congenial affection which leads to Christian communion. And thus does spiritual declension steal upon the faculties of the soul. No one, who habitually waits on his ministry, but must be conscious that the world is no school for the Christian character, much less for the Christian minister. There are few among us who do not look back on the simplicity of early days with regret and with compunctions which, when investigated, may teach us to estimate the love of him, who knew what is in man, to little children. He is ill qualified to take up the office of a mi-



nister of Jesus, who knows not this love in something of the purity in which it was found in our Redeemer. Thrice did he whom Peter denied, when entangled in the snares of the world, appeal to his awakened conscience for the presence of that love which alone could qualify him to feed his lambs.

This grace of love will be easily recognized, when we speak of children as the especial objects of ministerial care; but, when we remember that all the true disciples of Christ are as little children, that it is the measure of their pre-eminence to be simple as children, humble as children, and frequently as unskilled in the knowledge of the world, can we love them the more on this account? Can we cultivate this love without a degree of seclusion from the world; or, without an habitual separation from its spirit and character, assume the position of one whose duty it is to be the leader and pastor of those who are not of the world, even as Christ was not of the world, the ready and acknowledged advocate of those whom the world cannot appreciate and will misrepresent?

Never had we greater reason to preach boldly and plainly to others, after having laid home the solemn truth to our own hearts, the assurance of the meek and lowly Jesus: "Verily, I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." In these times especially, a child-like spirit is an important test of true Christianity. We, as ministers of Christ, should be careful to recognize it, to seek out, to cherish and foster this trait so much overlooked, and to shape our instructions and conversation accordingly, that the worldly may perceive what family we minister to, and some be led to ask, "Am I of the household of God?"

The constitution, doctrine, and discipline of our church are admirably adapted to bind together and compact the family of God, so far as it can be done on earth. But the greater the wisdom of these arrangements, the greater the care required in their ministration, and the greater the danger of misuse, if the children's privileges are outwardly assumed as the badges of mere formality. It is our duty to guard against this mischief, and neither by doctrine nor example to encourage the delusion, but faithfully to maintain that distinction which God himself makes between those who are "born again by the word of God which liveth and abideth for ever," and those who have not received it in an honest and a good heart. All other distinction is as grass: "the grass withereth, and the flower thereof falleth away; but the word of the Lord endureth for ever." And this is the word

which by the gospel we are commissioned to preach. With this word in our mouth, we may separate the precious from the vile, and bring out to the world and before every adversary the beauty and excellence of the church to which we belong. By this course more than any other, we shall add to its strength and stability: we shall unite and confirm those who love the truth as it is in Jesus: we shall exhibit the essence of church communion in those who are one with Christ, and Christ with them; from whom the whole body, fitly framed together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body, unto the edifying of itself in love. Corruption in many forms may mar the external fabric of the church; but no changes can reach its spiritual construction. And the more our ministrations are identified with this spiritual house, the more shall we ourselves be secured from those deviations by which the unlearned and unstable, "tossed to and fro and carried about with every wind of doctrine," fall from their own steadfastness, and from the purity of the faith once delivered to the saints. It will ever be the best and highest criterion of our labours, that we feed, not disperse, the lambs of Christ's flock; that we comfort and refresh the poor among his people, not bewilder and perplex them; that we feed them with the milk of his word, by those truths which both beget the Christian hope and cherish it, which alone nourish the child, and stay the sinking nature of the aged, which, when heart and flesh fail, are the portion of the redeemed soul for eternity.

#### POPULAR SUPERSTITIONS.

No. IV.

##### SANATORY CHARMS—SCOTLAND.

###### THE LEE PENNY.

ONE of the most remarkable charms now or very lately in use in Scotland, for the cure of illnesses in cattle, is a talisman of great antiquity, still preserved at Lee, in the county of Lanark, and popularly known as the Lee penny. Visitors to the falls of the Clyde frequently go to Lee House, about three miles distant, for the purpose of seeing it.

Simon Locard, of Lee, accompanied the "good" sir James Douglas to Palestine (in the fourteenth century), bearing the heart of king Robert Bruce, according to the king's desire, that it should be conveyed to the holy sepulchre, enclosed in a locked case.

Having thus settled the affairs of his kingdom, and, as he thought, effected a peace with his neighbours, Robert the Bruce retired to Cardross, a pleasant residence on the north bank of the Clyde, there to die in tranquillity; for he was now broken by age, toil, and disease. The last

moments of the monarch are affectingly described by Froissart:—

"When king Robert of Scotland felt that his end drew near, he sent for those barons and lords of his realm in whose loyalty he had the greatest confidence, and affectionately enjoined them, on their fealty, that they should faithfully keep his kingdom for David, his son, promising to obey him, and place the crown upon his head when he attained the full age. After which, he beckoned that brave and gentle knight, sir James Douglas, to come near, and thus addressed him in presence of the rest of his courtiers:—"Sir James, my dear friend, few know better than yourself the great toil and suffering which, in my day, I have undergone for the maintenance of the rights of this kingdom; and, when all went hardest against me, I made a vow, which it now deeply grieves me not to have accomplished: I then vowed to God that, if it were his sovereign pleasure to permit me to see an end of my wars, and to establish me in peace and security in the government of this realm, I would then proceed to the Holy Land, and carry on war against the enemies of my Lord and Saviour, to the best and utmost of my power. Never hath my heart ceased to bend earnestly to this purpose; but it hath pleased our Lord to deny me my wishes, for I have had my hands full in my days, and, at the last, you see me taken with this grievous sickness, so that I have nothing to do but to die. Since, therefore, this poor frail body cannot go thither, and accomplish that which my heart hath so much desired, I have resolved to send my heart there, in place of my body, to fulfil my vow; and, because in my whole kingdom I know not any knight more hardy than yourself, or more thoroughly furnished with all those knightly qualities requisite for the accomplishment of this vow, it is my earnest request to thee, my beloved and tried friend, that, for the love you bear me, you will instead of myself undertake this voyage, and acquit my soul of its debt to my Saviour; for, believe me, I hold this opinion of your truth and nobleness, that, whatever you once undertake, you will not rest till you successfully accomplish; and thus shall I die in peace, if you will do all that I shall enjoin you. It is my desire, then, that, as soon as I am dead, you take the heart out of my body, and cause it to be embalmed, and spare not to take as much of my treasure as appears sufficient to defray the expenses of your journey, both for yourself and your companions; and that you carry my heart along with you, and deposit it in the holy sepulchre of our Lord, since this poor body cannot go thither. And I do moreover command, that in the course of your journey you keep up that royal state and maintenance, both for yourself and your companions, that, into whatever lands or cities you may come, all may know you have in charge to bear beyond seas the heart of king Robert of Scotland." At these words all who stood by began to weep; and, when sir James himself was able to reply, he said, 'Ah, most gentle and noble king, a thousand times do I thank you for the great honour you have done me in permitting me to be the keeper and bearer of so great and precious a treasure. Most willingly and, to the best of my power, most faithfully shall I obey your commands, although I do truly think myself little worthy to

achieve so high an enterprize.' 'My dear friend,' said the king, 'I heartily thank you, provided you promise to do my bidding on the word of a true and loyal knight.' 'Undoubtedly, my liege, I do promise so,' replied Douglas, 'by the faith which I owe to God, and to the order to which I belong.' 'Now, praise be to God,' said the king, 'I shall die in peace, since I am assured that the best and most valiant knight in my kingdom hath promised to achieve for me that which I myself never could accomplish.' 'And not long after, this noble monarch departed this life' (See Chambers's Miscellany, part vii.)

From the circumstance referred to, Locard subsequently changed his name to Lockhart; and he received for his armorial bearings a heart attached to a lock, with the motto—"corda serrata pando." Proceeding to Palestine, with a large retinue, and having anchored off the Spanish coast, information was received that Alphonso XI., king of Leon and Castile, was warring in Grenada against Osmyn, the Moorish commander. Douglas, going to the aid of Alphonso, was slain by the Saracens, at Theba, on the frontiers of Andalusia, August 25, 1330. The casket, containing the heart of Bruce, which Douglas had placed before him, exclaiming, "Onward, brave heart, that never failed; and Douglas will follow thee, or die!" together with his body, was found, and conveyed back to Scotland. The heart of the king was placed in the abbey of Melrose, to which he had been a munificent benefactor\*, while his body was conveyed to Dunfermline†. The remains of sir James were buried at Douglas, and a splendid monument erected to his memory by his brother Archibald; which sir Walter Scott declared could not have been inferior to those in Westminster abbey‡.

\* After the depredation committed by the English, Bruce attempted to restore the abbey, and, towards this, granted 2,000*l.* sterling from his revenue of wards, reliefs, and marriages: a sum equal to 50,000*l.* at the present day. He also augmented the abbey possessions, confirmed charters, and addressed letters to the chief men of the kingdom, recommending it to their support and protection.

† Further particulars will be given of this circumstance in an account of the abbey of Dunfermline, to appear in the magazine.

‡ The remains of the choir or ancient church of St. Bride (at Douglas), the patron saint of the family, contains the vault which was used till lately as the burial place of this noble race, and only abandoned when so filled that it could hold no more. Here a silver case, containing the dust of the heart of sir James, is still pointed out: but the monuments were sadly mutilated. It is said by some of Cromwell's troopers, and also by their being unprotected from mischief. To "Marmion," canto v. 13—

"Your host shall be the Douglas bold,

A chief unlike his sires of old:

He wears his motto on his blade,"

is the following note:—"A very ancient sword, in possession of lord Douglas, bears, among a great deal of flourishing, two hands pointing to a heart, which is placed betwixt them, and the date 1320, being the year in which Bruce charged the good lord Douglas to carry his heart to the Holy Land. The following lines (the first couplet of which is quoted by Godscroft as a popular saying in his time) are inscribed around the emblem:—

"So mony guld as of ye Douglas beinge  
Of ane surname was ne'er in Scotland seine.

'I will ye charge, efter yat I depart,  
To holy grawe, and thair bury my hart;  
Let it remane ever, both tyme and howr,  
To ye last day I see my Saviour.

'I do protest in tyme of all my ringe,  
Ye lyk subject had never ony keing.'

This curious and valuable relique was nearly lost during the civil war of 1745-6, being carried away from Douglas castle by some of those in arms for prince Charles. But, great interest having been made by the duke of Douglas among the chief partisans of Stuart, it was at length restored. It resembles a Highland claymore, of the usual size, is of an excellent temper, and admirably poised."

During the conflict in Spain, a warrior was taken captive. His lady, coming to pay his ransom, was counting out the money, when she dropped a small jewel, which she immediately hastened to pick up. Lockhart, observing her anxiety, inquired the nature of the jewel; and, finding that it was a medietary talisman, refused to deliver up his captive, unless it were added to the sum previously stipulated. The lady was obliged to comply; and Simon brought it to Scotland, where it has continued in the possession of his descendants. It is called the "Lee penny," being set in the centre of an old English silver coin of the reign of Edward I. It measures about the third of an inch each way, being triangular, and is of a dark red colour, but perfectly transparent. The nature of the stone cannot be determined, being apparently different from any known in this quarter of the world. To the edge of the coin a small silver chain is attached; and the whole is deposited in a gold box, which the empress Maria Theresa presented to the father of the late count Lockhart.

The Lee penny, like the stone thrown into the pool by St. Fillan, has been all along remarkable, as supposed, for medical virtue, especially in the diseases of horned cattle. Held by the chain, it is thrice plunged into a quantity of water, and once drawn round, "three dips and a sweil," as the country people express it; and the cattle or others affected drinking this water, the cure is speedily effected. Even at this day people come from great distances with vessels, which they fill with water thus charmed, and which they take home, to administer it to their beasts.

The sanatory properties of this gem, however, are not confined to cattle. In the reign of Charles I., the people of Newcastle, being afflicted with the plague, obtained a loan of the penny, leaving the sum of 6,000*l.* sterling, a very large sum in those days, as a pledge. They were impressed with so high an opinion of its virtues, that they proposed to keep it, and forfeit the money; but the laird of Lee would not consent. He was a high cavalier; and one of the charges brought against him was, that he effected cures by means of necromancy—not much to be wondered at, in an age rife with the most absurd superstition, when ministers of the gospel, regarded as specially enlightened, had no scruple to join in the conflagration of witches, and grave and sagacious lawyers solemnly pronounced sentence upon those who were charged with having dealings with the prince of darkness; and this, be it recollected, not when popery was spreading over the land. Highlanders are accused of being peculiarly superstitious: in this case, however, they were not the party concerned.

Another remarkable instance of its efficacy is recorded. About the beginning of the last century, lady Baird, of Saughtonhall, having been bit by a mad dog, and exhibiting symptoms of hydrophobia, her husband obtained a loan of the talisman; and she, having drunk and bathed in water in which it had been dipped, recovered. An ancient female member of the Lee family, who died some time ago, remembered hearing the laird, who lent the penny to lady Baird, describe how he and his dame had been invited to Saughtonhall, and splendidly entertained, in gratitude for the use of the talisman.

In a note to the "Talisman," sir Walter Scott introduces the following curious extract, regarding this stone:—"Quilk day, amongst the referries of the brethren of the ministry of Lanark, it was proposit to the synod that Gavin Hamilton, of Raploch, had pursuait an complaint before them against sir James Lockhart, of Lee, anent the superstitious using of an stone, set in silver, for the curing of deceased cattle, quilk the said Gavin affirmed could not be lawfully usit, and that they had deferrit to give ony decisionne thairin till the advice of the assemblie might be had concerning the same. The assemblie, having inquirt of the manner of using thereof, and particularly understood, be examination of the said laird of Lee, and otherwise, that the custom is only to cast the stone in some water, and give the deceased cattle thereof to drink, and that the same is done without using any words, such as charm-ers and sorcereirs use in their unlawful practices, and considering that in nature thair are many things seen to work strange effects, whereof no human wit can give a reason, it having pleast God to give to stonies and herbs a special vertue for healing of many infirmities in man and beast, advises the brethren to surcease thair process, as therein they perceive no ground of offence; and admonishes the laird of Lee, in using of the said stone, to take heid that it be usit hereafter with the least scandal that may possibly be.—Extracted out of the books of the assemblie, holden at Glasgow, and subscribed at their command.—M. ROBERT YOUNG, clerk to the assemblie at Glasgow."

The same remarks made with reference to the supposed virtues of St. Fillan hold good here. The effect produced on the mind of the patient, in a certain debilitated state, and the confidence in the potency of some supposed infallible remedy, may often prove beneficial, taken in conjunction with the tendency of the mind to ascribe to supernatural interference what may be distinctly referred to natural causes. As for the beneficial effects produced on the cattle, there is not an agricultural district which cannot boast of charms as potent as the Lee penny. There is some old woman in the neighbourhood, whose very look has a magic power. There are some nails, or shoes, or such articles, appended to the cattle shed—a sure prevention to disease—caution being preferable to cure. But it is extremely difficult to root out old prejudices, and to combat notions, however absurd, handed down from generation to generation; and mechanics' institutes and itinerant lecturers have a mighty task in hand. Such prejudices and notions may often be found even in persons whose religious views and principles are far from decidedly erroneous. They are not, therefore, to be viewed as the results of a godless state of mind. Perhaps there are few who have not little superstitious failings, who are yet not persons of weak faith. It is easier to laugh at such weaknesses in others than entirely to eradicate them from our own bosoms. M.

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THE  
**Church of England Magazine.**

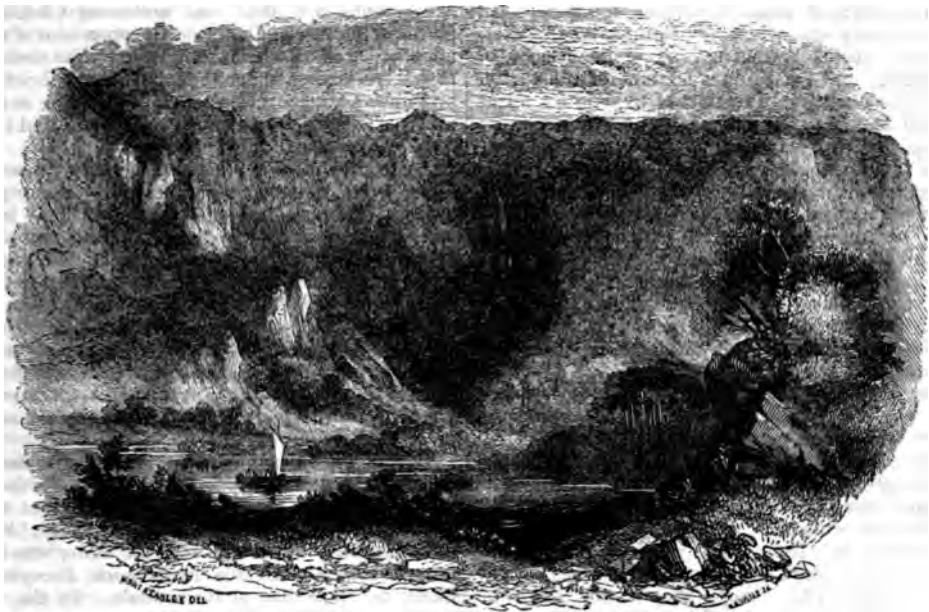
UNDER THE  
SUPERINTENDENCE  
OF  
CLERGYMEN



OF THE UNITED  
CHURCH OF ENGLAND  
AND  
IRELAND.

**"HER FOUNDATIONS ARE UPON THE HOLY HILLS."**

No. 538.—AUGUST 9, 1845.



[Buttermere.]

**A SECOND MONTH AT THE ENGLISH  
LAKES.**

No. III.

**BORROWDALE—WAST WATER—BUTTERMERE—  
CRUMMOCK WATER.**

LEAVING Lodore, and passing the village of Grange, Borrowdale, which belonged to the Abbey of Furness, is entered; Castle Crag, on which are the remains of a supposed Roman fortification, being on the right; from the summit of which may be seen many splendid views. A road to the left leads to the Bowder Stone, which has been likened to—

"A stranded ship with keel upturn'd, that rests  
Careless of wind or wave."—WORDSWORTH.

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This remarkable stone, doubtless removed from the crag above by some great convulsion of nature, is 62 feet long, 36 feet high, and 84 feet in circumference.

Borrowdale, a valley six miles long, and containing 2,000 acres, is watered by the Grange; which, after issuing from Derwent Water, takes the name of Derwent. At Castle Crag the road and the bed of the river occupy all the level portion; but, beyond, the vale widens considerably. Above Rosthwaite the valley divides into two branches: the eastern branch is called Stone-thwaite. Near Borrowdale is a road to Stone-thwaite; near which is Eagle Crag.

Not far from the seat of Mr. Fisher, at Seatol-

R

ler, is the celebrated mine of plumbago, or black-lead (or "wad," as it is here usually called); which, however, cannot be approached by a carriage. It has been worked for upwards of two centuries at intervals; but, being now less productive, the ore has been excavated for several years consecutively. The following abridged account from "The Penny Magazine," No. 611, is interesting:—

"During the reign of Elizabeth, while some copper and lead mines were worked in this district, the black-lead mine was discovered, by a disrapture occasioned by a hurricane. When its value became known, the proprietors found it difficult to guard the mine; and several persons in the neighbourhood were said to have made large fortunes by secreting and selling the mineral. About a century ago, a body of miners broke into the mine by force, and held possession of it for a considerable time; during which, they abstracted an enormous quantity of the mineral, which they sold at a price so low, that the proprietor was induced to buy it up, to restore the old rate of prices.

"This gave rise to such caution on the part of the proprietors, that scarcely anything was known of the nature or mode of working the mine, until a few years ago, when Mr. Parkes, the chemist, having visited it during one of its periods of working, gave a minute account of the whole.

"The mine is in the midst of a mountain about 2,000 feet high, which rises at an angle of about forty-five degrees; and, as that part of the mine now being worked is near the middle of the mountain, the present entrance is about 1,000 feet from the summit. The aperture by which the workmen enter descends by steps; and, to guard the treasure, the proprietors have erected a strong brick building of four rooms; one of which is immediately over the entrance into the mine. This opening is secured by a trap-door; and the room connected with it is called the dressing-room; for, when the men enter it, they strip off their usual clothes, and put on dresses suitable for mining. The men work in gangs, which relieve each other every six hours; and, when the hour of relief comes, a foreman attends in the dressing-room, to see the men change their dress as they come up one by one out of the mine. The clothes are examined, to see that no black-lead is concealed in them; and, when the men have dressed, they leave the mine, making room for another gang, who change their clothes, enter the mine, and are fastened in for six hours. In one of the four rooms of which the house consists there is a kind of counter or strong table, at which two men are employed in assorting and dressing the mineral, which is usually divided into two qualities; the finest of which have generally pieces of iron ore or other impurity attached to them, which must be dressed off. These men, who are strictly watched while at work, put the dressed black-lead into casks holding about one cwt. each; in which state it leaves the mine. The casks are thus conveyed down the mountain: each cask is fixed on a light sledge with two wheels, and a man, well used to the precipitous path, walks down in front of the sledge, taking care that it does not acquire too great a momentum; and thus overpower him. When the cask is safe at the

bottom, the man carries the sledge up hill on his shoulders, and prepares for another.

"About the middle of the last century, the mine was opened only once in seven years; and a quantity, supposed equal to the demand for that space of time, was taken out at once. Subsequently, however, the demand being greater, and the quantity obtainable at any one time being smaller, it was found necessary to work the mine for six or seven weeks every year; during which the mine is guarded night and day; and, when a quantity sufficient for one year has been taken out, the mine is secured. There is, besides the opening at which the men enter, a large horizontal one capable of admitting hand-carts and wheelbarrows, for the removal of the rubbish and loose earth with which the black-lead is enveloped, and for the flow of water from the mine. All this rubbish is, at the completion of the working, wheeled back into the larger entrance, to the extent of several hundred cart-loads; by which the water is dammed up; and the mine gradually flooded. All the doors are then locked, and the mine entirely deserted till the following year."

There is something, however interesting, really melancholy in this detail, testifying as it does the little confidence that one professing Christian places in another. Doubtless the proprietor of the mine, as well as the miner, would alike declare themselves acting under the influence of Christian principles; but the one places no confidence in the other. The seriously-minded tourist will find this a subject for much reflection.

As to the origin of this metal, "it is no small difficulty to the geologist to determine the origin of this singular compound of carbon and iron which here ramifies irregularly in the partially 'metamorphic' state. The supposition of a vegetable origin for this carbon seems altogether gratuitous; and there appears as much reason to admit mineral combinations containing carbon among the constituents of the globe, previous to or independent of the existence of plants, as there is to admit phosphorus in such combinations previous to or independent of the existence of animals" (Black's Tour, p. 189).

This is the only mine of the kind in England; and there are only one or two places in Scotland where plumbago has been discovered; but the lead obtained there is of an inferior quality. But it is not many weeks ago that the writer was informed that a mine has lately been discovered likely to rival that of Borrowdale. In the vicinity of the lead mine are four yew trees of extraordinary size. Mr. Wordsworth, having mentioned the large yew tree, "the pride of Lorton vale," adds—

"But worthier still of note  
Are those fraternal four of Borrowdale,  
Join'd in one solemn and capacious grove;  
Huge trunks! and each particular trunk a growth  
Of interwisted fibres, serpentine,  
Upcoiling, and inveterately convoluted;  
Nor uniform'd with phantasy, and looks  
That threaten the profane; a pillar'd shade,  
Upon whose grassless floor of red-brown hue,  
By sheddings from the pining umbrage tinged  
Perennially; beneath whose sable roof  
Of boughs, as if for festal purpose deck'd  
With unregioing berries, ghastly shapes  
May meet at noon-tide, there to celebrate,  
As in a natural temple, scatter'd o'er  
With altars undisturb'd of mossy stone,  
United worship."

Near Stockley Bridge is the desolate tarn of Sty Head, and Sty Head itself, a magnificent pass, 1,200 feet above the valley, around which the scenery is awfully grand—"The strength of the hills is his also"—from which the road descends very abruptly to Wastdale Head, between Great Gable on the right, and Great End and Scarfell on the left. Wast Water is three and a-half miles long, and about half a mile broad; its extreme depth being about 270 feet. The mountains which surround the lake are lofty and bare. The Scree range is on the eastern side of the lake. Near the southern part is the village of Strands, where are two inns. Here the tourist will find a comfortable resting-place.

"There is a lake, hid far among the hills,  
That raves around the throne of solitude;  
Not fed by gentle streams, or playful rills,  
But headlong cataract and rushing flood.  
There gleam no lovely hues of hanging wood:  
No spot of sunshine lights her sullen side;  
For horror shaped the wild in wrathful mood,  
And o'er the tempest heaved the mountains' pride.  
If thou art one, in dark presumption blind,  
Who vainly deem'st no spirit like to thine,  
That lofty genius defies the mind,  
Fall prostrate here at nature's stormy shrine,  
And, as the thunderous scene disturbs thy heart,  
Lift thy changed eye, and own how low thou art."

Thus writes the author of the "Isle of Palms," during a storm upon the lake: his description widely differs during a calm:—

"Is this the lake, the cradle of the storms,  
Where silence never tames the mountain roar?  
Where poets fear their self-created forms,  
Or, sunk in trance severe, their God adore?  
Is this the lake, for ever dark and loud  
With wave and tempest, cataract and cloud?  
Wonderous, O nature! is thy sovereign power,  
That gives to horror hours of peaceful mirth:  
For here might beauty build her summer bower.  
Lo, where yon rainbow spans the smiling earth!  
And, clothed in glory, through a silent shower  
The mighty sun comes forth, a godlike birth!  
While, 'neath his loving eye, the gentle lake  
Lies like a sleeping child, too blest to wake!"

The tourist, on horseback or on foot, may proceed to Buttermere by Blacksail, but, if in a carriage, must return to Seatoller, where the ascent of Buttermere Hawes, eleven hundred feet in height, commences. The road from hence rapidly descends to Buttermere; near to which is Sourmilk Gill, which issues from a small tarn between High Stile and Red Pike, and derives its name from its foaming whiteness; "where Honister crag presents an almost perpendicular wall of rock, rising on the left to the height of fifteen hundred feet. In the face of the rock, a considerable height above its base, large chambers have been cut, tier above tier, in which roofing slates are excavated. The slates are shaped in the quarry, and brought down by men on wooden hurdles. These quarries belong to general Wyndham, of Cockermouth castle" (Black's Tour).

Buttermere is thus described by Mr. De Quincey: "The margin of the lake, overhung by lofty and steep mountains, exhibits on either side few traces of human habitation: the level area, where the hills recede enough to allow of any, is of a wild pastoral character, or almost savage. The waters of the lake are deep and sullen; and the barrier mountains, by excluding in a great measure the sun, strengthen the gloomy impressions. At the foot of the lake are a few unornamented fields, through which rolls a little brook connecting it with the larger lake of Crummock; and at

the edge of this miniature domain, upon the road side, stands a cluster of a few small cottages\*."

The small chapel of Buttermere, built by the rev. Vaughan Thomas—a name familiar to many, and in many quarters, as well as at Oxford, as that of a man truly zealous of good works—stands on the road side, and is an object of interest. "A man must be very insensible who would not be touched with pleasure at the sight of the chapel of Buttermere, so strikingly expressing, by its diminutive size, how small must be the congregation there assembled, as it were like one family, and proclaiming at the same time to the passengers, in connection with the surrounding mountains, the depth of that seclusion in which the people live, that has rendered necessary the building of a separate place of worship for so few. A patriot, calling to mind the images of the stately fabrics of Canterbury, York, or Westminster, will find a heartfelt satisfaction in presence of this lowly pile, as a monument of the wise institutions of our country, and as an evidence of the all-pervading and maternal care of that venerable establishment, of which it is, perhaps, the humblest daughter" (Hudson's Tour, p. 150).

"I know a little church, 'mid Cumbrian hills:  
A lower one methinks did never claim  
The solemn sanction of that honoured name.  
No symphony, save that of mountain rills,  
The pauses in the psalm's rude chorus fills;  
Yet all our ritual asks is there, I ween—  
Font, pulpit, altar, and inclosure green,  
Where sleep the dead, in loneliness that chills  
The inmost heart! But who can doubt, if there  
The bread of life, unmixed with earthly leaven,  
Be wisely dealt: if those who do repair  
To that rude altar seek to be forgiven  
Through Christ alone—that lowly place will prove  
The house of prayer, of God, the gate of heav'n?"  
RECOLLECTIONS OF THE LAKES.

Independent of the scenery, Buttermere was, at one time, the object of attraction to many, as the residence of Mary, the dupe of an impostor of the name of Hatfield. Struck with Mary's beauty, he paid his addresses to her, and married her, representing himself to be the hon. colonel Hope, brother of lord Hopetoun. Mary was the daughter of the innkeeper, and used to wait upon the guests, and, in this way, was constantly in his company. He was hanged at Carlisle for forgery, Sept. 3, 1803; and thus closed his earthly career of baseness, duplicity, and hypocrisy, almost without a parallel.

Within a short distance of Buttermere is Crummock Water, along the eastern side of which is the road leading to Scale Hill, and thence to Lorton; the inn of which is about a mile distant from the lake, which is three miles long, about three-quarters of a mile broad, and a hundred and forty feet deep. There are three small islands upon it.

Scale Force, one of the loftiest waterfalls in the lake county, is to the west of Crummock. It is two hundred feet perpendicular, except where it flushes over a small jut. It has been thus described:—"The steep on both sides is covered with a variety of moss, fern, ash, and oak, all fed by the constant spray, and flourishing with indescribable verdure. The delicacy of the effect is height-

\* We are indebted to Messrs. Black for the view.—Ed.

† Since the authoress wrote this sonnet, she has learned that, owing to the rocky ground on which this most picturesque little chapel is built, the chapel-yard, or walled inclosure, cannot be used as a place of burial. The inhabitants inter their dead in Lorton vale, distant about six or eight miles.

ened by the water's being in a narrow chasm, a hundred yards in the rock, before it rushes into the lower fall; at the point of which you have a grand view. Clamber up the left side, and look into the first basin; and, although you may be wet with the spray, you cannot help feeling the solemnity of this deep, this musical abyss, enchanting as verdure and melody can make it" (*Gent. Mag.*, lxiii. 1114).

About two miles from Crummock is Lowes Water; a small lake, about a mile in length. It is situated in a deep, secluded valley, and surrounded by the bold mountains of Blake Fell, Low Fell, and Melbreak.

### Subsile Reading.

#### LADY GRIZZEL BAILLIE\*.

I AM desirous of nothing so much as to preserve and make known to her family what I have observed in my dear mother's life and character; and also those things I well remember to have heard her tell of, which passed in her younger years. She was the eldest of sixteen children, and began her life in the troubles of the time of king Charles the second. At twelve years old she was sent a long journey from her father sir Patrick Home's country-place to Edinburgh, where his friend Mr. Baillie was imprisoned. Her father thought she might be able to gain admittance into the prison, and slip a letter into his friend's hand. This she succeeded in doing; and from that time the activity and success with which she executed whatever she was entrusted with, and the hardships she cheerfully underwent, were most remarkable. It would be too long, and not to our present purpose, to enter into the history of those times, and how it came that her father (afterwards earl of Marchmont) was obliged to hide himself, lest he, like his friend, should be put in prison. Sir Patrick Home found it necessary to keep concealed; and, as parties of soldiers were often sent in search of him to his own house, who examined his servants, it would not have been safe to let any of them know where he was. Lady Home was constantly engaged in the care of her little ones, and she could not have gone out without being suspected; so his daughter Grizzel, under her mother's directions, was the active person. They had only one confidant, a carpenter, Jamie Winter, who lived about a mile off, but came occasionally to the house to work. By the assistance of this man they got a bed and bed-clothes carried in the night to a vault underground at Tolworth church, a mile from the house, where sir Patrick was concealed for a month. He had only for light an open slit at one end, through which nobody could see what was below. His great comfort (for he had not light sufficient to read by) was repeating the psalms, which he had by heart from beginning to end, and he retained them in his memory to the end of his life. His granddaughter says she was witness of this about two years before he died, when one day he desired his daughter to take up his book, and bade her try if he had forgot his psalms, naming any one she would have him repeat, and, casting her eye over it, see if he was right: he missed not a word in

any place she named to him; and he then said they had been the great comfort of his life, by night and day, on all occasions. Grizzel went every night at midnight to carry him victuals and drink, and generally stayed with him as long as she could to get home before day. At first she had a terror in going through the churchyard in the dark, but she soon got the better of this. The minister's house was near the church; and, the first night she went, his dogs kept up such a barking as to put her in the utmost fear of a discovery; but after that, on the pretence of a mad dog\*, her mother persuaded him to hang all his dogs. There was a great difficulty of getting victuals without the servants suspecting: the only way it could be done was by Grizzel stinting herself, and contriving to put into her pocket some food from every meal. Her father liked sheep's head; and one day, while the children were eating their broth, she conveyed the greater part of one into her lap. When her brother Sandy (afterwards lord Marchmont) had done, he looked up with astonishment, and said, "Mother, will ye look at Grizzel? while we have been eating our broth, she has eat up the whole of the sheep's head!" This occasioned so much mirth among them that her father was greatly entertained by it, and desired Sandy might have a share of the next. The mother and daughter wished to contrive another place of safety in a room in the house, on the ground floor, of which they kept the key. Grizzel and the man worked in the night making a hole: after lifting up the boards, they scratched up the earth with their hands not to make a noise, till poor Grizzel had not a nail upon her fingers, she helping the man to carry it out in a sheet into the garden. The man made a box at his own house large enough for her father to lie in, and bored holes in the boards for air. When all this was finished, for it was long about, she thought herself the happiest creature alive. Still, however, it was necessary to wait to see that their box kept dry; for it was a low, damp situation. One day, lifting the boards to look, the bed bounced to the top, the box being full of water, so there was an end of this plan; and soon after this, sir Patrick contrived to get safely to London, passing for a surgeon: he could bleed, and always carried lancets. From thence he went to France, and travelled from Bordeaux to Holland on foot, where he was safe, and sent for his wife and his ten children. They lived three years and a half in Holland, during which time Grizzel made two voyages alone to Scotland and back, on business for her parents. Her father went by the borrowed name of Dr. Wallace, and did not stir out for fear of being discovered. They could not afford to keep a servant, except a little girl to wash dishes; and there was seldom a week that Grizzel did not sit up one or two nights to get through the work that had to be done. She went to the market, to the mill, cleaned the house, made ready dinner, mended and made the children's clothes, and still contrived to have time to learn French and Dutch, and to practise music, of which she was very fond. She was very much attached to her eldest brother Patrick, who was nearest her

\* From an interesting account, written by one of her daughters, lady Murray. Our young friends may learn an important lesson from this narrative.

\* We presume there must have been some ground for this persuasion: else, even in the greatest extremity, truth must not be departed from.



age; and her constant attention was to have him appear as other young men of his age: they wore then little point-lace cravats and cuffs; and many a night she spent in preparing them and such like things for him. They were all so happy together, that she often declared it was one of the most pleasant parts of her life, and that all their little distresses at that time were rather jokes than grievances. The men of learning in the place often came to visit them, though the best entertainment they could give was a glass of beer. One day one of the younger boys, Andrew, was sent to the cellar to draw some beer: he brought it up with great diligence, but in the other hand the spigot of the barrel. Sir Patrick said, "Andrew, what is that in your hand?" When the boy found what he had done, away he ran to the cellar again; but the beer was all run out before he got there: this occasioned much mirth, though they did not well know how they should get more. Mr. George Baillie, the son of the gentleman to whom Grizel conveyed the letter when he was in prison, was at this time in the same place: he was her brother's greatest friend, and beloved by her parents as if he had been their son; and he did become their son; for, when the troubles were over, he and Grizel were married. She made as good a wife and mother as she had done a daughter and sister, was as helpful in all ways to her husband and to every one connected with her. She died in December, 1746, and was buried on Christmas-day, that day being her birth-day.

## THE CHRISTIAN IN VARIOUS POSITIONS.

### No. VI.

#### THE YEOMAN.

If there are vast and important obligations devolving on the landed proprietor to attend to the moral culture and spiritual improvement of those connected with him, surely these obligations are no less binding on those who occupy his farms, and who come in more immediate contact with the labouring classes. For, after all, a large landed proprietor has it not in his power to enter into the petty details of the characters and circumstances of those who labour on his estates. He may have public duties to perform, parliamentary and other calls to attend to. His estates may lie in counties distant from each other; and he must depute much to the fidelity and prudence and management of others: it is matter of necessity, even where it may not be one of choice. It is his duty to take care indeed, and, if he acts on Christian grounds, he will take care, to delegate his authority and to entrust his property to none, save to persons of sound judgment, humane disposition, and, above all, of decidedly religious principles, who view men not as slaves of the soil, but as immortal beings, recollecting that, though they may be responsible to him as steward, he also must render an account of his stewardship at a tribunal where all worldly distinctions will be at an end.

What a vast moral, nay, even spiritual change would manifest itself over the whole aspect of the country were this mode of conduct habitually acted upon! if the deputy be appointed, not who will make the most of the property in a pecuniary point of view, not who will get the greatest rental per acre, and swell the rent-roll to

the largest amount, but who will do the utmost for the welfare of all—for landlord, for tenant, for labourer!

The agricultural tenantry have most important duties to perform in a variety of points of view, and are invested with fearful responsibilities, which are very seldom laid to heart. On their individual characters much of the moral and spiritual improvement of a parish will, of necessity, depend, no less than the temporal comfort of the labourers, and this especially where the landlord is an absentee, and who knows, perhaps, little that is going on, except from the statements of others, whose interest it may be to keep him in ignorance of the wretched state of things.

With respect to wages, for instance, the conscientious yeoman will take care that he never pays a labourer less for his toil than he should wish he had paid when he shall answer at the bar of infinite justice. This should be the measure of his wages, not that for which he can get a piece of work done. For, let him rest assured, of the acts on what may be termed the *grinding system*—a system on which it is notorious too many act—he will find, sooner or later, verified in his own individual case, the fearful denunciation, "Behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth; and the cries of them which have reaped are entered into the ears of the Lord of sabaoth" (Jam. v. 4). He may fancy this will be the means of his quietly laying up goods for many years, so that he may be compelled to pull down barns and build greater. He may fancy that his increase will yield him happiness; but in this he will be wretchedly disappointed. There can be no real happiness where the blessing of God does not rest; and it were blasphemy to suppose the blessings of God to rest on oppression. "The riches will corrupt, and the garments become moth-eaten." It were blasphemy to suppose that the individual can be really prosperous, who defrauds his fellow-creature of that which is justly his due.

And then, besides the mere article of wages, how many acts of kindness may not a yeoman show to his labourers! Surely there was a closer bond between master and servant in old times than there is, generally speaking, now! The labourer is now looked upon too much as a piece of machinery: it is too much a mere matter of calculation how much is to be done, in a given time, at a given rate, by a certain instrument. "I will have the work out of the man while he can work; and then, when he cannot, he must apply to the union." The present is an age of improvement in many respects; but it is surely very questionable how far the circumstances of the labouring man, in this point of view, is improved. A man is disabled from work for a week: his wages are stopped: he must go to the union. The man, in many cases, ought to have saved, unquestionably: in many, he could not. But that a Christian master would deprive a laborious and faithful servant of wages for a week or two, because he was afflicted with disease, is impossible. He could not do it: he never did it: he never will do it. The observation applies to a *Christian* master. For, even if a labourer may have laid up a little money for old age, or day of emergency, is it fair to compel him to encroach upon the probably very scanty sum?



"The union!" What a satisfactory mode of quieting the conscience, if conscience there be any, in withholding the kind act! The union! how it closes the pocket, clenches the hand! "Am I my brother's keeper? let him go to the union," is the nefarious principle on which too many act. It is not duly considered that the poor-rate paid is not charity, in the common sense of this term; that the legal sum demanded, however large, does not invalidate the searching inquiry, "Whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"

These remarks are not to be regarded as condemnatory of the provision made under the new poor-law act, for affording relief, but to the conduct of those who make such legal provision ground for refusing to extend the arm of charity.

And then, as to the spiritual instruction and improvement of the labourer, that is to be left to the minister. With that the yeoman has nothing to do. The parson is well paid, and let him do his duty. This is a very usual mode of reasoning. But can the parson do his duty, or do, at least, what he might and could do were his hands strengthened, instead of his endeavours thwarted? Can the minister perform, what he might hope, by God's blessing, to perform, were masters, by precept and example, to urge upon their labourers the solemn duties of religion, and so to manage their matters that no needless hindrance, for instance, may prevent regular attendance, on the Lord's day, at the worship of the sanctuary? Every master of a family, who has any pretensions to mere decorum, will not suffer his domestic servants to neglect the ordinances of religion, though he may care little for these ordinances himself. Why should not the yeoman act so with respect to those whom he employs? Why should he not make it a requisite, why should he not lay it down as an inviolable rule—"While you are in my service, you shall attend to the services of God; you shall see that your children make use of the means placed within their reach for instruction: I wish not to lord it over you; but, if you are to remain in my employ, you must be so on these conditions. I can make what terms I please, and these are my terms. If you are not faithful in God's service, I cannot trust that you will be faithful in mine."

Contrast a parish, where this is the mode of acting, with one where the occupiers of the land are godless, or at least careless persons; and the distinction will be obvious, not merely in the attendance on public worship, but in the whole tone, character, and appearance of the parish.

The following remarks from Mr. Sandford's "Parochialia," though referring chiefly to ministerial obligation, yet contain good hints to the agriculturists generally, and may not improperly be added here; and, to a certain extent, the obligations binding on the clergy are no less so on the employers of the labourer:—

"It is, indeed, cruel injustice to the poor to suppose that they are always looking for temporal benefits, and that their goodwill is only to be conciliated in this way. We have to thank ourselves for the mercenary spirit we are so prone to complain of; for who stimulated their rapacity? And

the way to disembarass ourselves of what we find impedes our ministry is to remember that our mission is a spiritual one, and that we are by vocation dispensers, not of the meat which perisheth, but of that which endureth unto everlasting life. We must meet Christ's poor on the common ground that we are brothers of the same family, and heirs together of the grace of life; with a constant sense of our mutual relation as pastor and flock, and with the things which are not seen and eternal countervailing those which are of this world. And we shall find that a more cordial welcome awaits us, as caring for their souls, than as ministering to their bodily necessities, and that a mutual respect and cordiality will be thus engendered which are well-nigh incompatible with the constantly recognized relationship of a dispenser and receiver of alms.

"There are many ways in which bounty may be shown, so as to confer a much greater and more substantial benefit upon the poor, than by donations of money; which, instead of pauperising the spirit, have quite a contrary effect. By means of these, a clergyman will have abundant opportunities of showing both kind feeling and thoughtful and intelligent consideration, of proving that he has the liberal heart which deviseth liberal things; while at the same time he will be safe from imposition, and be able to discriminate between real distress and what is counterfeit or self-inflicted. Such are those which aid the poor man's efforts to better his own condition; which stimulate his industry and open his path to independence; and which serve to foster in his breast the virtuous desire to be 'chargeable to no man,' but 'to work with quietness, and eat his own bread' (2 Thess. iii. 12). And what object more worthy a Christian pastor than thus to inspire honest exertion, and diffuse hope and sunshine, where too often all is a dogged endurance of poverty, or a hopeless struggle against it! The heart sickens at the thought of so many, endowed with the same feelings and capacities as ourselves—and whom the influence of hope, the voice of encouragement, a little timely assistance, might enable to throw off the burden that crushes their spirits and stunts their faculties—whom the absence of all this consigns to unmitigated drudgery in youth and manhood, and in old age to the compulsory provision of a poor-house. And all they want, to avert their worst misfortunes, to sweeten their daily toil, and at once elevate their condition and their nature, is a little sympathy and aid from those above them; to be taught how to husband their own resources, and make the necessary provision in health and strength for impending sickness and infirmity; and how to command the respect and help of others, by showing that they respect and can help themselves.

"The ills, under which we find the labouring classes most frequently to suffer, will at once suggest where they most need assistance, and where it will be most beneficially supplied. For what, in fact, are the chief sources of the distress which at times overwhelms the poor man, and baffles all his efforts at extrication? Unexpected sickness, incapacitating him from working to maintain his family, or, if it falls on those dependent on him, equally consuming his previous earnings, and entailing medical expenses, which perhaps im-

poorish and embarrass him for years. Want of provident habits, by means of which, when times are good and wages coming in, provision might be made for 'a rainy day.' Want of a plot of ground, on which he might profitably employ those leisure hours which, from the absence of such attraction, are often wasted in vicious company, and in contracting habits of intemperance. Perhaps the want of a small sum by way of loan, which he might turn to profitable account, or which, if afforded at a period of extremity, would save his little property from the pawnbroker or from being sold, and thus preserve himself and his family from the poor-house.

"The objects, therefore, at which Christian benevolence should aim, are sufficiently obvious. And with whom does the duty of furthering them so clearly rest, as with the shepherd of the flock? The actual wants of the poor suggest at once his duty, and the way of effecting it. Instead of dispensing alms in a way which can never meet the exigencies of the case, which is often positively injurious, and at the best can afford very partial and temporary relief, let him address himself to measures of comprehensive and substantial charity. Let him strike at the root of those social ills which depress and degrade the poor, and, unless extirpated, render any real alleviation hopeless. Let him propose to himself no less an object than the physical and moral amelioration of the poor man's condition, and the diffusing decency, self-respect, and comfort, where he finds squalid wretchedness and reckless self-abandonment. And let him attempt this, by showing the poor man that his condition is not so bad or so hopeless as he imagines; that he possesses in himself the means of improving it, and thus becoming the architect of his own independence; and that, by industry, sobriety, and providence, when exertion is in his power, he may preserve himself in respectability and even comfort, and ward off that pauperism, with its attendant horrors, which he is so apt to regard as unavoidable.

"In such attempts a clergyman will not only be engaged in a work which is in strict accordance with his sacred calling, but be facilitating the discharge of higher duties, and the diffusion of richer blessings; for religion is always commended by the practical benevolence of its advocate; and some, who might have alighted his message as professional—admitting it at first from motives of personal esteem—may come eventually to prize it for its own sake. Thus may he gain access to hearts which had otherwise been closed against him, and find, to his unspeakable delight, that, in helping his parishioners for this world, he is enriching them for life everlasting."

#### A LUNAR ECLIPSE.

To my mind, few of the phenomena of nature are more suggestive of pleasing and contemplative thoughts than is an eclipse of the sun or moon. If we reflect on the unerring precision, the entire certainty, with which the astronomer foretels the time when the shadow of the earth shall obscure the silvery face of the full moon, or the dazzling face of the sun shall be hidden from us by the dark body of the new moon; if we think of the planet Jupiter, and of the eclipses and occultations

of his satellites, we are at once in the very field of astronomy's wonders.

I look upon these periodic mutations as the visits of heavenly messengers. When the sun or the moon is thus darkened, we ought certainly to raise our minds to the contemplation of him who said, "Let there be light; and there was light." In the words of that rapturous hymn of the youthful Ogilvie:

"'Ye shades dispel,' the Eternal said:  
At once the involving darkness fled,  
And nature sprang to light."

I envy not the feelings of those who can gaze with unconcern on these celestial phenomena. Can the "refulgent lamp of night" be darkened, and we not think of him who gave "the sweet influence of the Pleiades," and the influence no less sweet of the moon? Can the "golden orb of day" be eclipsed—can it cease, even for a transient season, in

"Ever pouring wide,  
From world to world, the vital ocean round."

and we not think of that hand which decreed the temporary cessation? Can we call to mind the deeds of darkness which, "in the times of ignorance," were enacted on such occasions even in this land, and of those which still occur in less favoured lands, without dwelling on the impressive and humbling language: "Who maketh thee to differ from another? and what hast thou that didst not receive?"

A total eclipse being of less frequent occurrence, may be looked upon as an especial messenger; and the venerable tower of a ruined abbey is, for such an occasion, a peculiarly appropriate observatory.

A very favourable opportunity, of which I availed myself, to view a lunar eclipse from the ruins, "great in decay," of Furness abbey, has induced this train of reflection.

The district of Furness, which comprises the southern portion of the north-west peninsula of Lancashire, is justly famed for its richness and fertility, and, under-ground, is no less remarkable for the abundance of its iron ore. The ruins were formerly the palace and temple of the then paramount abbot of Furness, paramount both in things spiritual and temporal.

In that district, the day on which the eclipse occurred was as fine as could be desired; the sun shining brilliantly, with but little interruption. I had luxuriated in the morning from the head to the foot of the then tranquil waters of Windermere, just running into the lovely cove of Bowness, and touching at the sequestered ferry-house. I had then encountered a blazing sun and a dusty road, from the lake to Ulverstone, and thence onward to the quiet town of Dalton; and, intending to visit Furness abbey, I resolved to rest myself in the shade of these cloistered ruins, and there to watch the progress of the occultation. So, "leaving it to time and the curious" to calculate when another total eclipse of the moon would occur on an equally beautiful evening in the lovely month of May, I sauntered down to these stupendous ruins.

It was evening as I passed along this narrow fertile valley, formerly called "The Glen of the deadly Nightshade." The sun was in the west:

the wind, if there was any, was from the east; and the heavens were of a cloudless blue. I wandered through the cloistered walls, the ivied columns, the ruined aisles, the pointed arches, and the lofty towers of this far-famed abbey. The whole scene on earth was in unison with the expected scene in the heavens.

It was now half-past eight o'clock. To me the sun had been some time gone down; for I was in a narrow glen, surrounded by hills. I ascended the high knoll on the eastern side of the abbey: Venus was in the west, shining with more than common lustre; and I first saw the moon peeping over the hill in the south-east, at thirty-seven minutes past eight; her whole disc being visible at forty-two minutes past. She quickly assumed an unusual redness of colour, more resembling the tint of the sun during a pale sunset, than the usual appearance of a rising moon; and this tint continued for some time.

The eclipse commenced at about two minutes after nine; but it was difficult to note the exact time with precision. Just then an owl began to hoot, and in a tone so like a human being, that I thought some one was giving notice of the commencement of the eclipse; but the noise continued, and I afterwards had ocular proof that it was one of Minerva's birds.

"From yonder ivy-mantled tower,  
The moping owl did to the moon complain."

The daylight and the moonlight seemed now to be about equal, and continued so till the moon was wholly eclipsed, neither of them at this time appearing to cast a shadow, and the daylight or twilight lessening with the lessening disc of the moon. When the disc was about half darkened, the eclipsed portion of the moon became visible, and it continued to become more and more so till the total obscuration, which was nine minutes after ten. The whole face of the moon was then quite of a coppery hue, much darker to the left, which would be the centre of the earth's shadow, than to the right, which was nearer the edge of the shadow.

Just as the moon was totally obscured, a solitary cuckoo raised its voice, and seemed to bid us adieu. It was a late hour for such a visitor.

I was now reclining in the ancient dormitory. I had wandered about, and watched the progress of the eclipse through the windows and openings of these ivied walls, in the midst of a solitude and stillness deep and intense, disturbed only by the cawing of the rooks, the hooting of the solitary owl, or the occasional flitting of a bat.

Such a sight, from such an observatory, will not soon be forgotten. Under the feelings impressed on me by the scene, I slowly wended our way back. The coppery hue of the moon's disc still continued; but, after some time, it grew lighter and lighter on the left side, as the centre of the earth's shadow travelled on the right. This increasing light continued until there was a luminous appearance round a considerable part of the edge of the moon; and, at twenty minutes past eleven, her face again became visible on the side opposite to that which was first darkened.

The moon was now considerably higher in the heavens: daylight had departed; and, of course, her light was much greater than at the commence-

ment of the eclipse, increasing and still increasing, as the coppery veil was slowly and gradually uplifted; and she came forth once again in all her silvery brightness.

## WHAT IS TRUTH?

### A Sermon

(Preached before the University of Oxford),

BY THE REV. JOHN S. BROAD, M.A.,

*Incumbent of St. George's, Newcastle-under-Lyme.*

JOHN XVIII. 38.

"Pilate saith unto him, What is truth?"

FEW questions have been more frequently asked, and few less satisfactorily answered by men, than this of the Roman governor of Judea—"What is truth?" Often was it asked by the sages of philosophy who were illustrious for worldly wisdom, and various and conflicting were the replies which they drew forth; so various and conflicting, that men were left in greater uncertainty as to the real character of truth than if the question had never been put. We read these speculations, and are struck with the peculiarity of their illustrations: we admire the beauty of their language and the power of their genius; but the question remains unanswered—"What is truth?" Where is it to be found? how to be attained? In vain do we look for satisfactory information from the unassisted resources of the human mind, either in the palmy days of ancient philosophy, or in the boasted achievements of modern wisdom. The inquiry can only be answered aright from the oracles of truth—from the one authentic revelation of the great being who is emphatically "the God of truth." And whoever attempts to enlighten men upon the subject, independently of the light from above, will prove his signal ignorance by a signal failure. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them" (Isa. viii. 20).

The circumstances under which Pilate inquired, "What is truth?" are very striking. Jesus Christ, the incarnate Son of God, was standing at the bar of the Roman governor, accused by the unbelieving Jews of blasphemy and imposture. A most interesting conversation took place between Pilate and Christ. The former inquired if Christ were a king: "Jesus answered, Thou sayest that I am, a king"—he had before declared, "My kingdom is not of this world"—"To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice. Pilate saith unto him,

What is truth? And, when he had said this, he went out again unto the Jews" (John xviii. 36-38). It is uncertain with what motives Pilate put his question; whether in scorn and ridicule of Christ, for professing to be a teacher of truth, or with some vague desire of knowing something certain on a subject which had so long distracted the speculations of mankind. Whatever were his motives, he did not wait for a reply. As soon as he had made his inquiry, he went out, without heeding what Jesus might have to say on the subject. To inquire in such a spirit is surely not the way to arrive at a knowledge of truth. Be it ours, brethren, to be more earnest and careful to learn what is truth, so unspeakably important to us, not only as immortal beings, looking for eternal life and glory, but as professed teachers of truth. If we know not the truth, how can we teach it to others? If we have not experienced its enlightening and hallowing power, how can we be bearers of its good to our fellow-sinners? If we be "blind leaders of the blind," how great will be the fall of both! Let us not rest satisfied without being divinely instructed (and all who are humble and teachable may obtain the instruction from above which they need) on a matter so vitally interesting to us: let us esteem no labour too great to be expended, and no patience too difficult to be exercised in the search after truth: let us never forget, above all, to implore the great Author of truth, that he will open our understandings to discern, and our hearts to receive, the truth of God in the love of it, however humbling to our pride, and opposed to our corruptions, its discovery may be. Thus shall we "know the truth; and the truth shall make us free."

Let it be our endeavour, in the first place, from an examination of the revealed depository of truth, briefly to answer the question in our text, and then to make a practical application of it to our own character and circumstances.

#### I. "What is truth?"

In reference to this question it may be observed, in few and general words, that truth is the condition of things as they actually exist, or the right conception and expression of things according to their nature. This is not given as a logical definition of truth; for, as an eminent writer has observed, "it is difficult, perhaps impossible," to furnish such a definition. Truth is too vast in its extent and range to be grasped by the finite intellect of man. To make use of language originally delivered in this place, it "is of the nature and essence of God; like him, incomprehensible in the whole, and ineffable in its sublimer parts. It is more than the other attributes:

it embraces and comprehends them all. For these, and other reasons, it cannot admit of an adequate definition. And who, in the beginning of his researches, would presume to define that which, after all his longest and best-conducted labours, he can only hope partially, and often imperfectly, to comprehend, and of which an essential part can neither be directly expressed nor directly understood?" Our present concern is not with general abstract truth: we do not pretend to discuss the various kinds of truth, but simply to set forth that truth which bears upon man, as an accountable, spiritual, and immortal being; which belongs to his peace and safety in time, and to his "everlasting peace" and glory when time shall be no more.

In speaking of "the truth" to which he came "to bear witness," our Lord had regard to the grand pervading doctrine of God's revealed word, the doctrine of salvation through the free love and mercy of God. In that word the will of God is made known in all things pertaining to the safety and well-being of man: there we find the sum and substance of all that is essential to salvation, what St. Paul expressively speaks of as "the truth that is in Jesus" (Eph. iv. 21). "Sanctify them," said the Lord Jesus Christ in praying for his disciples, "sanctify them through thy truth: thy word is truth" (John xvii. 17). And on a former occasion his language was: "Search the scriptures; for in them ye think ye have eternal life; and they are they which testify of me" (John v. 39). In those hallowed scriptures, which are the sole rule of his faith as revealed by unerring wisdom, is contained everything which it is needful for man to know, to believe, and to do. There he may gain sufficient information on many points, connected with his own character and his relation to the divine Being, which have baffled the ingenuity and wisdom of unassisted man from the remotest ages. By means of the word of inspiration, he may obtain a vital knowledge of God, and become "wise unto salvation, through faith which is in Christ Jesus."

What, then, is "the truth" as to the condition of our race? If we look to human wisdom for information, we must still be unsatisfied. Few, indeed, there are, who will not acknowledge that man is, in some degree, affected, contaminated with evil—that he is in a certain sense, a depraved creature—who are not obliged to confess that there is something wrong with the descendants of Adam. But, though this is the case, what contradictions and errors, what diluting of the truth as to the actual state of mankind, what absurdi-

ties and vain fancies, have not men been guilty of in their speculations on this subject! How man came to be tainted with evil, how far he is responsible to his Maker, how deep the plague of sin has sunk into him, whether he has any and what power to free himself from its pollution and guilt, these, and other such topics, have occupied the attention of the great and the wise of this world; but, left to themselves, they have only "darkened counsel by words without knowledge."

Turn from man to God, from the imaginings of the creature to the revelations of the Creator, and all will be made clear. God has told us what man was, what he is, and what he may be. He has informed us that, when man came from his creative hands, he was a perfect and holy being. He was not made a sinful creature by God: he was not necessitated to become so: he made himself so. Throwing off the allegiance which he owed to his Maker; coveting what it was not good and proper for him to have; dissatisfied with the blessed and happy condition in which he was placed; listening to the insinuations of a tempter, the hater of truth and enemy of God, he violated the law under which he was placed, and thus came under the curse of disobedience. By that act of transgression he fell: his nature became corrupt: begetting children in his own depraved likeness, he entailed sin upon the whole of his posterity; and hence, both in heart and life, the children of Adam are sinners before God: "By one man's disobedience many were made sinners;" and by their own disobedience "all have sinned and come short of the glory of God." We are thus all "children of wrath:" "By one man sin entered into the world, and death by sin" (Rom. v. 19, 12; iii. 23). This is the plain, scriptural view of the case. Without entering into abstruse speculations, without attempting to reconcile apparent difficulties, without pretending to give secret reasons, scripture simply shews the actual state of things, the plain matter of fact: it tells us that man is a sinner; that "the imagination of his heart is evil from his youth" (Gen. viii. 21); that "his heart is deceitful above all things, and desperately wicked" (Jer. xvii. 9); that he has no "sufficiency in himself," and cannot of himself do that which is good and pleasing in the sight of God (2 Cor. iii. 5; John vi. 44): it tells man that he is, and by what means he became, a fallen creature.

"How, then, can man be just with God?" How may he be raised from the ruins of his fall, and be reinstated in the divine favour which he has lost through sin? These are deeply interesting questions; and they have

often occupied the attention of men in their search after truth. But no human scheme has ever been found to answer them: no wisdom or device of man has ever succeeded in "repairing the breach" occasioned by the disobedience of man. Whilst men in all ages have felt their need of propitiating Deity, and, in some way or another, of finding an atonement for sin, they have never been able to satisfy conscience, or to obtain solid and lasting peace. The inquiries which we find in the book of the prophet Micah, have been virtually made by many people, without finding any thing like a soul-satisfying response: "Wherewith shall I come before the Lord, and bow myself before the high God? Shall I come before him with burnt offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousand of rivers of oil? Shall I give my first-born for my transgression—the fruit of my body for the sin of my soul?" (Micah vi. 6, 7). But look to the word of truth. There you will find every inquiry satisfactorily answered. There you will find amply revealed that transcendent doctrine, which may justly be called "the truth;" inasmuch as it connects and binds together all the other doctrines of revelation—that of justification and salvation through faith in the Lord Jesus Christ. Here is the point to which all other truths connected with the moral and spiritual character of man converge. It is the brightest and clearest part of all scripture: it sheds a light upon the whole from beginning to end: it gives life and animation to the word of truth: it inspires confidence and hope where all else would be dark and cheerless: in a word, it so adorns and invigorates (if we may so say) the book of life, as of itself to afford sufficient evidence that its revelations are from above—that the bible is indeed divine, inasmuch as its doctrines are marked by wisdom, truth, and holiness, and are just adapted to meet the wants of man in his lapsed condition.

Now, the doctrine in question makes known to us how man fallen, and corrupt as he is, may be restored: it assures us that the beautiful fabric of the divine image may again be raised to its primal dignity; that heaven, the incorruptible inheritance which was forfeited through disobedience, may yet be the portion of true believers in the Son of God. How expressive and explicit is the statement of St. Paul to the Roman church, of God's method of saving sinners, viz., through faith in the propitiation of Jesus Christ: "By the deeds of the law there shall no flesh be justified in his sight; for by the law is

the knowledge of sin. But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe. For there is no difference; for all have sinned, and come short of the glory of God; being justified freely by his grace through the redemption that is in Christ Jesus; whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus" (Rom. iii. 20-26). Hear, again, the soul-cheering declaration of the same apostle to another primitive church, the Corinthian: "God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them, and hath committed unto us the ministry of reconciliation" (2 Cor. v. 19).

Such is the teaching of the greatest minister of reconciliation ever sent by the procurer of reconciliation; such the message which the heralds of mercy are commissioned to proclaim to sinners. And such we believe to be the only teaching which is acceptable to God, which will obtain his blessing, and ensure spiritual prosperity, either to a church or to individuals. This has the promise of peace attached to it; for, "being justified by faith, we have peace with God through our Lord Jesus Christ" (Rom. v. 1). This will bring forth the fruits of holy living; for "faith worketh by love;" and "love is the fulfilling of the law" (Gal. v. 6; Rom. xiii. 10). This will support the believer in the season of tribulation, and in the hour of death; for, says the apostle, "we rejoice in hope of the glory of God. And not only so, but we glory in tribulation also" (Rom. v. 2, 3); "though our outward man perish, yet the inward man is renewed day by day" (2 Cor. iv. 16); and we are enabled to exclaim with grateful praise, in prospect of final departure, "Thanks be to God which giveth us the victory through our Lord Jesus Christ" (1 Cor. xv. 57).

How sublime, then, is the doctrine of redemption! What lustre does it shed upon the wisdom and goodness of the Godhead! In this plan of grace, devised in the counsels of eternity, and gradually made known to the sons of men, we see difficulties insuperable to human wisdom and power give way before our view. How loudly does it proclaim the inflexible justice of God! and how beautifully does it exhibit the overflowing love of

God! We can hardly conceive of any view of the character of the supreme Being more magnificent, more glorious, more exalted, more like what we may suppose a supreme and infinite Being to be, than that which is developed in the gospel. When we look at the representations of God among the heathen, even in their most rational and becoming and glorious forms, how immeasurably do they fall short of the scriptural view of "God in Christ"! How do they sink into absolute contemptibleness in comparison with the "God of all mercies and the Father of all consolations"! Well may we, who see the wonderful workings of the saving plan, who are permitted to trace its gradual developments from paradise to Bethlehem, and from Bethlehem to Calvary, and from Calvary to our own Christian land, and can look forward to its workings from our own church and land to other nations of the world, according to the sure word of prophecy, and can by faith view it "filling the earth with the glory of the Lord," and, at last, consummated in heaven, when all the hosts of the redeemed shall be congregated together, one vast and everlasting trophy of the wisdom, love, and power of our God, well may we exclaim with thankful adoration, in the words of one of old: "Who is like unto thee, O Lord, among the gods? who is like thee, glorious in holiness, fearful in praises, doing wonders?" (Exod. xv. 11). In redemption we behold the triune Deity working for man; we behold Father, Son, and Holy Ghost united in awful counsel and wondrous operation for the salvation of a guilty, apostate race. The Father freely gives his only and well-beloved Son: the Son comes down from heaven as man's substitute and surety: the Holy Spirit by his almighty energy carries on the work of mercy which has been arranged. The love of the Father, the grace of the Son, the communion of the Spirit constitute the blessing of man under the gospel. This stupendous plan will at once answer the question, "What is truth?" This is truth: "This is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou has sent" (John xvii. 3).

The sacred scriptures bear the impress of truth; and hence they are correctly called "the scriptures of truth." Such is the harmony pervading all their parts, such is the sufficiency of information contained in them, such the power accompanying them, that the candid and thoughtful mind at once confesses they must be true. If we take a glance at the various truths and doctrines which are revealed in them, we shall see how compre-

hensive and momentous they are. God, in the awful and glorious and gracious aspects of his character; man, as he is by nature, and as he may be by grace; redemption, in its gradual development and operation; heaven, with all its glories; hell, and its pains and woes; judgment, when the Lord Jesus shall come in his power and glory to reign with his faithful people, and to punish his impenitent foes; time, and the duties to which it gives birth: eternity, and its solemn and ineffable realities: these are some of the particulars which are written with the finger of God in his blessed word. The truth, too, is perfect. It answers the end of its being revealed; for it works upon the hearts and lives of men, and makes them what God would have them to be. Wherever it is received, it gives proof of its origin and worth. It teaches men to know themselves as sinners "shut up" under the law unto condemnation; and, having awakened in them a sense of their need and danger, it brings them to Christ, the Saviour and friend of sinners. Nor is this all. It abides with them, and directs them in the way in which they should go, teaching them to "bring forth fruits meet for repentance," to abound in all good works, being obedient in all things "through sanctification of the Spirit:" it offers them consolations and encouragements in their heavenward course; and it carries them, in the end, to the enjoyment of all the good and glorious things which are promised to them that love God. All these things are "the truth as it is in Jesus," the truth to which he came to "bear witness," the truth upon which his spiritual kingdom is founded, and of which it consists. In whatever manner it is revealed, whether in types and shadows, or in the substantial filling up of these, when "grace and truth came by Jesus Christ," in prophecy or in doctrine, in precept or in example, under the old dispensation or the new, in sacred poetry or hallowed prose, it is still the same: it forms one sublime, harmonious whole, full of blessing for man and glory for God. How different from the volumes, the countless volumes which profess to contain the truth sought out by man's unenlightened wisdom, free from their vain fancies and absurdities, unencumbered with their contradictions, untainted with their errors! Difficulties it certainly and necessarily has in respect of our finite comprehension; but, "when this mortal shall put on immortality," these will vanish away, and truth will shine forth in all its native radiance. And, even in the midst of whatever difficulty does attend it, we have the satisfaction of knowing that the essentials of truth

are free. No one is obliged to remain in ignorance, with the word of God before him, with the faithful teaching of his church to guide him, and, above all, with the promised aid of his Spirit to enlighten and bless him. They, who perish, will perish in spite of the truth. They who are not "instructed unto the kingdom of heaven" will have only themselves to blame. Enough is plain and express to those who will be "taught of God." To those who will perish, "the word of the truth of the gospel" is a "savour of death unto death" (2 Cor. ii. 16).

II. Much might yet be advanced in elucidation of this important subject: enough, however, has been said as a simple and general reply to the question, "What is truth?" truth as it bears upon the spiritual and eternal interests of man. But we must not stop here: it behoves us to consider a little how the truth should affect us in its application to our character and circumstances. It is necessary to know the truth; but we shall never know it aright, unless we value and seek after it: we shall never know it fully, unless we experience its benefit, and make a practical and scriptural use of it.

1. What, then, is our estimate and study of truth? When Pilate put his question to our Lord, he did not wait for a reply: he seems to have cared but little on the subject, or he did not think that Christ could answer him. But, can it be so with us? Surely we cannot be insensible of the value of truth; we, "upon whom the ends of the world are come," cannot be so blinded and so apathetic as not to appreciate something of the preciousness of truth. Nor can we doubt the teaching of him who said of himself: "I am the way, and the truth, and the life" (John xiv. 6). As the professed disciples of the Lord Jesus, we must be content and thankful to learn the truth from his lips; to be under the guidance and illumination of his Spirit, whom he called "the Spirit of truth," and of whom he promised, "he will guide you into all truth" (John xvi. 13). As those (many, at least of us) who have been appointed guardians and teachers of the truth, or who are looking forward to be so appointed, under the great Teacher, we can hardly form too high an estimate of what has been revealed to us by the living and true God as the message of his will, the method which his infinite wisdom has devised for the ransom of our souls, for our deliverance from sin and death, for our emancipation into the liberty wherewith Christ makes his people free. "Buy the truth," says the wise man; "and sell it not" (Prov. xxiii. 23): it is "the pearl of great price," to secure which may well

demand the sacrifice of our all; nay, it is far "better than rubies; and all the things that may be desired are not to be compared to it."

With what diligence and care, then, ought we to give up ourselves to the study of truth, that we may be as scribes well "instructed unto the kingdom of heaven," and be enabled to "bring forth out of our treasures things new and old." And where shall we find truth, in its essence and power, but in the "scripture of truth"? We are to regard revelation as the one great standard of truth: if we follow any other guide, however useful and valuable in its department, instead of to the neglect of that heavenly word, we shall err ourselves, and lead others into error. To put the teachings of man in competition with the instruction of the Spirit of truth, as made known in the lively oracles; to regard the uncertain light of tradition as of equal value with the light of inspiration; to "teach for doctrines the commandments of men," is to undervalue the precious deposit contained in the book of life, and to provoke the great Head of the church to withdraw his blessing from us. Human teaching is an ordinance of God, which he will own when carried on under his guidance and in his appointed way; but we must take care not to put human teaching above divine. Sacraments and ordinances and ceremonies are proper and useful, if founded upon scriptural warrant; but even then, if they are made to usurp the place of him who is emphatically "minister of the sanctuary and of the true tabernacle" (Heb. viii. 2), they become abominations in his sight, and cannot prove "means of grace" and channels of spiritual blessing to us. Tradition is important and valuable as a witness, and as a subordinate guide; but, if placed on the same footing, and deemed of equal authority with the word of God, it becomes pernicious and sinful. In its very nature, it cannot but be uncertain: it may be a friendly beacon to point out the way, and direct to truth; or it may be, as it too often has been, a mere meteor-light to dazzle, and lead on into error and ruin. If we would be successful inquirers after truth, we must seek for it in the pages of God's word; we must regard that as the rule of our faith and the guide of our life, which is of paramount authority; from which we must detract nothing, and to which we must add nothing, as essential to truth. And, in our search after truth, need it be said that we must lay aside all vain fancies and prejudices of our own; that we must be ready to receive all the doctrines, and to act upon all the directions which it sets forth; that we must, with all humility and teachableness, listen to the voice

of heavenly wisdom, and lay up in our hearts all its momentous lessons; that, while we make a legitimate use of all human aids and appliances, we must not forget to implore the aid of the heavenly Spirit, who alone can shed certain light upon his own inspired page, and unfold all its hidden and spiritual meaning to our souls? Ours is a clear and positive warrant to apply to the Fountain-head of light and truth and wisdom: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him" (James i. 5).

Would to God we all loved the truth more earnestly and heartily! For, alas! must it not be confessed that, after all, our estimate of heavenly truth is but low and earthly? How many are to be found, as well among those who as teachers ought pre-eminently to love it, as among others who appear almost as careless about its real nature and influence as was the Roman governor of Judea! Testing men by their lives, by the fruits which they produce, does it not appear as if they thought it of little moment whether truth or error were dominant in the world? There are multitudes who live on, believing a lie, and acting a lie. With the word of truth in their hands, they do not open it, and search it with diligence and prayer. They are, Pilate-like, trifling with truth. O, this is not the way to meet the love of God and the truth of God. If truth be any thing, it must be every thing: if it be worth knowing, it must be worth seeking; it must be worth our prime attention, our every energy, to find and to enjoy; for it must dwell in us and bless us, if we would be the better for it, if we would partake of the full benefit which it is able to impart.

2. Hence it may be observed, that we ought not to rest satisfied without a personal experience of the truth in our hearts. For it is not the simple knowledge of the truth, with the head, that will "make us wise unto salvation," we must know by the enjoyment of the heart: it must affect us so that we can rejoice in it, so that we may feel "peace with God," and taste the graciousness of divine mercy and love. It is one thing to believe theoretically and professionally: it is another thing to believe with the heart unto salvation. We may be able to explain the doctrines of scripture ably and even powerfully, we may admit among the articles of our creed the corruption and lost condition of our race, we may profess to admire the plan of recovery developed in the gospel of Christ our Saviour, and yet be as far from the vital, saving influence of the truth as if we had never heard of



it. It must find an entrance within us, and have a lodgment there, if we have it to be "a savour of life unto life." To have the truth influencing us, energizing in our hearts, we must be deeply humbled in the sight of God; we must address the throne of grace as dependant, guilty creatures, needing mercy and grace; we must go to him who hath said, "Without me ye can do nothing" (John xv. 5), in order that we may be brought nigh to God, and find reconciliation with him.

It is too commonly the case with persons who have been brought up in the possession of the ordinances of religion and the advantages of a scriptural church, that they rest in the state of the Laodiceans, and say, each one for himself, "I am rich in knowledge, and in the observances of duty am regular and constant, and have need of nothing;" to whom the Lord may too truly say, "Thou knowest not that thou art wretched and miserable and poor and blind and naked" (Rev. iii. 17). It is a dangerous state to be in; for it is a state of self-deception, the fearful consequences of which may not be perceived till it be too late to avoid them. St. Paul speaks of the working of "the deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved" (2 Thess. ii. 10). Happy are they who attempt not thus to deceive themselves, who are jealous over themselves with godly jealousy, and are anxious to enjoy "the fulness of the blessing of the gospel of peace." Let us never forget that true religion is to be experienced, to be enjoyed: "the kingdom of God is not meat and drink," mere carnal ordinances, outward rites and ceremonies, however proper, "but righteousness and peace and joy in the Holy Ghost" (Rom. xiv. 17). "The kingdom of God," says the head of that kingdom, "is within you" (Luke xvii. 21): it should be established and thrive in the inner man: it should shed abroad in the soul such a divine and gracious influence that "the fruit of the Spirit" may appear in "love, joy, peace, faith," and every grace of the Christian life.

3. For, finally, if there be experience of the truth, there will be the practice of the truth in all righteousness. There is but one way to secure a course of real virtue and holiness, and that is by the implanting within of right principles and living motives to action. It is absurd to talk of good works without some impelling cause which shall be uniform and constant in its influence. There must be holiness in the heart, or there will not be holiness in the life. An unsound heart can never produce the fruits of righteousness. No one expects to gather fruits from a mere

stem which has no root, or from a tree which has a corrupt and diseased root. How, then, can it be expected that we should produce works of holiness and righteousness, unless there be "the root of the matter" within us? unless the love of truth and holiness have been implanted in us? unless, in a word, we be "rooted and grounded in Christ?" We must not forget that scripture speaks of some "who hold the truth in unrighteousness" (Rom. i. 18). It is a remarkable expression, and one well calculated to awaken in us feelings of holy jealousy and self-inquiry, lest we be found "holding the truth" indeed, but holding it with no better result than those who hold it not. Should not such a statement warn us that mere orthodoxy of doctrine and profession is compatible with grievous error and sin in conduct? that we may have "a name to live, and yet be dead?" If we are possessed of true religion, it will be seen by the habits of the life; it will be manifest in word and deed. Mark how St. Paul speaks of the change wrought, by the grace of God in the gospel, in the Roman converts: "God be thanked that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you," or, "whereto ye were delivered" (Rom. vi. 17). Here "revealed truth is represented as a form of doctrine into which believers are delivered. As a melted substance, cast into a mould, receives its form from it, and every line in the one corresponds with that of the other, so true religion in the soul accords with true religion in the scriptures." The truth, dwelling in our heart, will mould our lives into full conformity to the will of God in all things, and assimilate us to the image of our Lord. How beautifully does St. John speak of the practical influence of the truth! "I rejoiced greatly," says he to the beloved Gaius, "when the brethren came and testified of the truth that is in thee, even as thou walkest in the truth. I have no greater joy than to hear that my children walk in truth" (3 John 3, 4). Be it ours thus to walk in truth, to exemplify its happy, heavenly, practical influence in all we do; "speaking the truth in love;" teaching it, with all fidelity, in its fulness and freeness; "not handling the word of God deceitfully, but by manifestation of the truth commending ourselves to every man's conscience in the sight of God" (2 Cor. iv. 2). So may we hope to know more and more of heavenly truth, in its beauty and power and life, while we sojourn in this world of sin, and at last to behold its eternal radiancy and glory in the blissful presence of the God of truth.

## TREES AND SHRUBS.

No. XIX.

## THE RASPBERRY, ETC.

(Rubus Idæus.)



THE rubus shrubs belong to the tribe of Potentillæ, or Dryadæ. The calyx of the idæus, or raspberry, has five petals; and, though the corolla has five, they do not form a cup-shaped flower. In the centre are the carpels. The petals drop off as the raspberry advances; and the receptacle becomes raised in what is called a torus, bearing the carpels upon it, which swell out and soften, till each becomes a small juicy, pulpy fruit, having the stone or seed in the centre. When ripe, they cease to adhere to the torus, from which they may be pulled off. If not pulled, they shrivel up, and fall to the ground with the seed. The stems are biennial, not bearing until two years old; but the roots are perennial, constantly sending forth fresh suckers, so that fruit may be gathered for many years. The stems are usually erect and prickly. The leaves on the bearing stems have three leaflets, those on the barren have five; in both cases covered with down on the under side.

The different kinds of rubus all agree with the raspberry in the construction of their fruit, though differing in the number of their leaflets, and size and colours of the flowers, and other minor particulars.

The bramble (*rubus fruticosus*) is found wild in most countries. Its root is strongly astringent. It is frequently referred to in the bible. The original word, *atad*, is sometimes translated bush, thorn, briar, &c.: in Exodus iii. 2, for instance, where it is said that "the angel of the Lord appeared to Moses in a flame of fire, out of the midst of a bush." Hence the Christians of the Holy Land are taught to believe that a bramble bush still shown in the neighbourhood of Mount Sinai is the real bush whence the miraculous vision appeared to Moses (Lady Calcott). It is first mentioned as the bramble (Judges ix. 14) with reference to the fable of the trees going forth to anoint a king over them, when the bramble accepted the office which had been refused by the olive, the fig-tree, and the vine; which was

intended by Jotham to show that Abimelech, who had been chosen to be their judge, was utterly unworthy of the office. Isaiah, foretelling the desolation of Idumæa, says, "Thorns shall come in her palaces, nettles and brambles in the fortresses thereof; and it shall be an habitation for dragons, and a court for owls" (Isa. xxxiv. 13). The bramble is also referred to by our blessed Lord, when he would insist on a change of heart as essentially requisite before there can be any advance made in vital godliness. "Every tree is known by its fruit; for of thorns men do not gather figs, nor of a bramble bush gather they grapes."

Mrs. Loudon states, that some seeds of the raspberry found in the body of an ancient Briton, discovered in a tumulus in Dorsetshire, were sown in the London Horticultural Society's garden, at Turnham Green, vegetated, and that the plants were growing (1842)\*.



\* Practical Instruction in Gardening, for Ladies.

## The Cabinet.

PRAYER FOR FORGIVENESS (Luke xi. 4).—But, before we enter on the subject which is now before us, it will be well to observe how completely this petition sets aside the opinion which some persons have maintained, that the child of God can never sin, and that God does not see sin in his people; or that maintained by others, that those who have sinned can never be sure of forgiveness. If, indeed, all that is meant is, that no child of God can wilfully persevere in sin, we may readily admit it, because the very fact of doing so would prove that he was not a child of God. And this is what St. John means, when he says, "Whosoever is born of God doth not commit sin;" "and he cannot sin, because he is born of God." But, if it is meant that he never does that which is wrong in the sight of God, the idea contradicts the letter of the word of God. What, then, does St. John mean, when he says: "If we say that we have no sin, we deceive ourselves, and the truth is not in us"? And, if, by saying that God does not see sin in his people, they mean that he pardons them completely, and justifies them fully through the merits of his Christ's death, to that likewise we may heartily subscribe. But, if it is meant that he is indifferent to their sins or falls, or even looks at them in a different light, as less sinful than those of others, such a notion is scarcely consistent with his dealing with David on the occasion of his two sins, or that declaration of his by the prophet Amos: "You only have I known of all the families of the earth; therefore will I punish

you for all your iniquities." And O, to say that those who have sinned cannot be sure of forgiveness, is surely to limit the merits or the grace of Christ, is the same as denying forgiveness altogether; for he who cannot confidently hope for pardon will never seek it: he will be driven further and further from his God: he will be "thrust either into desperation or into wretchedness of unclean living, no less perilous than desperation." If God does not see sin in his children, or, seeing it, will not forgive it fully and freely when they repent and believe, why should he ever have put these words into our mouths, "Our Father, forgive us our sins"? Is not this rather his way of dealing? He may not see sin as a judge, but he does see it as a parent; and, though his loving-kindness as a father he will not take from them, nor as God suffer his truth to fail, yet their iniquity will he visit with the rod, and their sin with scourges; but, "if we confess our sins, he is faithful and just to forgive us our sins."—*Rev. R. Sankey; Sermons at Farnham.*

**PAPISTICAL CAPABILITIES.**—No mistake is greater than that of believing that the Roman catholic religion has been maintained and is supported by ignorance, or that consent to her doctrines is to be attributed to the absence of education. I appeal to the history of the whole Jesuit order for proof, that it is by education, by all the advantages of secular knowledge and literary attainments, that that order of men has supported the power and influence of Rome. Devoted as they are to maintain the authority of the pope, and professing themselves in a special manner the worshippers of the blessed virgin, the hearing of confessions is their privilege, the advancement of education is their duty. There is no branch of theological learning, of moral casuistry, of science or literature, to which the members of that order have not applied themselves; and their numerous writings bear testimony to their learning, their industry, and their zeal. The disciples of Loyola, and the pupils of Bellarmine and Suarez, are no mean antagonists; and if we fancy that we have to contend with persons of any other description than that of men whose intellects have been strengthened by all the arts of human learning and all the rules of the strictest collegiate discipline, we shall be not only deceived, but foiled in the struggle. Released from the restrictions which our statute law has hitherto imposed upon Roman catholic education, the field will be open before them. Roman catholic schools are building in this great metropolis, attractive by their splendour and outward decorations; and, when we consider how dense is our population, how large a portion of them are wholly ignorant of the religion into which they have been baptized, and, above all, how unequal are the means which the clergy possess to instruct the middling and lower orders of society, there is too much reason to fear that the exertions of the Jesuit order in the work of education, carried on by whatever number of instructors may be required, and furnished with revenues not only from England, but from Roman catholic Europe, will not fail of accomplishing their end. It was stated to me, years since, that the college of Maynooth, avowedly under Jesuit control, was furnishing

a body of clergy for other parts of the world besides Ireland. It came to my own knowledge, that a body of men, considerable in number, went from Ireland, a year or more since, upon the Australian mission. Should similar bodies of men come to this great metropolis, insinuating themselves into our parishes, and established in seminaries attached to the Roman catholic churches which are now rising in splendour, you cannot but be afraid of the result. Images and pictures of the virgin, prints favouring Roman catholic doctrines, as well as crucifixes, are now openly displayed for sale; and, if processions of Roman catholic guilds and fraternities should be permitted in our streets, these outward emblems of a form of worship the most attractive to the senses, and most fitted for all that is superstitious in the constitution of human nature, may create in some disgust, but will by many more be received with the same feelings of pleasure, the same sense of religious awe, as attend similar exhibitions in foreign countries. But it is not by external display alone that the favour of men may be conciliated towards the church of Rome. In the art of sophistical controversy, who is there that will not concede to Rome the prize of victory? They have writings adapted for persons of every age and every temperament: the practice of the confessional gives them an insight into human feelings and human motives which few of us possess; and, if you still want proof how seductive is the very study of their polity and their devotion, you have instances before you, in the case of those members of our own communion, who, nursed in the very cradle of our reformed church, masters of her theological literature, and sharing with us the same apostolical ministry, have found no rest for their souls or peace for their consciences, except in union, avowed or concealed, with the church of Rome.—*Archdeacon Hare's Charge.*

## Poetry.

### SONNET,

ADDRESSED TO MRS. ABDY, ON THE DEATH OF HER HUSBAND, THE REV. J. C. ABDY, RECTOR OF ST. JOHN'S, HORSLEYDOWN.

(For the Church of England Magazine.)

"Them which sleep in Jesus God will bring with him."—ST. PAUL.

AND "them which sleep in Jesus God will bring;"  
And from the gloomy mansions of the grave  
The voice of him who died the dead to save  
Shall cause each buried saint with joy to spring  
"Awake, ye tenants of the dust, and sing."  
And thou, the widowed one, who oft at dawn,  
Or sunny noon, or pensive evening hour,  
Dost pace the lonely room, with heart forlorn,  
While memory binds thy soul with magic power,  
Be of good comfort: yet a little while,  
That tear-be sprinkled countenance shall smile  
Beneath the light of resurrection morn;  
And he thou lovedst once again shalt meet,  
And cast thy crown with his at Jesus' feet.

JOSEPH FEARN.

*Camberwell.*

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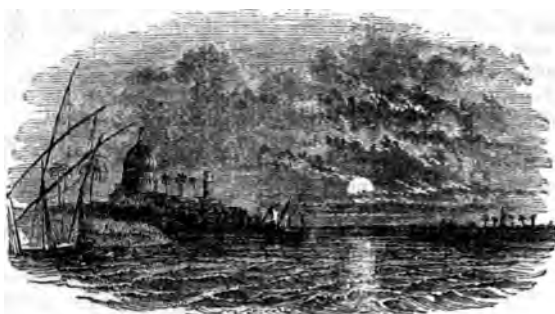
UNDER THE  
SUPERINTENDENCE  
OF  
CLERGYMEN



OF THE UNITED  
CHURCH OF ENGLAND  
AND  
IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 539. - AUGUST 16. 1845.



(Village on the Rosetta Branch of the Nile.)

## EGYPT.

No. I.

### THE NILE.—ROSETTA.

IN the series of papers which will appear on the interesting subject of Egypt it is by no means intended that a full description should be given of its past or present circumstances. So many valuable publications have lately appeared with reference to it, that it will be sufficient to advert to a few of the principal objects of interest (without much regard to regularity of detail), with an especial reference to the illustration of circumstances connected with the bondage of Israel.

Egypt, the most common name by which it has ever been known, is supposed to signify the "land of Copts," or the black country. It is sometimes termed in scripture the "land of Ham," and the "land of Mizraim," the son of Ham. Its boundaries are, the Mediterranean on the north, the Red Sea and the isthmus of Suez on the east, ancient Ethiopia on the south, and Libya on the west.

The superficial extent of Egypt is about 11,000 square miles. The soil consists chiefly of mud, deposited by the Nile. The country divides itself into two great sections at the apex of the Delta,

which owes its very existence to the deposits of the river. The Nile, in fact, is the vitality of Egypt, the mainspring of its prosperity. Its branches rise in the high lands north of the equator. From its confluence with the Tacazzé to the Mediterranean (1,200 miles), it receives no regular streams; but in the rainy season it does so from the wadys, or mountain-torrents. Anciently it could boast of a number of canals, lakes, and tributary branches, connected with it and fed by it, of which many were constructed at an enormous expenditure of human labour, and the loss of human life. It then emptied itself into the sea by seven channels: of these, however, only two remain—the Damietta and the Rosetta branch, so called from the towns situated at the mouths of the streams; the prophecy having been fully accomplished—"I will make the rivers of Egypt dry" (Ezek. xxx. 12). Of the lakes, that of Mœris was the most remarkable. "M. Linant, who fills a high post as engineer in the service of the pacha of Egypt, has published a memoir, clearing up a point which has long been a subject of great perplexity amongst learned men—the site of the ancient lake Mœris, described by Herodotus as an artificial lake 3,600 stadia, or 360 geographical miles in circumference, receiving the waters of the Nile during the inundation, and

flowing back again as the water fell. Whilst surveying the valley of Faynim, in the Libyan hills, as engineer in the service of the pacha of Egypt, M. Linant one day perceived something like the transverse section of a mound, on the top of the bank on both sides of the ravine, and commenced an investigation, which led him at once to the discovery of a great dam, obliterated in many places, but still so frequently traceable, that its general outline may be determined with certainty. It enclosed an area of about 130 square miles. M. Linant shows clearly that the outline which he has traced coincides perfectly with the sites of Crocodilopolis, for example, and the labyrinth connected with it by the ancients. He has also pointed out the remains of the two pyramids in the lake, described by Herodotus" (*Gent. Mag.* 1844, p. 299).

"The name Nile, in Arabic, signifies dark blue, or black; and all agree that it has been significantly applied to the great river of Egypt, on account of the singularly black slime which it so copiously deposits; and this at once reminds us of the scriptural appellation of the river—Sihor, or Sicho—*an appellation the meaning of which is, black.*"

The water of the river is very pleasant: "We were refreshed by a draught of it. It is certainly peculiarly sweet and soft, very palatable at any time, and not less so after the heat of the day. Perhaps the peculiar pleasantness of these waters is referred to by Jeremiah (ii. 18): 'Now, what hast thou to do in the way of Egypt, to drink of the waters of Sihor?' The fact that these waters were so highly prized made the turning of these waters into blood the more grievously felt, and gives singular force to the words, 'The Egyptians shall loathe to drink of the water of the river' (Exod. vii. 18). So much is the water esteemed, down to the present day, that the Turks say, if Mahomet had tasted this river, he would have prayed for a temporal immortality, that he might enjoy it for ever" (Bonar and McCheyne's Mission). On the river the whole land is dependent for its fertility. If, at the proper season, it does not rise sixteen fathoms, sterility must be the result. If, on the other hand, it rises too high, the water is prevented from draining off in the proper season for sowing, and devastation is spread throughout the whole country. This happened in 1818 and in 1829, and in both cases was attended with unhappy results. The rise of the river may be calculated from about the beginning of July: it reaches half its greatest height about the middle of August, and is at its maximum about the end of September. To know exactly the rise of the water, there is a place called Makias, in which is a pillar for measuring the height. It is in a deep basin, the bottom of which is level with the bed of the river, the water passing through it. This pillar is placed under a dome, and is divided into measures for observing the rise of the waters; and from the court leading to it is a descent to the river by steps, on which the common people believe Moses was found in the bulrushes. There is one near Elephantine, mentioned by Strabo. The waters are conveyed over the surface of the country by canals, when natural channels fail; and then the land has the appearance of a sea dotted with islands. Wherever

the waters reach, the cultivator has but to sow the seed. Hence the river became an object of religious worship, and the Benefactor forgotten in the benefit.

The rulers of Egypt, in all ages, have executed their public works at a cost of misery and life without a parallel. One hundred thousand workmen fell victims to the toil of cutting the canal which Pharaoh Necho opened between the Nile and the Red Sea, and Mohammed Ali destroyed twenty thousand lives in completing a canal between the Nile and the sea of Alexandria.

"The canals and banks which still remain in Lower Egypt," says Mr. Loudon, "and especially in the Delta, are evidences of the extent to which embanking, irrigation, and drainage have been carried. These works are said to have been greatly increased by Sesostris, in the seventeenth or eighteenth century B.C. Many of the canals and drains have been long obliterated; but there are still reckoned eighty canals, like rivers, all excavated by manual labour, several of which are twenty, thirty, and forty leagues in length. These receive the inundations of the Nile, and circulate the waters through the country, which before was wholly overflowed by them. The large lakes of Mæris, Behire, and Marcotis formed vast reservoirs for containing the superfluous waters, from which they were conducted by the canals over the adjacent plains. Upon the elevated ridges, and even on the sides of the hills which form the boundary to the flat alluvial grounds, the water was raised by wheels turned by oxen, and by a succession of wheels, and gradations of aqueducts, it is said some hills, and even mountains, were watered to their summits. All the towns at some distance from the Nile were surrounded with reservoirs for the supply of the inhabitants, and for watering the gardens. For this last purpose the water was raised in a very simple manner, by a man walking on a plank with raised edges, or on a bamboo or other tube, which, it is observed in Calmet's bible, is the machine alluded to by Moses, when he speaks of sowing the seed and watering it 'with the foot' (Deut. xi. 10). They also raised water by swinging it up in baskets; a mode which, like the others, remains in use at the present day. The water is lifted in a basket lined with leather. 'Two men, holding the basket between them, by a cord in each end fastened to the edge of it, lower it into the Nile, and then swing it between them till it acquires a velocity sufficient to enable them to throw the water over a bank into a canal. They work stark naked, or, if in summer, only with a slight blue cotton shirt or belt' (Loudon's "Encyclopædia of Agriculture," p. 6).

The navigation of the Nile is, of course, most interesting to the traveller. He is ushered, as it were, into a new world: his thoughts are carried back to periods long before Grecian or Roman sway, whether he sets sail along the Damietta or Rosetta branch. "The climate is so pleasant, the air so dry, that you may imagine how agreeable our voyage has been, seated on the wood-cargo, watching the Arab fellahs at their work in the fields, with their strange uncouth instruments. . . Then, again, the number of low, dingy villages scattered up and down over the plain, each forming a distinct group

of houses; and, rising from the midst, the tall, slender, and really beautiful minarets of the mosque, without, indeed, the unrivalled elegance of the Turkish spiral form, and yet breathing the very soul of eastern design."... By and bye we passed the branch of the Nile which divides, and turns up to Rosetta [the party had sailed from Damietta], when the pyramids rose full upon us. . . The river now presents a very animated scene; numbers of different-sized boats, some with parties of the country-people going towards the great town, others returning from it; and, as we approached the town, groups of trees of different foliage, a busy, gay population on the banks, and every where, as we passed, the complimentary Arab greetings of the different boats, the ceremonious salaams, continued until extreme distance must sadly diminish the proper effect which they could not otherwise fail in having" (Forby's "Visit to the East").

Having referred to the towns of Rosetta and Damietta, at the mouths of the Nile, it may be well briefly to describe them. Rosetta is to the west nearer Alexandria.

"We descried Rosetta about two hours before we reached it (from Alexandria) at the extremity of a long, flat valley of sand. The rays of the setting sun gave a red tinge to the surface of the desert; and, as we approached the town, we entered a beautiful grove of palms, growing luxuriantly out of sandy hillocks. . . All was now truly oriental; and the scenery of the 'Arabian Nights' occurred vividly to our mind as we rode through streets silent as the grave, without even a solitary lamp to cheer the eye. The houses seemed nothing else than lofty walls of brick or red granite. Many of them appeared to be wholly deserted, though sometimes a turbaned head was dimly seen at the narrow windows of these ominous-looking dwellings. The darkness of evening, the gloom of the buildings, and the silence of the town made our entrance into Rosetta peculiarly sombre. We lodged at the Latin convent. . . . There are about fifteen Roman catholics in the town; and a superior (who was absent in Jerusalem) generally resides in the convent; but, at the time of our visit, there were no inmates except a solitary monk. . . . There are a few Jews in Rosetta, but no synagogue. The whole population of the town consists of 6,000 inhabitants, and about 3,000 soldiers. The ancient Canopus stood near the site of the town; but Rosetta is believed to be the ancient Bolbitine, and the branch of the Nile that flows past Rosetta is the Bolbitinicum-Ostium" (Bonar's Tour, p. 55).

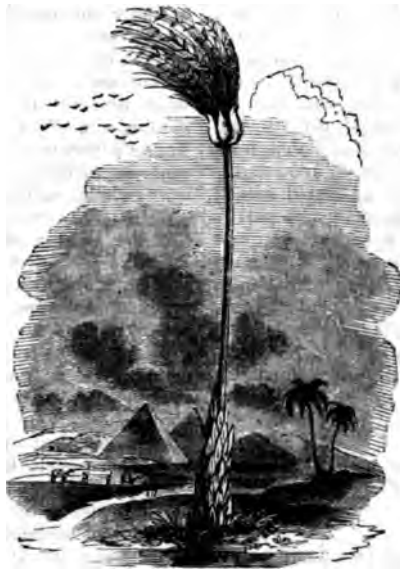
"The knowledge of hieroglyphics which we at present possess owes its origin to the Rosetta stone, which is now in the British museum. This stone was found by the French among the ruins of Fort St. Julien, which is situated near the mouth of the Rosetta branch of the Nile, and was given up to the English in accordance with the terms of the treaty of Alexandria. It is supposed to have been sculptured about B.C. 195, and contains a decree in honour of Ptolemy V. (Epiphanes) written in three different characters. One of these is Greek, and a part of it has been explained to state that the decree was ordered to be written in sacred, enchorial, and Greek writing. Dr. Young was the first that attempted to

decipher this inscription; in which he partially succeeded by counting the recurrence of the more marked characters in the hieroglyphics, and comparing them with those that occurred about the same number of times in the Greek. Champollion and Wilkinson have followed up Dr. Young's discoveries with great ingenuity; and we can now partially read inscriptions which before were wholly unintelligible to us. Among other obstacles, however, this remains in the way, viz., that the Rosetta stone was sculptured about B.C. 195, and in Lower Egypt; while the major part of the inscriptions were written during the twelve previous centuries, and are found in Upper Egypt. Hieroglyphics are written either from left to right or right to left; though sometimes the columns are so narrow that they may be almost said to be written from top to bottom" (Kitto's Cyclopædia).

Since the last extract was written, a most important discovery has been made.

"We rejoice (Gent. Mag., March 1844, p. 296) to announce the most important discovery which has probably ever yet been made in the records and literature of ancient Egypt. Every reader is acquainted with the history of the celebrated Rosetta stone; and the happy surmise of Dr. Young that the trilingual inscriptions on that interesting monument were three versions of the same subject. Following out this idea, mutilated as all the Egyptian part of the stone is, he found that what remained and could be deciphered was identical with the Greek text. Hence our grand key to the translation of the hieroglyphic characters and hieratic writings found among the relics of Egypt, on rocks, on the walls of buildings of every kind, on mummy cases, and on papyri; and it is evident whatever could extend or add to this key must be of the utmost value. It was interpreted that the Rosetta inscription had also been set up in other temples; and the learned expressed a hope that in the course of time one or more of them might reward the search of zealous antiquaries. That hope has been fulfilled. Dr. Lepsius has discovered another copy of the Rosetta inscription at Mare. The hieroglyphic portion is unusually perfect; and so we are informed is the other Egyptian writing. Now, then, the three legends may be compared throughout; and we hesitate not to say that this is likely to create a great revolution, by a vast accession to our means of knowledge, in the literature and history of the country so truly called the cradle of mankind."

Rosetta was taken from the French, in March 1799. General Hutchinson, who always supposed that the French army would unite there, hesitated on marching towards it. But, on hearing the accounts given by some Arabs, he sent out 500 men to reconnoitre the town, and, being rightly informed respecting the small number of French it contained, resolved to occupy it, as it was a place in which he could procure provisions and fresh water, and a favourable position for prosecuting his operations. The French, unable to offer resistance, crossed the Nile on the approach of the enemy, and retired to Fouah. Fort Julien was forced to capitulate on the 19th, though not until after a sharp resistance. B.



## TREES AND SHRUBS.

No. XX.

## THE PAPYRUS.

GOME, translated "rush" and "bulrush," is mentioned in four places in scripture; from which there is no doubt that it was a plant growing in moist situations in Egypt, and employed in the construction of vessels of different kinds, intended to float upon the water, such as the ark in which Moses was hid, and vessels for transit (Job viii. 11; Isa. xxxv. 7; Exod. ii. 3; Isa. xviii. 2). The name "gome," according to Celsius ("Hierobot." vol. ii. p. 113), is derived from "gimme," to absorb, to drink; because it is produced in the water, and always drinks in water. Though other plants are adduced by translators and commentators as the gome of scripture, yet it is evident that only the papyrus can be meant, and that it is well suited to all the passages.

The papyrus is now well known: it belongs to the tribe of sedges, or cyperaceæ, and is not a rush or bulrush, as in the authorized version. It may be seen growing to the height of six or eight feet, even in tubs, in the hothouses of this country, and is described by the ancients as growing in the shallow parts of the Nile. The root is fleshy, thick, and spreading; the stems triangular, eight or ten feet in height, of which two or so are usually under water, thick below, but tapering towards the apex, and destitute of leaves; those of the base broad, straight, and sword-shaped, but much shorter than the stem. This last is terminated by an involucre of about eight leaves, sword-shaped and acute, much shorter than the many-rayed umbel which they support. The secondary umbels are composed only of three or four short rays, with an involucre of three awl-shaped leaflets. The flowers are in a short spike at the extremity of each ray. Cassiodorus, as quoted by Carpenter, graphically described it as it appears on the banks of the Nile: "There rises to the view this forest without branches, this thicket

without leaves, this harvest of the waters, this ornament of the marahes."

The papyrus was well known to the ancients as a plant of the waters of Egypt. Theophrastus, at a much earlier period, described it as growing, not in the deep parts, but where the water was of the depth of two cubits, or even less. It was found in almost every part of Egypt inundated by the Nile, in the Delta, especially in the Sebennytic nome, and in the neighbourhood of Memphis, &c. By some it was thought peculiar to Egypt; hence the Nile is called by Ovid "amnis papyrifer." So a modern author, Prosper Alpinus ("De Plant. Egypti," c. 36): "Papyrus, quam berd Ægyptii nominant, est planta fluminis Nili." By others it was thought to be a native also of India, of the Euphrates near Babylon, of Syria, and of Sicily. The genus cyperus, indeed, to which it is usually referred, abounds in a great variety of large aquatic species, which it is difficult for the generality of observers to distinguish from one another; but there is no reason why it should not grow in the waters of hot countries, as, for instance, near Babylon or in India. In fact, modern botanists having divided the genus cyperus into several genera, one of them is called papyrus, and the original species *P. nilotica*. Of this genus papyrus there are several species in the waters of India (Wight, "Contributions to the Botany of India, Cyperæ," p. 88).

The above, from the pen of Dr. Royle, is extracted from Kitto's "Cyclopædia." The following is from the pen of a valuable correspondent:—

"MY DEAR —

"While I was at Syracuse, I was fortunate enough to meet with the papyrus plant, in an excursion which I made up the river Anapus, to see the 'Fonte Cyane;' of which the deep clear waters were highly extolled by my cicerone. The Anapus itself is but a narrow stream; and in that respect reminded me strongly of the Cherwell at Oxford; and, before we arrived at the fountain,

we were obliged to ship oars, and use the poles. The fountain or source must be at least twenty-five feet deep, and is so clear that the plants growing at the bottom are distinctly visible; as also the fish, which something resemble the grey mullet. But I have quite forgot the papyrus. It grows along the banks in great quantities, and reaches the height of six or seven feet above the water, the part below water being about a foot, or rather more. I pulled several specimens, which I cut in the way they are supposed to have been used formerly in the manufacture of paper; which I will now endeavour to describe to you. About six inches of the lower part being cut off, the next part is cut to the length of about a foot; from which the best paper is made. The bark is cut off all round, leaving the pith from an inch to an inch and a-half in thickness. This is cut longitudinally into thin slips, like a riband. These are placed side by side, their edges slightly lapping over each other; and then strips of the same kind are laid transversely, the length of these last answering to the breadth of the first; and, while yet moist, they are placed under a weight; and by joining several of these square sheets endways and sideways, we have the large rolls which are discovered in the ancient tombs. Specimens are manufactured at the present day in Syracuse in the way I have described, but merely as an object of antiquarian curiosity. If this be the original method, the poet is wrong, where he says--

\* Papyrus, verdant on the banks of Nile,  
Spread its thin leaf, and waved its silvery style;  
Its plastic pellicles invention took,  
To form the polished page and letter'd book;  
And on its folds with skill consummate taught  
To paint in mystic colours sound and thought.\*

For the paper is not formed from the pellicle, but from the pith. The only leaves which the papyrus can boast of can hardly be said to be spread; for they lap over each other like scales at the lower part of the stalks, in the same manner as those of the common rush in this country; and I think few poets would talk of the rush spreading its thin leaf. If I mistake not, what is vulgarly called 'rice paper,' has nothing to do with rice, but is formed much in the same way from a plant growing in the marshes in China. But the Chinese manufacture it differently. They cut it in a circular manner, and then unfold it like a roll of paper, thus obviating the joinings or seams."

B. B.

#### DARBY RYAN, THE WHITE-BOY\*.

No. II.

"WHIST, Darby, dear; don't speak so about the priest: you know his power is great; and stone walls, they say, have ears. Any how, nothing is ever hid from him under the sun."

"But, Peggy, I didn't care if his reverence himself was standing there foreninst me. I'd be the last man in the parish to say a word against him, although he is a little hard about his dues sometimes. But, sure, if knowing that a man is about to be killed, and not telling it, is as bad as killing him oneself, whew! there's ne'er a man in the country but's guilty of murder at that rate; and, if father James thought as much,

\* Communicated by an Irish clergyman.

wouldn't he tell us so, and caution us about it? for he says murder is one of the seven mortal sins. Now he is sure, as well as you or I, that every one of us know when there is some one to be done for; and wouldn't he bid us inform the police, or a magistrate, or himself, rather than have such a black crime upon our souls, if it was as bad as murder? No, no, Peggy, don't come over me with that kind of talk. To be sure, father James sometimes preaches about being out at night, and getting drunk, and whooping, and hallooing through the country like a set of mad fellows; which isn't dacent, to say the least of it: for the captain says we ought to do our business like quiet sensible creatures, and that the business would be much better done if we would do it more peaceably. But, for all father James' preaching, I'll never believe that he has any great misliking to do it himself; barring the drinking and the fighting among ourselves, which, indeed, I hate to see myself. For what did he, and those great gentlemen that came down from Dublin, tell us last Sunday from the very blessed steps of the altar itself—didn't they tell us, that the landlords and the protestants and the orange-men and the tories and, by my soul, there was another word one of them used too, who he said was as bad as the rest, and I think it was the whigs, that they were the biggest enemies ould Ireland ever had, that they ground the people to powder, and that they weren't worth the killing? Didn't they tell us, too, that we'd never be right until we got the re-pale; and that then we'd have the land for next to nothing, if we hadn't it out and out; that it was our own once, and would be so again; and that 'Ireland was for the Irish,' and 'England for the English?' And, sure, there never was anything in life clearer than that same: don't you think, then, that the priest would like us just to tell these Englishers to walk back again, and go into their own country, and leave us our own land to ourselves? Why, there's Mr. Denison, who is the greatest landlord in this country, why he only came over yesterday, as one may say—he's not more than two or three hundred years in Ireland—what business had he, I say, to turn Tim Cleary off his land the other day, who has a better right to it may-be than himself; and to turn out the wife and the childher, and leave them shivering by the road-side, and all because Tim was a little behind-hand in the rent? Though, indeed, I wonder Tim didn't make shift to pay that same, to keep himself comfortable in the place, which he might have done if it wasn't for the drink and the idleness. However, we must put it right for him one of these nights."

"Well, Darby, dear, there's no use in argufying with you and them great gentlemen; and I suppose we're poor suppressed creatures: still, Darby, the wife and the childher would often be better off, if the man wouldn't go so much to the public-house, and if he'd spend more time in his bit of a garden, or in his work at the big house, instead of idling at the forge, or being out all night at these riotings and meetings, and then getting upsick and sore in the morning, not able to earn a penny, or do a penn'orth of work. Darby, alanna, don't you remember ourselves, what fine potatoes we had last autumn from the sets we put in first, while those we planted three



weeks later came to nothing? Depend on it, we'd all be much better if the men stayed more at home, and minded their own business. But, Darby, darling, what's to be done about Mr. Sims, and to-morrow? Sure you wouldn't let the old man be killed that a way, and give him no hint or word about it."

Whist, woman, whist! it is as much as your life and mine is worth to talk of such a thing! They'd think as little of sticking you or me if we turned traitors, as they would of sticking that sow pig there in the corner. Besides, we couldn't save him even if we would, for you see he's a marked man; and, when once the black mark is against him, it's all over. If it doesn't happen now, it will another time; and, whether he falls to-morrow, or a year hence, sure it's all the same; and his soul can't be made better, for he's a black protestant, and he'll never change as long as his name is Sims. Besides, Peggy, they suspect me already: I saw the captain's eye turned upon me three or four times last night, by the light of the candle that was on the hob of the forge, although he thought I wasn't looking; and then he stooped down, and whispered something to the man next him. They know that you used to be a good deal at the big house, washing and doing things; and they know the mistress often passes by here to see Patsey, and that your mother was an owl follower of the family; and, though they know I'd never turn traitor, and bring a curse upon my soul, yet the captain says, that the want of discretion—aye, that was the word he used—"the want of discretion," says he, 'is as bad—as bad—as anything.' 'Wherefore,' says he, tell your wives, boys, to be discreet and sacret, and to say nothing to any one of what they see or hear; for they'll only bring you into trouble, and all of us too."

"Well, Darby, all that's the good truth: but poor Mr. Sims, and the mistress, and miss Julia! O, wirasthrew! if anything happens in the house, it will be the death of miss Julia. They say she never recovered the fright of the last night yees were there; and sure she's as pale as a ghost ever since—she, that used to be so rosy, and so light-some, with a kind word and a pleasant smile for everybody. But now she's become so thoughtful like, and droops her head as she walks along the road; and her fingers are white and thin, you could almost see the sun through them; and she has a short, hollow cough, as if for all the world she was going into a decline; and, though still she has the word and the smile, it almost makes me cry to see it. Darby, for the life of me, I must go up to the big house to-morrow. Can't I say I'm going for a dispensary ticket for Patsey? and, indeed, he wants that same, poor boy."

"I tell you, woman, there's no use; and may be you'd be taken up yourself, and made to turn king's evidence. Besides, Peggy, we're watched; for I saw Jim Croker prowling about the house all day; and I know he's a spy, as sure as if it was written on his forehead."

"Darby, the mistress will never make me turn king's evidence, nor king's counsel, nor anything of the kind: she has too great a respect for my family. I'll go bail. I'll get into no trouble, good, bad, or indifferent. Anyhow, go I must, if it were only for miss Julia's sake."

"Well, Peggy, I do not know what to say about it. All I know is this, that I can never tell mortal man, for there is an oath upon my soul. And if you are caught in doing anything of the sort, they will make mince-meat of you; and not all that I could say or do would save you. They say there's no enemy like an enemy in the camp; and, faix, there's no punishment neither like the punishment of an informer. There's no back door, nor escape, nor mercy; no mercy for him, they say, either in this world, or in the world to come."

"Darby, could not little Patsey give them a hint somehow or other, if the child is well enough to go up to the house in the morning?"

As the poor woman uttered these words, the cabin-door opened; and three men, armed, and with the upper part of their faces blackened, passed into the house, and presented their guns at the husband and his wife.

#### THE CITY OF REFUGE.

• BY THE REV. ROBERT BELL, M.A.,  
Curate of Clonmel.

"Then Mosos severed three cities on this side Jordan, toward the sun-rising; that the man-slayer might flee thither, which should kill his neighbour unaware, and hated him not in times past; and that fleeing unto one of these cities he might live."—DEUT. iv. 41, 42.

BY the express appointment of God, the life of man was protected by the strongest enactment. "Whoso sheddeth man's blood, by man shall his blood be shed," was one of the provisions of the covenant which God made with Noah, in the day that, delivered from the perils through which he had passed, he came forth from the ark to replenish the desolated earth, and become the progenitor of a new race. In giving the command, God added this reason: "For in the image of God made he man" (Gen. ix. 6). Though fallen from the high estate which he once held, man still presented in his ruins some faint traces of his origin: the defaced image bore some testimony to its former beauty. In man alone, of all the creatures, was planted an imperishable principle: God breathed into his nostrils the breath of lives; not merely communicating animal existence, nor yet alone that intelligent faculty, which, by whatever name it may be called, or in whatever measure enjoyed, God has not withheld from the innumerable tribes of the animal creation, but, in addition, that immortal part which allies man to a higher world, and constitutes him the heir of an eternal destiny.

How different the estimate formed in the mind of God and of man, of the value and importance of human life! Man counts the life of his fellow, or his own, as a thing of little moment, wastes it in vanity, perils it in folly or in sin, and spends its few and fleeting hours

as if they were to last for ever. God counts the life of man a precious thing, the only period in which a soul imperishable can learn the truths upon which its everlasting state depends: he knows the unspeakable value of that soul, the price it cost, the glories of heaven, and the miseries of hell; and it is he who hath protected it with the solemn sanction—"Whoso sheddeth man's blood, by man shall his blood be shed."

It will be observed that this command, as given to Noah, was not only express, but without limitation: there was no reservation as to its application, no allowance for the accidents of life, no consideration for the weakness and infirmities of human nature: there was no exemption from the penalty, because of unpremeditated violence. One single sentence applied to every case; and we have no reason to conclude that it was not universally executed.

It is unnecessary to hazard conjecture as to whether, at any time, human customs had been allowed to mitigate the original command. It is enough for us to know that, in the course of time, he who gave it did vouchsafe to temper its severity, and that in the law by which his peculiar people were to be governed, when established in their promised rest, an express provision was made for the escape of those whose offence should not exhibit the character of presumptuous, premeditated guilt.

This provision was made by the appointment of the "cities of refuge;" the peculiar character of which I shall proceed to consider, purposing to trace out their spiritual import and deep significance.

We read in Numb. xxxv., that Moses received a divine command to set apart a certain number of cities throughout the inheritance of the several tribes of Israel, to be the habitations of the Levites. The priestly tribe was not to have a separate district of the land allotted to it, but was to be mixed up with the rest, and scattered up and down throughout the entire country. Forty and eight cities, with their suburbs, were to constitute the portion of Levi; and, of these, six were to be set apart as "cities of refuge." The passage at the head of this paper contains the fulfilment of part of that command, by the severance of three cities beyond Jordan for that purpose. This was the only part which Moses could accomplish; for he was not permitted to go over Jordan, or enter the promised land. But, at a subsequent period, when the victorious Joshua, the captain of the Lord's host, under whom their final triumphs were achieved, and the inheritance obtained and divided, the re-

mainder of the command was complied with; and thenceforward the six cities of sanctuary divided and adorned the land.

The cities of refuge were designed for the protection of those by whom human life had been taken away, except under circumstances which argued the intention of murder. For such cases no remedy was provided: the very horns of God's altar afforded no security; and the malicious culprit was allowed no benefit from his intrusion into the sacred place which his presence had defiled. The manslayer was to flee to the appointed refuge; but it was only he "who killed his neighbour unawares, and hated him not in time past."

We learn that it was the duty of the nearest male relative of any person, who lost his life by violence, to avenge the death of his friend, by taking the life of him who caused it. This was deemed a solemn and imperative duty; and he who wilfully neglected it became infamous throughout all the land. This "near kinsman" we find constantly spoken of under the designation of "the avenger of blood;" and his name of "Goel," which means "spotted," was intended to convey the idea that he himself was to be considered spotted, or contaminated, until he should efface his stain in the blood of the victim of his vengeance. From the stroke of the avenger there was no security but within the appointed cities. Once entered within their walls, the hand of individual violence was arrested; and punishment could only be inflicted by the decision of a legal tribunal, whose duty it was to examine the circumstances of each case, and to declare whether the protection of the city was to be continued or denied.

To be entitled to the shelter of the cities of refuge, it was not necessary to belong to the children of Israel. They were also designed for the safety of the stranger and the sojourner. No national limitation, no difference of country or religion was allowed to restrict the universal blessing of the cities of sanctuary.

Toward the cities of refuge, roads of unusual width were commanded to be made, and leading to one centre from every quarter; so plain that none could mistake them, and so level that no obstacles should impede the progress of him who was escaping for his life. But if, perchance, a passing doubt might harass the hasting fugitive, there met his view, at every turn, some friendly pillar bearing the inscription, "refuge, refuge," and pointing his wandering eye or weary step toward the object of his anxious search. Once arrived, he found himself secure within the peaceful habitation; for there no weapons were to be made, no sounds of strife to grate

upon the ears of him who had sought shelter there; and every thing necessary for the sustenance of man was there provided, that no necessity might tempt him to transgress the ordinance which made the city walls the limits of security. There the manslayer was to abide until the death of the existing high priest; but, if, impatient of wholesome restraint, or wearied with the prescribed confinement, or panting after an unsafe variety of scene, he attempted an earlier departure from his refuge, his protection was gone, and the long-suspended sword of the avenger was again unsheathed with impunity against the wretched victim, who, in his blind infatuation, had renounced his only hope of safety.

Such was the ordinance of the cities of refuge. It was altogether an institution of mercy, suggested by the divine goodness, remedial in its character, and designed for the benefit of all whose case might come within its operation, and who should not despise the appointed means.

There were doubtless some in Israel who perished in their indifference or their folly; but we may conclude that the imminence of the impending danger was generally a motive strong enough to drive the trembling manslayer to the appointed refuge. Conscious of his misfortune or his crime, a resistless impulse would quicken every step, and give wings to his flight. He knew that no where else was safety: the rocks might hide or the hills cover him for a little moment; but this could only prove the safety of an hour, during which his own fears would make him miserable, and add to the difficulty of escape. Every breeze would seem to waft upon it the sound of approaching ruin: the glance of every eye would appear of evil omen: the mind would find no peace, and the feet no rest, until both were obtained within the precincts of the sacred sanctuary. But there how great the joy of him who felt that he was now secure, that his enemy might now in vain demand his life, that none could dare to pluck him from the altar! How light would he esteem the restraint which only tended to ensure his safety! Or, if at times the memory of former scenes, the pleasures once enjoyed, and the friends from whom he was now separated, might tempt the fugitive to wander from the sacred dwelling, or to become dissatisfied with the home which had received and sheltered him, how quickly would an enlightened mind and grateful heart dismiss the unworthy and rebellious thought, and the sense of life preserved, security enjoyed, and wants supplied, regain its rightful ascendancy over his heart!

Such were the cities of refuge. I have

said that they had a deeply important spiritual meaning. No typical institution points with more distinctness to the Saviour, and proclaims more loudly the excellency and preciousness of the believer's refuge. Under this image holy men of old delighted to contemplate the God whom they served: here was ever present to their minds a happy and most expressive illustration: "The Lord is my rock," said David in the day that he was delivered out of the hand of all his enemies; "my fortress, and my deliverer, the horn of my salvation, my high tower, and my refuge: thou savest me from violence" (2 Sam. xxii. 2); "God is our refuge and strength," saith the psalmist again, "a very present help in trouble: therefore we will not fear, though the earth be removed" (Ps. xli. 1).

Behold, then, in the manslayer hastening to the appointed city, a sinner fleeing for refuge from the wrath to come! a sinner against his own soul, one who has long compassed his own destruction, who by example or advice has sought the ruin of his neighbour, and has insulted the majesty of heaven: behold him at length made conscious of his guilt. Well may he fear the enemies which sin has arrayed against him. The law threatens: justice hunts the wicked man, to overthrow him: the arm of the avenger is ready to strike: a guilty conscience aggravates his fear: every thing around him seems ranged in hostility against him, and death is ready to swallow him up. How shall the poor, trembling wretch escape? "Turn to the strong-hold, thou prisoner of hope" (Zech. ix. 12). A city of refuge stands before thee, and the voice of God himself proclaims, "Look unto me, and be saved." The Lord Jesus Christ is the sinner's refuge; and in him there is security and peace. Here is salvation for those that were afar off, as well as for them that were nigh. He stands as it were with outstretched arms in the midst of the earth, that sinners every where may know that he is not beyond their reach. Let none say, "Who shall ascend into heaven?—that is, to bring Christ down from above?—nor, Who shall descend into the deep? that is, to bring up Christ again from the dead." He is not far from every one of us. The way is open, a new and living way: it is a highway which the Lord hath commanded to be made; and there is no stone of stumbling to impede the hastening fugitive. Take but the course which he hath pointed out: it cannot mislead you: it leads directly to the place of safety. Look not behind, nor stay in all the plain. Escape, sinner, for thy life; and thine ears shall hear a voice behind thee, saying, "This is the way: walk ye in it, when ye turn to

the right hand and when ye turn to the left."

But how often does the sinner loiter, and waste his precious time! How often does an evil heart of unbelief suggest the thought, "Is there no Zoar to which I may escape and live? no near city, easier of access? May I not hide for a little moment, till the offence is forgotten and the indignation overpast? Are there not so many worse than I, that in the multitude of transgressors I may pass unobserved?" Vain thought! Sure forerunner of the evil day.

But, having once found rest in Jesus, all will be well. The enemy may thunder at the gates of the city, but he must not enter: the uplifted arm of vengeance falls powerless, and a happy consciousness of preservation and security pervades the breast of the poor sinner who hath fled to the refuge set before him in the gospel. Here is full provision made for every want: the sinner needeth not to look elsewhere; for "God will supply all his need according to his own riches in glory by Christ Jesus." Unreal wants and unruly desires may tempt the rescued fugitive back into forbidden ground: the world outside may present many allurements, and his own heart may for a moment murmur against those wholesome restraints which, like the walls of the city, only shut him in from ruin; but he knows the dangers of indulgence, and he who hath led him trembling to the refuge will not suffer him to leave its sacred shelter.

Nor will the mind of the believer count the restraints I speak of grievous. Who would consider it a grievance to be lodged in safety within walls and bulwarks, whilst the hostile army sweeps through the surrounding plains? Who would compare the wild freedom, which exposes to every peril, with the salutary constraint which ensures protection? Who would prefer the anarchy of savage tribes, where every man does that which is right in his own eyes, to that true liberty which is the result of multiplied laws, each putting a limit to the licentiousness of the human will? The service of God is perfect freedom: his commandments are not grievous; nor will his believing people count them a burden; for "he will make them willing in the day of his power." The Christian's refuge is a sure one, a well-ordered habitation, rich in its supplies, wholesome in its restraints, happy in its occupations, inviolable in its sanctity. His is a high priest who never dies; and all the blessings graciously bestowed are freely and for ever given: "Happy the people that are in such a case!"

Reader, allow me, then, to ask you, Where are you at this moment to be found? The

word of God declares that you are a sinner; and your own conscience confirms the testimony; for, however, false may be men's notions of the nature and extent of sin, or the measure of their own guilt, the fact that they are sinners cannot be denied. If, then, you be such, the avenger threatens: each moment may be your last. Have you fled for refuge to your Saviour? or have you slighted the invitation, and despised the proffered mercy? Are the gates of mercy open, and do you refuse to enter? What blind infatuation! Or, if you do not refuse to go, are you loitering by the way? And have you time for such folly? Are you quite sure that you will live another year, or day, or hour? Have you seen the stroke, inevitable as you know it to be, fall upon every age and rank around you; and who has told you that it shall not come nigh you?

Surely the way of men is folly, when persons, sharp-sighted and eager in every worldly pursuit or temporal speculation, are content to rob themselves of that which is most precious, and to give, in exchange for they can scarcely tell you what, that soul which a world could not purchase, and which the Son of God died to redeem.

#### THE SEALING OF THE SPIRIT

##### A Sermon,

BY THE REV. W. WELDON CHAMPNEYS, M.A.,  
Rector of Whitechapel, London.

EPHESIANS I. 13, 14.

"In whom also after that ye believed, ye were sealed with that holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory."

On looking at this passage, you will remark that St. Paul is not endeavouring to explain to the Ephesian Christians some difficult point which they wished to understand, but is simply reminding them of something which they already knew by experience. They had been led by his preaching, through the Spirit, to believe and trust in Christ; and, after they had thus believed, they had been sealed with the Holy Spirit of promise.

Now, this Holy Spirit of promise either was a gift peculiar to those first days of the gospel, bestowed on Christians after they believed in Christ, and therefore we are not to look for it in ourselves in these days, or else it is a gift always bestowed on Christians when they believe, and therefore we are to look for it, if we are true believers. We know, indeed, that the miraculous gifts of the Holy Spirit were peculiar to the first days of the gospel, and ceased when the gospel could be spread without them, and did not

require such evidence for its own spread or the support of its disciples. But, inasmuch as all Christians, at all times, equally require an assurance of hope to encourage them in their mortal conflict with sin, and in their endeavours to attain eternal life, and as this assurance is much confirmed by the earnest of the Spirit in the heart, we are therefore sure that the sealing here spoken of, as having taken place in the Ephesians, was what they received in common with all Christians, and was not a gift peculiar to their times. If we, therefore, can clearly show what this sealing is, we shall obtain both a means of self-examination and a source of comfort. It will be a means of self-examination, because it will enable us to prove ourselves whether we are in the faith; for, if we are in the faith, as the Ephesians were, then we shall know that we have been also sealed, as they knew they were. And, if, on examining ourselves, we have reason to believe that we are thus sealed by the Spirit of promise, then we shall rejoice at having that which is a sure pledge of our final redemption through Jesus Christ our Lord, and of our receiving that full deliverance from self and sin and Satan, and that full possession of perfect holiness and happiness, which Christ hath purchased for all his believing people.

It shall be my endeavour, under the divine blessing, to bring the subject as plainly and simply as possible before you, beloved friends, that you may be enabled to carry it home and apply it to yourselves. And may it prove both a means of arousing such as "have a name to live, and yet are dead—as have the form of godliness, yet deny the power thereof"—and of comforting such as are truly "in Christ Jesus."

I have often before remarked to you, that God in his book speaks to us in our way, because we could not possibly understand him were he to speak in any other. Therefore, when, in the passage we are now considering, he speaks of our being "sealed," he means to teach us that his Spirit does that in the true Christian's heart which is done by sealing letters or deeds among men. By remarking, therefore, what is done by sealing deeds or letters, and why they are sealed, and how, we shall better understand what is meant by that work of the Spirit on the believer's heart, which the apostle here calls "sealing."

Now, we all know that contracts or engagements, between one man and another, are first drawn up and written on parchment, and then sealed. When a man makes a will, he first subscribes his hand, and then seals it. When this is done before proper witnesses, it becomes

the man's act and deed; so that, when he is dead, his wishes are carried out, and his property disposed of as he willed it to be done before he died; so that his will acts after he himself is no more. Now, in order to such sealing, there must be, first, the document—that is, the deed, or will, or writing, drawn up on parchment; then the wax is put to it; and, while this is in a soft state, the seal is pressed upon the wax, the impression is made, it becomes fixed as the wax hardens; and, when the sealing is done, the deed or writing is then complete; so that the will of the party who makes the writing becomes fixed also. And this sealed parchment is a witness as to what the will of the person is who made it and sealed it, and a pledge and assurance to the person or persons, who are to be benefitted by the will, that in due time they shall receive the things promised, and, lastly, a ground of claim when the time has come for them to obtain and take possession of the things promised. A son may know what his father's purpose and intentions are, as to the disposing of his property, before he has made his will; but, when the will is made and sealed, he is then sure that, unless that will is called in again during the father's life, he shall receive the inheritance. And, when his father is no more, then the will comes into force; and by virtue of the parchment, properly signed and sealed, the son becomes entitled to the inheritance so willed to him by his father. And you will observe that all this depends on the sealing and signing of the parchment: the hand-writing of the party, and his seal, are as effectual witnesses as his own word of mouth would be.

The will is made still more clear by our bearing in mind that in ancient times men used only to put their seal; and that went as far then to confirm a thing as their act and deed, as now among us both signing the name and putting the seal go. A man's seal was the same thing as a man's self in a transaction of business: if he would not go himself, but sent that, it was the same thing.

The points, then, to which we will now direct our attention, in order to understand the text, are these:—

I. First, the putting the seal after believing.

II. Secondly, the assurance which arises from this sealing of the Spirit.

You will remark then, in the first place, that this—which St. Paul, in the text, calls "the sealing of the Spirit"—took place after they believed: "In whom also"—that is in Christ—"ye trusted after that ye heard the word of truth, the gospel of your salvation." Here we remark that "faith cometh by

hearing, and hearing by the word of God." The Ephesians, like the Christians at Rome, had "obeyed, from the heart that form of doctrine which had been delivered them." They had been (before the gospel found them) Gentiles, "carried about by their dumb idols, even as they were led: they had once joined in the cry, "Great is Diana of the Ephesians:" they had believed (what their lying priests told them) that a statue of their so-called goddess had fallen down from Jupiter; and, with idolatry, they had "given themselves up to uncleanness," and fashioned themselves "after their own lusts in their ignorance." When the gospel first found them, it found them as it finds every son of Adam, "ungodly," without any love to God in them, without any "fear of God before their eyes:" it awakened them to their real and true condition, as guilty sinners before a just and holy God: it pricked them in their hearts: it led them to cry, "What must I do to be saved?" it told them to believe in the Lord Jesus Christ: it told them what he had done and suffered for their sins. The Spirit, that accompanied the word, applied it to their souls. They received it not as the word of man, but as the word of God; and they were enabled to believe that the sins, of which they now felt the guilt and burden, had been fully paid for by Jesus Christ; that God "had been just" to punish their sins in Christ their surety; that now, for Christ's sake, he was "just to forgive" their sins, and would not impute them to the penitent sinners, because he had already imputed them to the divine Surety. Thus they were enabled to believe the gospel, to believe with "the heart unto righteousness, to set to their seal that God is true, by believing the record that he hath given of his Son;" and thus their faith was imputed to them for righteousness; and, being justified by God's free grace and mercy, through faith in the atonement of Christ, they were "forgiven all their trespasses," and found peace with God. And in this only way is any soul of man accepted before God: this is the one way of pardon since the fall of man. In this way was Abel justified and counted righteous before God, by believing in the Saviour then promised as "the seed of the woman." The same gospel that is preached to us was preached to Abraham, when God said: "In thy seed shall all the nations of the earth be blessed;" for Christ is that seed. And "Abraham believed God, who justifieth the ungodly; and it was imputed to him for righteousness." Thus the way in which the Ephesian Christians were accepted before God is the same way—"the good old way"

by which all the fathers before Christ were accepted—the same way in which all believers shall be accepted and justified until time shall be no more.

But you will observe from our text, that, "after they had thus believed, they were sealed with the holy Spirit of promise."

Now, we can all understand the process of sealing: it is so common and daily a thing, that we never pass a day without doing it. We first prepare the wax by softening it in the flame of a taper; and then, having worked it round and round, to make it equal and smooth and regular, we put on the seal, press it down upon the wax, and then take it off, and find the impression of the seal left upon the wax, and remaining there firmly and surely as the wax hardens.

This will help us to understand what St. Paul means, when he says that the Ephesians were "sealed with the Holy Spirit of promise." Their heart had been hard, like wax before it is softened; and, till it was softened, no impression could be made upon it. When faith came, it applied the taper, as it were, to the cold, hard heart; by bringing the love of God to bear upon the heart, it applied the flame to the wax, and made it begin to soften and melt. Our Redeemer, who is also our Creator, has laid it down as a principle of our nature, that "even sinners love those that love them;" and we know it to be so. No man is proof against love. When we see that a person loves us, it so pleases our self-love, that we at once look upon them as persons of judgment and discernment, because they see merit in us which makes us worthy to be beloved. So that the unrenewed man loves those who love him; and hence the very friendship of the world, as being founded in the love of the creature and self-love, is enmity against God. When the sinner is led to believe the gospel, then, for the first time in his life, he really "knows and believes the love that God hath towards him:" he sees that love displayed in redemption in a way that brings into one form all God's qualities of justice and holiness and power and wisdom and grace and truth, and makes them meet, like the scattered rays of the sun when brought into a point by a burning glass; and the effect produced by this on the sinner's heart is the same that would be produced by drawing together the sun's scattered rays, and turning them upon a piece of sealing wax: while the scattered rays of the sun will leave it as it was, and produce no impression upon it, the concentrated rays cause it to soften and yield. And so, while the scattered rays of God's love, in providence and daily preservation of his creatures, leave the unrenewed

heart of man hard and untouched, the rays of his love, when brought together by the gospel burning-glass, and turned upon the soul by the power of a living faith, soften the cold, hard heart of the sinner. The love of God does to the penitent and believing sinner's heart what the wrath of God did to the heart of the divine Surety: the "heart in the midst of the body becomes like melting wax." The believer is conscious of a softening process going on within him; and this work of softening the heart, which is done, as we have shewn, by living faith, is to prepare it to receive the sealing of the Spirit," as the softening of the wax by the flame is to prepare it to take the impression of the seal.

This is the next part of the work—the sealing. We all understand what is done when a seal is put: the wax is made soft, and fastened while it is in a soft state to the parchment, that the impression of the seal may be made upon it. And so every one, who knows the seal of the person who has sealed the deed, knows, when he sees the impression of that person's seal upon the wax, that he has set to his seal, and that the deed or letter, or whatever else it may be, is that person's. So, when the sinner's heart is softened by the power of a living faith in God's mercy through Christ, it is so softened in order that God may impress his seal upon that soul; and that sealing of the soul is done by the Holy Spirit, whom Christ promised to his disciples, and who is therefore called "the Spirit of promise," or the promised Spirit. And, as by a seal the image, or likeness, or writing which is engraved and cut upon the seal is impressed upon the wax by the sealing, so, by the sealing of the Spirit, the image of him "who is the express image of God, is impressed upon the believer's soul. The heart of the sinner, softened into repentance by the power of that love of God which he now feels, takes the impression which the Holy Spirit stamps upon it. The seal of the Spirit may be more or less strongly pressed upon the soul, just in the same way as the impression made by a seal upon wax may be more or less plain, according as the wax has been more thoroughly softened and more effectually worked, or as the seal itself has been applied with a stronger or less careful hand. Still, in every case where the wax has been prepared for the sealing and the seal put upon the wax, there the wax will bear the impression of the seal; and, though the likeness may be faint, still it will be a likeness; though it may be necessary to put the seal on again, and press it harder upon the yet softened wax, still there will be an impression

the first time; and, even though it may be necessary to soften the wax again, still it will be to make a better and a deeper impression, not because there was no impression made before. So with the sealing of the Spirit: the Spirit is the Spirit of Christ, and his work is to impress the likeness of Christ upon the believing and repenting sinner's soul. "If any man have not the Spirit of Christ, he is none of his." The believer is to be a piece of silver, purified, by the refining influence of faith, from the earth and dross which is mixed up with it, and then stamped, by the almighty power of the Spirit of Christ, with the image and superscription of him who is King of kings, and Lord of lords, the Author and Finisher of the faith. It is by forming in the believer's soul something of the same "mind that was also in Christ Jesus," that the Holy Spirit works in the believer inwardly a likeness to Christ, and produces in the conduct outwardly a conformity to the conduct of Christ. It gives the Christian a little of that meek and lowly heart which was so evident in his blessed Lord, that he could say: "Learn of me, for I am meek and lowly in heart." It gives him a little of that love to God which made it his Redeemer's "meat and drink to do the will of God, and finish his work." It gives him a little of that love to his neighbour which made the Saviour so unwearied in every work of kindness and benevolence. It enables him to look up to God with the feelings of a child to a father. It enables him to believe that his anger is turned away, that he has received him graciously and loved him freely. It enables him "to serve the Lord with fear, and rejoice unto him with reverence." It brings, in a word, the Spirit of the Son of God into the believer's heart, whereby he is enabled to cry, Abba Father; and it goes on "impressing the image of God more and more deeply on the softened and still softening heart. This is that "sealing of the Spirit," which the apostle, in the text, tells us the Ephesian Christians were sealed with after they believed.

Let us now shortly notice, in the second place—

II. The assurance which is given to the Christian by this sealing of the Spirit.

The apostle says, that "it is the earnest of the" believer's "inheritance until the redemption of the purchased possession." The word translated "earnest" means a pledge. When a person buys an estate, he is required to pay down at once a portion of the price, to give an assurance to the person who sells the estate that he means to pay the whole. This part of the price, thus paid

down at once, is called the earnest; and this is why we say a person is "in earnest," when we believe that he means to do what he says. Now, God has promised to all his believing children "an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for them." God has provided a place in his house of many mansions for each of his redeemed family. "I go," said our Redeemer, "to prepare a place for you." Christ, as the elder brother of God's sons and daughters, has "redeemed" the inheritance, which had been lost through sin; and, having paid down the price (which God accepted), has gone into heaven to prepare the inheritance for his people, while he is preparing his people for the inheritance by the working of his Holy Spirit. Meantime he gives his people an assurance that they shall hereafter possess that inheritance. He gives them "the earnest of his Spirit in their hearts." He gives them now the seal of his Spirit, to be an assurance that he will give them the inheritance hereafter. The deed by which God the Father makes over eternal life, with all its blessings, to his people, was drawn up from eternity. This deed was finished by the blood of the Saviour being put to it. The believer's personal and particular interest in this deed of mercy is sealed to each soul by the Holy Spirit of promise; and this is the earnest, the assurance, the pledge, that the soul, thus sealed, shall inherit the promised blessing.

When the spies of Israel returned from searching the promised land, and brought into the camp of Israel the gigantic cluster of grapes which they had cut, and were obliged to carry between two men on a pole, those fruits were a pledge, an earnest, an assurance that the land of Canaan was such a land as God had said it was; and those Israelites, who had believed God's simple word, now saw, touched, and tasted a proof of the truth of that word. Even so the Christian, who has believed God's word, receives, when he has "the sealing of the Spirit," a pledge, a proof, an assurance that God will give what he has promised, and that what he has promised is such as he has said it is. The Christian "tastes that the Lord is gracious." God's word is at times sweeter than the honey of Canaan to his throat: the peace, which they have, who love God's law, is better than the grapes of Eshcol: the joy he feels sometimes, when he can "praise God with a grateful heart," is a foretaste of that "fulness of joy" which shall fill his heart when he shall exchange the first-fruits for the harvest, the earnest for the full payment, the pledge for the possession; when the grapes of Eshcol

shall be forgotten in the vintage of Canaan, and the wanderers of the wilderness safely lodged in the land of their hope, and in the mansion of their God.

There are two simple questions which we should put home to ourselves:

1. Do we know what this sealing of the Spirit is? not only with the understanding, because we have understood the present endeavour to explain it, but from our own experience. Can it be truly said to us, "In whom after ye believed, ye were sealed with the Holy Spirit of promise"? Have we been so enabled to believe in God through Christ, as to have had our heart softened into repentance? And

2. Has the Spirit of promise given us (even in a very small measure) the "same mind that was in Christ Jesus"? Has the likeness of Christ been in any measure stamped upon our souls in "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance"?

If so, we ought to hope: we ought to abound in hope: we ought to honour God by believing that "he is faithful who has promised;" that he "is not a man, that he should lie, neither the son of man, that he should repent;" that "he is the Lord, and changeth not;" that his "gifts and calling are without repentance or change of mind;" that he, when he begins "the good work, will perfect it;" and that, as he has given us the seal and earnest, so he will give us the inheritance.

And this hope should make us humble. For who are we, that we should be thus favoured? What have we, that we have not received? What were we when God's grace first found us? It should make us diligent; for God is working in us; therefore we ought to work out our own salvation. God is working all our works in us; therefore we should not spare our own hand.

And it should make us pure. "Having these promises, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." Knowing in whom we have believed, and to what the Lord hath called us by his grace, it should make us live as the heirs of heaven should live—a heavenly life, even while we are sojourning on earth.

#### LOVE OF FINERY.

THERE is no class of persons in whose moral and spiritual improvement greater interest should be taken than that of young women in the humbler walks of life. Exposed as they are to innumerable temptations, frequently placed under circumstances requiring the full exercise of Christian principle, and too apt to become the dupes of the



designing and profligate, it is of vast importance to caution them against the snares which lie in their path; and perhaps there is none more dangerous than the desire of personal admiration, leading to anxiety for a style of dress utterly incompatible with their station in life. The following extract fully testifies the truth of this remark. It has no peculiarity in it: it is one case out of thousands almost precisely similar; but it is introduced here that it may be brought under the notice of some young female who may be showing strong symptoms of being led away by what is termed "a love of finery." It is from a little book entitled "A Book for Young Women\*," by the wife of a clergyman; which may most advantageously be placed in their hands. It is the lamentable detail of the end of a young servant, ruined by the very vice—for such it is to be regarded—now adverted to. The word "vice" is used, for it will not do to palliate it with the more gentle expressions of "little fault," or "silly failings."

"Fanny knew she had spent her money very foolishly in buying gay things for the outside, when her linen, and stockings, and flannel-petticoats were shabby and old. Her heart told her, too, that her mother often stinted herself to supply her with things, and that it was wrong to let her do so. As to the savings' bank, and giving to the poor, she did not care for these; and, alas! the other thoughts soon went out of her mind; and on the following Sunday she put on her new cap, flowers and all.

"Her mistress highly disapproved her appearance, and on Monday morning called her into her dressing-room, and said: 'Fanny, you know, when I hired you, I told you I expected my servants to dress plainly and neatly. I do not consider flowers either neat or plain, and therefore I must desire that, if you wish to continue in my service, you will not let me see them again.' Seeing Fanny about to answer quickly, she added, 'Stay, Fanny; do not answer me now, but think on what I say, and give me your answer a few days hence. Our heavenly Father has placed us all in the different situations which we occupy in life. Some he has made rich, some poor. He does not make people poor because he loves them less than the rich, but because he sees that a lowly station is the best for them. Our blessed Saviour plainly declares that a lowly state is better than a high one. The rich have more temptations to love the world and forget God than the poor. Your Father has given you that station in the world which he thinks and sees best for you; and you are called to do your duty in that station. You must be aware that there are many things suitable for the rich which are very unsuitable for those who have little money. You cannot afford to dress gaily; and I am certain, when I see a servant with a gay outside, that her inside clothing is sadly wanting. While you have health and strength you ought to lay by something for times of sickness, weakness, and old age, to say nothing of the help you might occasionally give your mother and sisters. But, even if you could afford to dress gaily, you have no right to do it, for then you are dressed above the station in which God has placed you. Look here at these beautiful tulips: the colours are gay and bright, and nothing can

be more beautiful to the eye. The finger of God has painted them: there is no harm, therefore, in bright colours; and rich clothing is suitable for the great people of the earth, whom we may compare to these tulips. But see the violet and primrose: their colouring is most quiet and simple; but they are among the most valued of flowers because of their exquisite scent. Fanny, seek to be like these lowly flowers. Let your dress be lowly too. As the apostle advises, 'Let not your adorning be the outward adorning of plaiting the hair, or wearing of gold, or of putting on of apparel. But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of the Lord of great price.' This meek and quiet spirit will be like the scent of the modest, humble violet; and, indeed, without it, no female in any station, whether high or low, is adorned as her Lord would have her to be.

"Fanny curtsied, and left her mistress's room, and, though somewhat angry at being required to give up her flowers, could not but think that she was well off in having a mistress who spoke so kindly to her, and tried to explain the reasons of her wishes. She determined, as she slowly returned to the kitchen, not to think of leaving, but to take out her flowers directly. She was too proud to tell Susan her intention; and so the matter rested for a day or two. But, one afternoon that week, she walked to her brother's house; and then she mentioned the circumstance of her flowers, and her mistress's remarks on the subject. Her brother and his wife were up immediately. 'What!' said they, 'will you allow your mistress to dictate to you? You earned your money; and spend it as you please. What business is it of hers? Don't be so mean-spirited as to give in. A pretty life you'll lead if you are to put up with all her fancies! Leave her at once. Have a spirit, Fanny. Here's a place I heard of to-day in Mrs. S——'s family; and I'll get it for you directly.' By these and other foolish observations, Fanny was induced to return home, and give her kind mistress warning; and in a few days she quitted her service. Strange to say, she wept as she bade her farewell, and felt in her inmost heart that she should never get such another place. But she resisted the voice of her conscience, and in consequence it spoke less and less to her. She knew—for her mistress again spoke kindly and strongly to her, and so did Susan—that she ought to care for her soul; but she put off that to a more convenient season.

"It is sad to tell the rest of this poor girl's history; but such tales are, alas! too common. She went into Mrs. S——'s service, where Ann Webb had been, and where Ann Webb had fallen. The servants there did just as they pleased. There was no family prayer—no rule or control. On Sunday the work was as much as on any other day; and the servants went once to church or not, as they pleased. Fanny's pretty face, which was now decked out with flowers, laces, and all sorts of frippery, caught the attention of a bold and bad man, who saw directly, by her appearance, that she was likely to be easily entrapped by flattery. The consequences may be guessed. She left her place in disgrace, and went home to her brother's house (her mother having lately died),

\* London: Worthelm. 1845. pp. 66.

where she met with nothing but anger and contempt. Worn out with shame and vexation, and tormented by the reproaches of her conscience, which now in her trouble spoke louder than ever, this unhappy young woman expired, soon after giving birth to an infant, who only survived its unhappy mother a few hours. An awful lesson—if girls would only heed it. Would that hers was a solitary case!”

“Love of dress seems a folly which especially belongs to women. Few are free from its temptation; but some do resist it, by good principle instilled by the Spirit of God. If indulged in, it is almost sure to lead to vice. Mothers, guard against vanity and love of dress in your daughters from their very babyhood; and do not indulge your own vanity by feeding theirs. Young women, think less of your outward adorning, and more of the spiritual adorning which scripture recommends. ‘Be ye clothed with humility;’ and let your ornament be that of a ‘meek and quiet spirit,’ which is in the sight of the Lord of great price’ (2 Pet. iii. 3, 4).”

The authoress thus states her reasons for publishing the little work:—

“I was induced to write this little book some years ago, by having a class of young women under instruction three times during the week; and feeling that there were few books which I could put in their hands that should exactly meet the evils which were prevalent amongst them. Most persons, both old and young, having vague ideas of the mercy of God, and at the same time very little notion of the nature of sin; they shelter themselves under the acknowledgment of a sort of general sinfulness; while they believe that, as long as they perform in some degree their duties towards their neighbour, God can lay no particular transgression to their charge; or that, if they have done by accident a few things displeasing to him, he will be good or kind enough to forgive them for Christ’s sake. I was anxious, therefore, to bring simply before my class the justice of God, and to try to show them that in Jesus Christ alone he could be merciful. There are other evils which prevail among young women, to some of which I have sought to direct their attention—and to the remainder I hope I may be able to direct them at some future time—namely, forgetfulness of their baptismal and confirmation engagements; neglect of the means of grace, prayer, reading the scriptures, attending church, and the table of the Lord; disobedience to and neglect of parents; love of dress; want of careful and saving habits; marrying at so early an age that they know nothing, and feel less, of the duties and responsibilities of wives, housekeepers, and mothers.

“I believe that young women exercise a very extensive influence over society; and the happiness and respectability of a parish would be found, great or small, according as the young women in it were quiet, modest, careful, pious, or the contrary. And, from some experience in a large country parish, I have been convinced that by far the greater part of the misery among the lower orders arises from early marriage, contracted either under improper circumstances, or contrary to the advice of parents and friends. From a comfortless house, ill-managed children, and an ignorant and untidy wife, a man either goes for the first time

to the enjoyments, such as they are, of the public-house, or has his early taste for such wretched haunts of sins confirmed: the money which might have supported a family in comfort is lavished in iniquity; and the children of such marriages, inasmuch as example is more powerful than precepts, grow up to tread their parents’ steps, and to do their best to increase the sin and misery with which the evil one still delights to mar the once perfect work of the Creator.”

From these remarks no right-thinking person will dissent. The statements are too lamentably true.

## PAROCHIAL INCIDENTS.

### No. III.

BY THE AUTHOR OF “RECOLLECTIONS OF A COUNTRY PASTOR.”

#### RELIGIOUS DISSIPATION.

THE term “dissipation” usually implies habits and conduct of a sensual character, ruinous alike to body and soul of the unhappy individual who has been wiled into its ensnaring influence. But the object of this paper is not to describe the profligate, whatever may be the character of his profligacy, or the profane man, whatever may be the nature of his profanity; but to point out another species of dissipation at least equally deceptive, though it must be admitted not equally pernicious, and which I would term “religious.”

Apathy on religious subjects is the sure token of deadness of soul, the certain sign that grace is not effectually working in the heart; and it is the duty, nay, it will be the aim of every one, really under the teaching of God’s Spirit, to be fruitful and abundant in all good works.

But it has often struck me, from personal observation, that, with many, a restless disposition, an anxiety for excitement, a kind of Athenian desire to hear or know some new thing, has been referred to a fervent zeal for the honour of God. They run to and fro, in search of some fresh stimulus, instead of seeking to cultivate those Christian graces, to root out those evil tempers, to gain those self-denying devoted habits, which are the evidences of personal piety and heartfelt religion. For it is quite possible for persons to be found at every religious meeting within their reach, for families to be looked for as sure to aid in the furtherance of some good work, and yet for these very persons or families to overlook their home duties and individual progress in divine things. I have known many a family, revelling in what may be termed religious dissipation, who have had no care for the spiritual improvement of their domestics. I have known carriages travel to and fro to some favourite church, to please the fancy—often a capricious taste—of the owners; while the servants have been permitted to pass their time in a neighbouring inn yard, too often resorted to by the most profligate characters. I have known many an admired professor almost too proud to converse with a domestic on the subject of religion; and yet how great the responsibility of those who have servants under them to watch over their spiritual interests, as those who must give account! How frequently is the subject of religion never brought before the consideration of servants at all! But, surely, is it not likely to produce even greater

evil, if domestics perceive their employers, actively zealous in the extension of the gospel among others, not providing in a spiritual sense for those of their own household?

The F—— family was one now occurring to my mind, of others with whom I have been acquainted, who were in the sense of the term to which I now allude, essentially “dissipated.” The very notion would have been to them horrible: they would have shrunk from it as monstrous; and yet they were so in a strict sense. It is true they did not appear at balls, they did not mix in gay society, they did not spend their time in a worldly frivolous way; yet their minds were so constantly under religious excitement, that there was no visible appearance of the growth of grace in their souls. Whatever was going on in the neighbourhood, of a religious character, there were the F——s. Was it the consecration of a church, the feast of a Sunday-school, a missionary meeting, a charitable bazaar within any attainable distance, you might see the F——s drive up, father and family. Their absence would have led to the presumption that there was some severe domestic calamity. Could anything, it will be asked, be more exemplary? Could there be anything more convincing of their spirituality of mind and devotedness to religion.

The F——s, however, were all this time under a most serious self delusion. They little suspected what manner of spirit they were of. They were as fond of excitement as a fashionable worldly family. The ennui and dulness of home were unbearable. They were passionately fond of society; and the tedium of household and parochial duties they could not bear. They opened the newspaper, to see what would be the religious meetings of the following month, with the same anxious curiosity as others might look for what plays were to be performed, or what public balls be given.

Mean while, home responsibilities were unthought of, home duties neglected, personal self-examination unpractised. And yet the F——s were placed under circumstances where their influence might not only have been beneficial, but their interference and attention were absolutely required; nay, they were called upon to attend to their own locality. They were too much from home, to do much at home. They were too much engrossed with the vegetation of the Lord’s garden, where in distant lands the thorn and the brier were supplanted by the myrtle-tree and the fir-tree and the box and the rose, while all around their own vicinity was an uncultivated and dreary waste. Their inconsistency was criticised by some: it was deplored by others: it was the laughing-stock of those whom they looked down upon as dissipated characters. It was sneeringly noticed, moreover, that the dresses of the younger branches were as costly and fashionable as the most worldly-minded among their neighbours; and that the mite occasionally bestowed for spiritual purposes bore a very small proportion to the sum paid to the milliner.

The F—— family is not a solitary case, as my own experience can testify; and their mode of acting in this respect was productive of incalculable injury.

Let it not be supposed that by these remarks I

mean to derogate from the utility, the benefit, the spiritual privileges attendant upon religious meetings: far, very far from it. They are evidences, it may fairly be hoped, of an increasing anxiety, energy, and zeal in the cause of truth. They are means of much Christian improving intercourse, whatever their direct purpose may be; and, doubtless, to such many a true Christian looks forward as seasons of peculiar refreshment. Many a word there spoken, many a hint there thrown out, many a plan of usefulness there suggested, may, by the blessing of God, be made instrumental to the conversion of a soul, stimulating the languid, arousing the torpid, convincing the gainsayer. I am only anxious to impress this upon my readers, and I do so from no little observation, that there is extreme danger in allowing the fervour of religious excitement to be substituted, as there is great fear it too often is, for spirituality of mind and depth of personal piety. Many have I heard repent their error on this point. Not a few have I heard acknowledge it was mere restlessness of mind, more than any other motive, which led to their supposed abundance of zeal. Perhaps some of my clerical brethren may recollect some circumstances in their lives where, to have been compelled to go some distance to administer comfort to a dying parishioner, or to consign one whose spirit had departed to the grave, would have been regarded as a hardship, had it deprived him of the pleasure of being present at some meeting of a religious character. Perhaps some other reader may recollect positive duties neglected from a similar love of excitement. Should not this lead to searching self-examination as to the true motives from which we act, lest under the influence of a deceived heart we really frustrate by our own inconsistency the very course which we wish to extend?

Perhaps, these few remarks scarcely come under the head of parochial incidents, yet they are intended to bear upon a subject leading to incidents and results of a most important character.

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### Miscellaneous.

A ROYAL OPINION.—My opinion is this: every man, without exception, has, in every grade as man, a twofold calling—the one for heaven, everlasting; the other for earth, social. Considered as a reasonable and a mortal being, there can be no bounds for his moral culture: the career opened to him is without end and without halt: he must endeavour more and more to improve himself, that is, to become more and more acceptable to his Maker, and more like to the Saviour in purity of intention and action. Man is never so good that he cannot be better; therefore must he never relax in his strivings. The greater his moral improvement, so much greater are his personal comforts and inward peace, his usefulness and general worth as a member of society. Indeed, the capability of human nature to proceed in unlimited improvement is to me its loftiest point, and the clearest proof of its having God for its original—the clearest evidence that, drawn by him, it will of necessity be united again to him.—*Frederick William III. late king of Prussia.*

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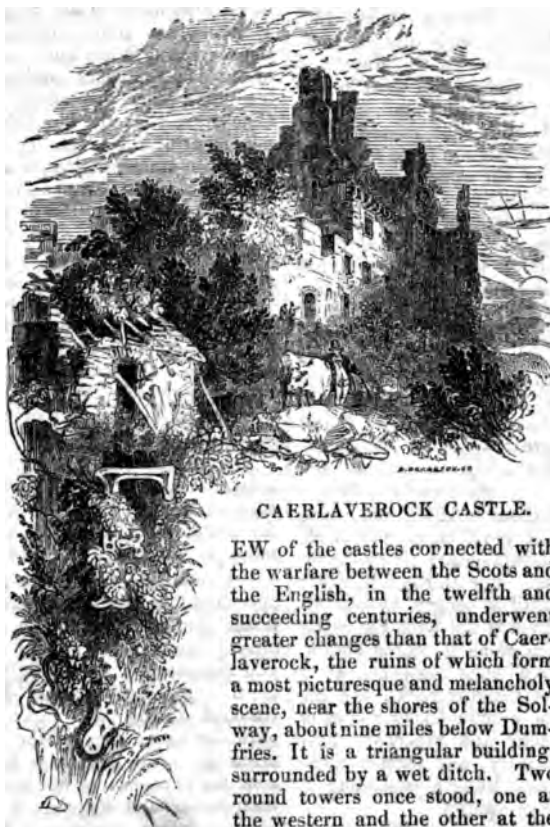
UNDER THE  
SUPERINTENDENCE  
OF  
CLERGYMEN



OF THE UNITED  
CHURCH OF ENGLAND  
AND  
IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 540.—AUGUST 23, 1845.



CAERLAVEROCK CASTLE.

FEW of the castles connected with the warfare between the Scots and the English, in the twelfth and succeeding centuries, underwent greater changes than that of Caerlaverock, the ruins of which form a most picturesque and melancholy scene, near the shores of the Solway, about nine miles below Dumfries. It is a triangular building, surrounded by a wet ditch. Two round towers once stood, one at the western and the other at the

eastern end. The western (Murdoch's) alone remains. The entrance into the castle is at the northern angle, through a gateway flanked by two round towers. The arms of the noble house of Maxwell are abundantly to be seen. The surrounding scenery is most interesting: to the south, the Solway, with its rapidly ebbing and

flowing tide, and beyond, the Cumberland hills in the lake district; to the east, the Locharmos\*.

\* Locharmos is a morass 12 miles long, divided by the rivulet Lochar into two equal parts. Several species of trees, with anchors or rye, and even a canoe, have been found. The trees uniformly lie with their tops to the north-east. The morass is so level that it has a descent of 11 feet only in 12 miles. The boats found are those of one piece of wood, called "curraghs," used by the primeval inhabitants of the country.

to the west, the bay of the Nith, with the woods of New Abbey, Kirkconnell\*, and Arbigland.

That Caerlaverock was at one time a Roman station can scarcely be doubted; the remains of a camp being found at Wardlaw hill, in the neighbourhood. Founded in the sixth century by the son of Lewarch Hen, a famous British poet (Playfair's Scotland), the castle was long the residence of the family of Macuswell, or Maxwell, originating in Maccus, a Norman settler; sir John having acquired the barony about A.D. 1221, but there is evidence that the castle was their seat long before. Herbert lord Maxwell fell at the battle of Bannockburn. It was in his time that the castle was taken by Edward I. in person, to whom it surrendered, July 1, 1300, and who left it in charge of three barons. It was taken and retaken frequently, ultimately, with other castles, by Roger Kirkpatrick, of Closeburn, a devoted adherent to the Scottish crown; but, in process of time, it returned to the Maxwells. In 1425, Murdock, duke of Albany, was confined in Murdoch's tower, until sent to Stirling, where he was beheaded. Robert, lord Maxwell, fell near Bannockburn, with James III., at the battle usually denominated the "battle of Saughieburn," his son being among his opponents, which caused that son, James IV., to pass the month of June in such dire penance. James V. resided here previous to the disastrous defeat at Solway Moss. Robert, the fifth lord of the name, was taken at that battle, and sent with two of his brothers to London, but ransomed the following year. Sir John, his son (lord Herries), was a staunch adherent of the unfortunate Mary, and fled with her from Langside. With the duke of Chatelherault he was committed to the castle of Edinburgh. His estates were forfeited, but sentence deferred; and, though he did not die until 1594, his son was served heir in 1609. The year following, the earl of Sussex, sent by Elizabeth to support James VI. after the death of the regent Murray, took Caerlaverock, with the castles of Hoddam, Dumfries, Tinwald, Cowhill, and several gentlemen's houses dependent on that of Maxwell; and, having burned the town of Dumfries, returned with great spoil to England. Caerlaverock, though much injured, was still not entirely destroyed. Robert, first earl of Nithsdale, repaired the fortifications in 1638; and, being a strong adherent to the royal cause, the castle was besieged by the parliamentary rebels under lieutenant-colonel Home. For thirteen weeks it was bravely defended, until at length he was directed by Charles to deliver it up, with the castle of Thrieve, on what conditions he could obtain. The Maxwells transferred their residence to a small tower in the isle of Caerlaverock; and the ancient castle is only now a mouldering record of past days, when civil feud and rancorous animosity distracted the country, and formed insuperable impediments to any thing approaching to national improvement or prosperity.

On the attainder of William, the fifth earl of Nithsdale, who, joining the Stuart party in 1715, was committed to the tower, and escaped by a stratagem of his wife, the estates were not forfeited, having been disposed to his son in 1712,

at whose death in 1776, without issue male, they passed to his daughter the late lady Winifred, to whose grandson, William Constable Maxwell, of Everingham park, they now belong.

The skill and ingenuity of lady Nithsdale in prosecuting her plan are extraordinary, testifying at once the ardour of her affection and the strength of her mind. Having ridden from Newcastle-on-Tyne amidst severe snow, and endeavoured in vain to obtain pardon for her husband, she resolved to attempt to procure his escape by dressing him in the Tower—to which she had access—in the attire of a female. The plan succeeded: the earl made his escape, and, through the instrumentality of the Venetian ambassador's retinue, effected a retreat to the continent†.

Connected with the castle of Caerlaverock is a murder of the most atrocious character, calculated to illustrate the extreme barbarity of the times.

When Robert Bruce attempted to gain the Scottish throne, there was one important impediment to the object of his wishes—the Red Comyn. Against Comyn he entertained a grudge, on account of his being supposed to have stated to Edward that he, Bruce, was not firm in his allegiance to the English throne. Visiting Dumfries, on some business connected with national affairs, Bruce and Comyn met in the church of the Minorite friars; and, some conversation having taken place displeasing to Bruce, he stabbed Comyn, so that the blood flowed from him on the pavement of the sanctuary, near the high altar. Bruce, in alarm, rushed from the fatal spot. His friends, Kirkpatrick of Closeburn and sir Christopher Seton, meeting him at the door, he exclaimed, "I doubt I have killed the Comyn." "Doubt," cried Kirkpatrick; "I'll mak sicker" (I will make sure), and, running into the church, stabbed Comyn to death‡. Seton at the same time slew Comyn's uncle, who had run to his aid. To kill in the sanctuary was an almost inexpiable crime, or, at least, absolution was to be procured only on the terms which the Romish church should require; and the thought of this added, doubtless, to the alarm of Bruce.

The murder of the Comyn excited the wrath of Edward; and it was chiefly to avenge his death that a powerful army was sent to Scotland, under the command of the prince of Wales, who vowed never to return until he had destroyed Bruce.

"A homicide in such a place and in such an age could hardly escape embellishment from the fertile genius of churchmen, whose interest was so closely connected with the inviolability of a divine sanctuary. Accordingly, Bowmaker informs us, that the body of the slaughtered baron was watched during the night by the Dominicans, with the usual rites of the church; but at midnight the whole assistants fell into a dead sleep, with the exception of one aged father, who heard, with terror and surprise, a voice like that of a wailing infant exclaim, 'How long, O Lord, shall vengeance be deferred?' It was answered in an awful tone, 'Endure with patience until

\* An account of the execution of the earl of Derwentwater and of the escape of the earl of Nithsdale is contained in "Chambers' Miscellany," part viii.

† The crest of the family of Kirkpatrick is a hand grasping a dagger, distilling drops of blood proper; motto, "I mak sicker."

\* New Abbey, or the "Abbey of Sweetheart" (abbacia dulcis cordis), was founded early in the 12th century, by Dervorgilla, mother of John Balliol. The ruins are extensive.

the anniversary of this day shall return for the fifty-second time.' In the year 1357, fifty-two years after Comyn's death, James of Lindsay was hospitably feasted in the castle of Caerlaverock, Dumfriesshire, belonging to Roger Kirkpatrick. They were the sons of the murderer of the regent. In the dead of night, for some unknown cause, Lindsay arose, and poinarded in his bed his unsuspecting host. He then mounted his horse to fly; but guilt and fear had so bewildered his senses, that, after riding all night, he was taken at break of day, not three miles from the castle, and was afterwards executed by order of king David II" (*Minst. Scot. Border*, iv. 314).

"Lang did he ride o'er bill and dale,  
Nor mire nor flood he feared;  
I trow his courage 'gan to fail  
When morning light appeared;  
For, having bled the live-lang night  
Through hall and heavy showers,  
He sent himself at peep of light  
Hard by Caerlaverock's towers.

"The castle bell was ringing out,  
The ha' was all asteer,  
And mony a screech and wae'ful shout  
Appall'd the murderer's ear.  
Now they have bound this traitor strang,  
Wi' curses and wi' blows;  
And high in air they did him hang,  
To feed the carrion crows."

## THE CONQUESTS OF DEATH.

No. V.

### THE GRAVE OF THE RECLUSE OF NIAGARA\*.

ABOUT fifteen years since, in the glow of early summer, a young stranger, of pleasing countenance and person, made his appearance at Niagara. It was at first conjectured that he might be an artist, as a large portfolio, with books and musical instruments, were observed among his baggage. He was deeply impressed by the majesty and sublimity of the cataract and its surrounding scenery, and expressed an intention to remain a week, that he might examine it accurately. But the fascination which all minds of sensibility feel, in the presence of that glorious work of the Creator, grew strongly upon him; and he was heard to say, that six weeks were inadequate to become acquainted with its outlines. At the end of that period, he was still unable to tear himself away, and desired to "build there a tabernacle," that he might indulge in his love both of solitary musing and of nature's sublimity. He applied for a spot upon the island of the "Three Sisters," where he might construct a cottage after his own model, which comprised, among other peculiarities, isolation by means of a drawbridge. Circumstances forbidding a compliance with his request, he took up his residence in an old house upon Iris island, which he rendered as comfortable as the state of the case would admit. Here he continued about twenty months, until the intrusion of a family interrupted his recluse habits. He then quietly withdrew, and reared for himself a less commodious shelter, near Prospect Point. His simple and favourite fare of bread and milk was readily purchased; and, whenever he required

other food, he preferred to prepare it with his own hands. When bleak winter came, a cheerful fire of wood blazed upon his hearth; and by his evening lamp he beguiled the hours with the perusal of books in various languages, and with sweet music. It was almost surprising to hear, in such depth of solitude, the long-drawn, thrilling tones of the viol, or the softest melodies of the flute, gushing forth from that low-browed hut, or the guitar, breathing out so lightly, amid the rush and thunder of the never slumbering torrent. Yet, though the world of letters was familiar to his mind, and the living world to his observation—for he had travelled widely, both in his native Europe and the east—he sought not association with mankind, to unfold or to increase his stores of knowledge. Those who had heard him converse spoke with admiration of his colloquial powers, his command of language, and the spirit of eloquence that flowed from his lips. But he seldom and sparingly admitted this intercourse, studiously avoiding society, though there seemed in his nature nothing of moroseness or misanthropy. On the contrary, he showed kindness to even the humblest animal. Birds instinctively learned it, and freely entered his dwelling, to receive from his hands crumbs or seeds. But the absorbing delight of his existence was communion with the mighty Niagara. Here, at every hour of the day or night, he might be seen, a fervent worshipper. At grey dawn, he went to visit it in its fleecy veil: at high noon, he banqueted on the full splendour of its glory: beneath the soft tinting of the lunar bow he lingered looking for the angel's wing, whose pencil had painted it; and at solemn midnight, he knelt soul-subdued, as on the footstool of Jehovah. Neither storms nor the piercing cold of winter prevented his visits to this great temple of his adoration. \* \* His feet had worn a beaten path from his cottage thither.

Among his favourite, daily gratifications was that of bathing. \* \* One bright, but rather chill day, in the month of June, 1831, a man employed about the ferry saw him go into the water, and a long time after observed his clothes to be still lying upon the bank. Inquiry was made. The anxiety was but too well founded. The poor hermit had indeed taken his last bath. Still the body was not found, the depth and force of the current just below being exceedingly great. In the course of their search they passed onward to the Whirlpool. There, amid those boiling eddies, was the pallid corpee, making fearful and rapid gyrations upon the face of the black waters. At some point of suction, it suddenly plunged and disappeared. Again emerging, it was fearful to see it leap half its length above the flood, and with a face so deadly pale, play among the tossing billows, then float motionless as if exhausted, and anon, returning to the encounter, spring, struggle, and contend like a maniac battling with mortal foes. It was strangely painful to think that he was not permitted to find a grave even beneath the waters he had loved; that all the gentleness and charity of his nature should be changed by death to the fury of a madman; and that the king of terrors, who brings repose to the despot and the man of blood, should teach warfare to him who had ever worn the meekness of the lamb.

For days and nights this dreadful purgatory

\* From "Scenes in my Native Land," by Mrs. L. H. Sigourney.

was prolonged. It was on the 21st of June, that, after many efforts, they were enabled to bear the weary dead back to his desolate cottage. There they found his faithful dog guarding the door. Heavily must the long period have worn away, while he watched for his only friend, and wondered why he delayed his coming. He scrutinized the approaching group suspiciously, and would not willingly have given them admittance, save that a low, stifled wail at length announced his intuitive knowledge of the master, whom the work of death had effectually disguised from the eyes of men. They laid him on his bed; the thick, dripping masses of his beautiful hair clinging to, and veiling the features so late expressive and comely. On the pillow was his pet kitten: to her also the watch for the master had been long and wearisome. In his chair lay the guitar, whose melody was probably the last that his ear heard on earth. There were also his flute and violin, his portfolio and books, scattered and open, as if recently used. On the spread table was the untasted meal for noon, which he had prepared against his return from that bath which had proved so fatal. It was a touching sight; the dead hermit mourned by his humble retainers, the poor animals who loved him, and ready to be laid by stranger-hands in a foreign grave. So fell this singular and accomplished being, at the early age of twenty-eight. Learned in the languages, in the arts and sciences, improved by extensive travel, gifted with personal beauty and a feeling heart, the motives for this estrangement from his kind are still enveloped in mystery. It was, however, known that he was a native of England, where his father was a clergyman, that he received from thence ample remittances for his comfort, and that his name was Francis Abbot. These facts had been previously ascertained; but no written papers were found in his cell, to throw additional light upon the obscurity in which he had so effectually wrapped the history of his pilgrimage.

### Subenile Reading.

#### JUVENILE MECHANICS\*.

AN active, clever lad in the country never need feel dull—never experience that miserable sensation of wanting something to do. The objects of attraction, of employment and amusement that I have already mentioned would be enough to prevent that; but, if a lad has a turn for mechanical inventions and labours, there is another vast and inexhaustible pleasure opened to him. I remember, though I never was a very mechanical fellow, the pleasure I used to enjoy building my saw-mills, in making shoe-heel bricks, in watching the operations of the various village tradesmen, and in erecting our rabbit-cots and dove-cots. I remember, too, the delight with which I used to erect water-mills: wherever I found a sudden descent, a good spout of water in the brook or the ditches, there I set down two forked sticks, got an old tin bottom, and, cutting niches all round the circumference, turned one piece one way and the next another, thus alternating them all round, so as to form a broad surface for the water to play upon. In the centre of this

mill-wheel I then punched a hole, and, putting another stick through for an axle, laid it across the two forked sticks; and the stream spouting upon it kept it spinning and fizzing and spurling the water round gloriously. These mills I used to visit occasionally, to see that all was right; and there they were, spinning away for weeks and months together.

But a really clever lad, with a mechanical turn, not only gathers present pleasure, but lays up a great deal of really valuable knowledge. The simple and patriarchal state of society in old-fashioned villages and small towns allows him to go and see all that is going on. He watches the different artisans at their labours, and makes friends among them; so that he can go and hammer and saw and file to his heart's content. It is true that more and higher kinds of mechanical operations may be seen in large towns and cities; but then a boy has rarely the same easy access to them; nor can he be suffered to go amongst workmen with the same confidence that he will be welcome, and that he will not be in the way of evil communication.

Charles Botham, a young relative of mine, who lived in a small town in Staffordshire, was the most perfect example of what enjoyment and advantage a boy may derive from mechanical amusements, that I ever knew. He was a fine, active lad, of a frank and intelligent disposition, that made him an universal favourite. He was quite at home in the yards and shops of ropemakers, carpenters, blacksmiths, watchmakers, turners, and I know not how many trades besides. When he was a little lad of not more than four years old, he used to sit on the hearth-rug, of an evening or of a winter's day, cutting little logs of wood, with his knife, into windmills, boats, and ships. The boats and ships that he made from that time till he was grown quite a youth—some of which still remain—were acknowledged by every one to be admirable. Some were made, before he had ever seen a real ship, from pictures of them, and, though not so correct as they otherwise would have been, were very surprising. When he had actually seen ships, and become familiar with all parts of them, he constructed some which were so correct, even to the smallest piece of rope, that the most experienced seaman could not detect a single error. One of these ships we have now in our possession, a very beautiful thing.

But ships were only one kind of his mechanical productions. Whatever he wanted for his own amusements he made with the utmost ease. His fishing-rods were of his own making, even to the iron ferrules: his lines were of his own making too. Having got some silk of his mother, he ran off to the rope-yard, and soon came back with beautiful lines of his own twisting. He made his own little wheelbarrows, garden-rake, and other tools. At the joiner's he made all kinds of little boxes for his mother and sisters: at the shoemaker's he learned to make shoes: at the watchmaker's he learned to make an actual clock of wood; and then, from a drawing in an encyclopædia, proceeded to construct, with the utmost accuracy, a perambulator—an instrument to measure distances—measuring a mile on the highway, and striking with its bell at the exact spot as well as those made by regular artists.

\* From Howitt's "Boy's Country Book."



When a very little fellow, if he got a sarcenet-roller from a draper, he would cut it into short lengths, and carve it with his knife into little windmills of the most perfect construction. They were not such mills as rise in a regular cone from the base, but of that kind which are built of wood, and stand upon a stout pillar and frame, on which they are turned to the wind as it may vary: they had their sails, door, window-holes, and steps, all constructed with the nicest accuracy. He used to make for the kitchen spill-boards, rolling-pins, towel-rollers, toasting-forks, working in all kinds of wire, of which he made two beautiful bird-cages. When he was ten or twelve years of age, I first became acquainted with him; and then he had his own little shop over the stable, with his turning-lathe and tools of all sorts; and he never was so happy as when he could find out that he could make any thing for you. A screw nut-crack, a wafer-seal, tobacco-stopper, a snuff-box, a set of ninepins, anything he was ready to make for his different acquaintances. Going on a visit to a relative of his at a distance (when about fourteen), who was a large farmer, he set on and mended up rakes, forks, flakes, gates, posts, rails, palings of the garden, everything, in fact, that wanted doing. If a lock was out of order he soon had it off, and put it to rights; in short, there was no mechanical job that he was not master of, and quickly accomplished, to the astonishment of the family. In fact, had he been thrown, like Robinson Crusoe, on an uninhabited island, he would have speedily out-crused Crusoe himself, and have surrounded himself with protection from the elements, and domestic comforts. To such a lad as this, it is astonishing how all odds and ends of things become treasures: nothing is lost: bits of wood, scraps of leather, tin, iron, old nails, screws, &c., are hoarded up, and turn, in his hands, into things of account. This fine lad had a box jam-full of all this sort of things: old watch-springs, bits of chain, hooks, buttons, wires, anything and everything, which were ready for purposes no one could dream of at any one time, but were of essential use, and just the very thing at the right season.

Such a youth could not avoid becoming in after life a first-rate character in whatever he undertook. His faculties and inventive genius were all called into exercise, and strengthened to a degree capable of grappling with any occasion. Such men, no doubt, in their boyhood, were Brindley, Arkwright, Watts, Smeaton, and those other great men who have done so much for the wealth and fame of England, and, indeed, for the good of the world at large. In the mysterious plans of Providence, this excellent and gifted youth was called to another life at the early age of nineteen; but the entire pleasure which he enjoyed in his brief career in the exercise of his mechanical talents, and the esteem that his inventive ardour and cheerful, kindly disposition won from all that knew him, were sufficient to stimulate any well-disposed boy to follow his example.

#### THE ABBEYS OF MOYNE AND CLARE.

SINCE the account of the abbeys of Moyne and Clare was printed, we have received the following communications from a correspondent:—

"The sketch of Clare abbey (better known by the title of 'The Abbey of Clare Galway'), appears to me to be quite correct. The view the artist has taken of it, 'in conjunction with the bridge and castle,' could not possibly convey more than a shadowy outline, as, independent of the bridge obstructing the view, a high wall, covered with ivy, conceals the lower part of it on the side presented in the print. A sketch from the north side would give a better idea of the abbey in its present state: on that side the wall is much damaged. The present burial-ground is on this side. Also may be seen the traces and foundation of walls running a considerable distance, showing that the original structure must have occupied a large space, probably enclosing twice as much ground as the remains of it now stand on. The surface of the interior is covered with tombstones; some of them, I think I remarked, dated nearly four centuries back. The abbey of Clare Galway, is still the burial-place of a few old respectable families in its neighbourhood: numbers of skulls and bones lie in confused heaps, or scattered about through the interior.

The abbey of Moyne—or, Knock Moy—is daily losing its most interesting features. A corpse, which had lain for ages exposed in a vault to view, had the singular good fortune to preserve its skin almost entire, and was much revered by the peasantry: from rough usage by the hands of visitors, it was, within my memory, much mutilated, and, finally, in a very mysterious manner disappeared, with some tons of bones, which we may naturally conclude were reduced to powder for agricultural purposes. But the perpetrators of the deed dare not avow it, fearing a punishment for what the peasantry would consider a sacrilege.

"The abbey of Moyne stands in an extensive pasture in a pretty valley. It is quite unprotected by any surrounding fence or wall. A river runs within a short distance of it. The frescos are nearly invisible, and appeared to me as like the random sketches of a child, with the point of a burned stick, on a very soiled surface. I believe I traced a man's limb, from the knee down, and the hand of the same side; but the other parts of the painting are effaced.

"The great or principal windows, both in the abbey of Clare Galway, and abbey of Moyne, still present specimens of the beauty and solidity of ancient Irish architecture.

"R. L."

"With respect to the frescos at Moyne thus gradually disappearing, though rude in design and faded in colour, they are interesting, as the most authentic memorials now to be found, of the dress of the thirteenth and fourteenth century, to which they belong. They are on the north side of the chancel; which, being vaulted with stone, has afforded them some little protection. The figures are somewhat larger than life, and arranged in two lines, one above the other: those in the upper line consists of six kings—three deceased and three living; the former, who are represented as skeletons with crowns on their heads, have been conjectured to indicate the most distinguished regal ancestors of the house of O'Connor (See "Dublin Penny Journal, vol. i. 227)."

The following paper, from the "Athenæum" (No. 270 p. 597), deserves to be here inserted:—

"It is much to be regretted that the society lately established in England, having for its object the preservation of British antiquities, did not extend its design over those of the sister island, which are daily



becoming fewer and fewer in number. That the gold ornaments, which are so frequently found in various parts of Ireland, should be melted down for the sake of the very pure gold\* of which they are composed, is scarcely surprising; but that carved stones and even immense druidical remains should be destroyed is indeed greatly to be lamented. At one of the late meetings of the Royal Irish Academy, a communication was made of the intention of the proprietor of the estate at New Grange, to destroy that most gigantic relic of druidical times, which has justly been termed the Irish pyramid, merely because its vast size 'cumbereth the ground.' At Mellifont a modern corn-mill of large size has been built out of the stones of the beautiful monastic buildings; some of which still adorn that charming spot. At Monasterboice, the churchyard of which contains one of the finest of the round towers, are the ruins of two of the little ancient stone Irish churches, and three most elaborately carved stone crosses, eighteen or twenty feet high. The churchyard itself is overrun with weeds; the sanctity of the place being its only safeguard. At Clonmacnoise, where some forty years ago several hundred inscriptions in the ancient Irish character were to be seen upon the gravestones, scarcely a dozen (and they the least interesting) are now to be found; the large flat stones, on which they were carved, forming excellent slabs for doorways, the copings of walls, &c. It was the discovery of some of these carved stones in such a situation which had the effect of directing the attention of Mr. Petre—then an artist in search of the picturesque; but now one of the most enlightened and conscientious of the Irish antiquaries—to the study of antiquities; and it is upon the careful series of drawings made by him that future antiquaries must rely for very much of ancient architectural detail now destroyed. As to Glendaloch, it is so much a holiday-place for the Dubliners, that no wonder every thing portable has disappeared. Two or three of the seven churches are levelled to the ground. All the characteristic carvings described by Ledwich, and which were 'quite unique in Ireland,' are gone: some were removed and used as key-stones for the arches of Derry-bawn bridge. Part of the church-yard has been cleared of its grave-stones, and forms a famous place where the villagers play at ball against the old walls of the church. The little church called 'St. Keven's Kitchen,' is given up to the sheep, and the font lies in one corner, and is used for the vilest purposes. The abbey church is choked up with trees and brambles; and, being a little out of the way, a very few carved stones still remain there, two of the most interesting of which I found used as coping-stones to the wall which surrounds it. The connexion between the ancient churches of Ireland and the north of England renders the preservation of the Irish antiquities especially interesting to the English antiquarian; and it is with the hope of drawing attention to the destruction of these ancient Irish monuments that I have written these few lines."

#### THE PAPERS OF L. E.

##### No. I.

#### LITTLE KINDNESSES; OR, THE SWEET-SCENTED WOODROOF.

A KIND neighbour had proposed to us the pleasure of going to see a green-house filled with beautiful geraniums, heliotropes, and other plants. The house to which the green-house was attached was unoccupied, and this neighbour had charge

\* One recently discovered, and now in the possession of the rev. Dr. Todd, is equal in weight to not fewer than 300 sovereigns.

of the property; and, as a compensation for his time and trouble, he had the use of the green-house where he raised these plants, which he sold. Having admired them all, and become the happy possessor of two of them, one of a rich but light rose colour, the other of a fine purple, we were hastening homeward to add them to our own little stock, when, on passing through the shrubbery, I stooped to gather a spray of sweet-scented wood-roofe.

"Ah," said the gardener as he observed my doing this, "ah, that is a thing that vexes me worse than anything."

I looked for an explanation. "Mrs. H.," he went on to say, "wished for a root of that plant, and I delayed to give it her."

He had named a name dear and familiar indeed, that of my own beloved sister. "I could only say, 'She wants nothing now.'"

"True," he said, while a tear was in his eye; "I wish I was with her; but now," he added, "if you or either of your other sisters wish for anything, have it at once."

I thought, dear reader, there were many lessons to be learned from this little incident: will you pause with me, while I would enjoy the sweetness of the woodroofs? What a wish was that expressed by the gardener! "I wish I was with her," with one who had done with all below, had left the innumerable cares and tasks of this busy world, had passed over the last swelling wave, and set her willing feet on the heavenly shore. "And yet there is room." O, whoever thou art who wishest to be at rest with the dear ones gone before, seek now, even now, their God and Saviour. "He casteth out none that come to him."

When I brought my plant home, I placed it in the basket with some others that had lived through the winter, and were now taking their summer station in the sheltered porch: my eye fell upon a plant which told of one of those little kindnesses that so cheer the heart. In calling such actions "little kindnesses," I do not mean to depreciate them. I only mean such kindnesses as require no great sacrifice in the person who performs them, and the omission of which would bring no blame. This plant was an oak-leaved geranium, now putting forth its little merry-looking blossoms. It reminded me of some dear children, who, when I travelled through the town in which they lived, were brought to see me at the place where the coach stopped for a few minutes: they brought some flowers for the traveller; roses, mignonette, and American groundsel, and several sorts of geranium. When I reached the end of my journey, I planted the geranium cuttings; and the oak-leaved took root, and repaid all my care: it went from place to place with me on my journey, and I brought it home. Nearly five years had passed away; yet still it reminded me of those dear children, and of their kindness to me.

But the little woodroofs. As I pressed its circles of leaves and its small white flowers in my bible, I thought it was itself an emblem of these little kindnesses, so sweet, so unobtrusive. And did you never observe that, if you want a spray of woodroofs to press in a book, and to cheer you long after by its fragrance, you can scarcely gather the plant without the root? It

seems as though the woodroofs would perpetuate itself in your affection: not only may you have the leaves and blossoms, but the root comes too; and you may plant that, and find it spread and flourish in your garden. I found this remind me of those persons who are not satisfied with doing you a kindness at the present moment, but they give you the root also, the inward spring of affection from which the kind act proceeded, they give you the heart.

The sweet woodroofs presented itself to me as yet another emblem. I thought it resembled her of whom I will not say the gardener reminded me; for, before he spoke, she had not been absent from my mind; gentle, unobtrusive, constant; and now, O now, cut down and withered, hidden in the deep vault out of our sight; but still and ever unforgotten, still cheering and encouraging us by her beautiful writings, still cherished in many memories; remembered no more indeed in prayer, but in praise and thanksgiving. "We give thee hearty thanks;" yes, though the lip trembles and the heart aches, "we give thee hearty thanks, for that it hath pleased thee to deliver this our sister out of the miseries of this sinful world." And, again, O for faith always to use with sincerity the triumphant language of the church: "We bless thy holy name for all thy servants departed this life in thy faith and fear."

But, my dear reader, the sweet woodroofs tells me ere we part to impress one or two lessons more on you and on myself: "And, now," said the kind gardener, when he regretted that he had not given the root of woodroofs to one who can want and wish for nothing again for ever; "and, now, if you or your sisters wish for anything, have it at once." It is an evident lesson—and perhaps the whole tenor of my little chapter has enforced it—it is, I say, an evident lesson, "Whatsoever thy hand findeth to do, do it with thy might;" and, also, do it at once. "Say not to thy neighbour, Go, and come again, and to-morrow I will give; when thou hast it by thee." To-morrow may not come to your neighbour, or it may not come to you. "The memory is a friend that loves to be trusted, and well repays our confidence." But yet, if you find your memory fail you, then make a memorandum of what you mean to do, especially if a promise has passed your lips: if you have promised a flower-root, do not forget, and let the season for transplanting pass by unheeded. If you have promised a sketch, do not let the fine dry weather pass, and the rain set in before you have made one attempt. Is there a poor neighbour ill? have you promised to visit her? have you promised to lend a book or a tract? "Up, and be doing!"

But, my dear reader, the words of the kind gardener awoke a deeper thought: "If you or your sisters wish for any thing," he said, "have it at once:" a cutting, a flower, a root, all were freely offered us. But there are greater things. O what do we want, what do we wish from him who is all power and all love? In this changing, dying world, whose very motto is, "We part," here where friends die, and the voices of ministers are hushed, what do we want? We want "strong consolation and good hope through grace." We want all that an all-sufficient Saviour can bestow. O let us have it at once; for he is willing. None

ever applied to him in vain. I would finish with a short quotation from the writings of one who is himself strong in faith, and therefore brings glory to God. "If there be one devoted Christian on earth, seek that that one shall be you, to surpass all your fellows in light, in decision, in duty, in love, and to leave a more blameless and beautiful example behind you than any one else. Seek to be entirely consecrated to God. Strive to have an abundant entrance into glory. Look at the glorious pattern which Christ has set you, till your heart is smitten with his loveliness, and you wish to resemble him. Lift up your hearts daily and hourly, that his grace may accomplish this great work in you, and that he may make you a monument of the omnipotence of his grace, as well as of his unwearied and inexhaustible mercy. 'Now is the accepted time, and now is the day of salvation;' therefore, let us come to our Saviour for his abundant grace at once, and 'so shall we rejoice and be glad all the days of our life.'"

#### ADDRESS,

DELIVERED BY THE REV. C. S. BYRD, M.A., VICAR OF GAINSBOROUGH, AT THE LAYING OF THE FIRST STONE OF A NEW CHURCH AT MORTON, JUNE 26TH, 1845.

#### MY CHRISTIAN FRIENDS,—

We are met together to-day for a very lawful, a very holy, and a very happy purpose. We are met for the laying of the first stone of a church in this place. This is a lawful purpose. To dedicate a building wholly to God is surely most fitting. Men set aside particular buildings for particular purposes. They meet in town-halls and other public edifices for public secular business. How much more may they be permitted to set apart sacred buildings for the honour of God, the welfare of their own souls, and social worship! All nations have raised temples to the Deity, even when they knew him not truly. It is a dictate of nature, and commends itself to common sense and reason. But we, who know the true God, how much more should we dedicate temples to his honour, and for his worship. If we had any doubt on the subject, we need only open the pages of the bible to dispel it. There we see God not only permitting and sanctioning the erection of the temple at Jerusalem, but filling it with a miraculous glory the moment it was opened. This was to teach us that God will meet his people in a peculiar manner, when they come together to meet him and one another, in his house of prayer. There can be no question, then, that we are about to perform an act pleasing and acceptable in his sight, in laying the foundation of a house of God in this place, especially when we consider that it is in connection with an established church, that pure and reformed church which, I trust, is dear to all of us, the old church of the country, from the very earliest times, purified and cleansed, by God's blessing, from the errors and corruptions of popery, and restored by our reformers to an agreement and harmony with the doctrine of scripture, and the discipline of the primitive ages.

I said that it was also a holy purpose for which we are assembled. To raise a church where none has hitherto existed, in the midst of a considerable popu-

lation, is to promote the growth and increase of holiness and godliness: it is to secure and spread morality, both public and private. We come to church to forget the world; to think of our souls, and a future state; to remember that we are sinners, condemned to eternal destruction, unless we find a ransom; to learn that there is a ransom provided by the Lord Jesus Christ, and how we may avail ourselves of it; to obtain peace with God through the blood of the crucified Saviour, and to be made "new creatures," through the help of the Holy Spirit. We come also to forget the selfish feelings which are too apt to possess us in our intercourse with our fellow-creatures, and learn, after the example of Christ, to love others, whether they love us or not; to be meek, temperate, upright, speakers of truth, and doers of every good work, in our day and generation. A church is the best and holiest place on earth. It is the place where, if we are in a right spirit, we shall have a foretaste of the pure and holy employments of heaven. There we hear the word God both read and preached—that word which is "a lamp to our feet, and a light to our path;" that word which it is the glory of our reformed church to have restored to the people, when it had been taken from them and shut up; that word, on which rests all our belief concerning the work of redemption, and the share we ourselves have in its benefits. There we pray for ourselves and others; for all things needful both for our bodies and our souls. And there we give thanks and sing praises to our good and gracious God, for his undeserved and unbounded love and kindness to us miserable offenders. And, lest we should be tempted to say that we can as well do all this at home as in the church, our Lord and Master has told us himself, "Where two or three are met together in my name, there am I in the midst of you." After this, how can any one say, that it is the same thing, and equally pleasing to our Lord, whether we meet together, or whether we perform our devotions by ourselves at home? If he has promised a special blessing to those who assemble in his house, will he not think it an injury and wrong done to him if we assemble not? What purpose, then, can be more holy than that of raising a building where Jesus Christ has engaged to be especially present? Let us look upon the ceremony we are about to perform as no common one: let us beware that we be not unboly in performing it, by doing it with a light and trifling mind. It is a most solemn act, and calls upon us to lift up our thoughts and hearts to heaven.

And it is as happy as it is holy. This was the last thing I mentioned concerning the purpose for which we are met. Yes, it is a happy day, on which the work of erecting a church in Morton is commenced. For my own part, I feel it to be one of the happiest days of my life. And I well know that there are some standing here who feel it to be the same to them. They look upon it as an honour and a privilege to have been called upon by the Giver of their property to contribute a portion of their worldly substance to an object, in which his glory and the good of men are concerned. The building of a temple to God was a task which the pious David desired in vain. It was reserved for his son, Solomon, whose reign was one of

peace, and more suitable, therefore, to the erection of a house in which the God of peace intended to dwell. For where is it that we find perfect peace, but in communion with God? And where have we such communion with him as in his house? Solomon, therefore, when he opened the temple, did it with joy of heart, as we perceive in the account given us in the eighth chapter of the first book of Kings—a chapter which I recommend all of you to read when you return home.

And, if Solomon rejoiced, shall not we, under like circumstances—or, rather, under far more favourable circumstances? Are not we happier than he, since we build a Christian temple? Christ, alas! was in after ages cast out of that temple which was at Jerusalem. Therefore that temple was finally deserted by God, given up to the foes, burnt down to the ground, and now lies low in ruins. But Christ is not so treated here. Christ is welcomed, Christ is worshipped in our churches. There it is that the words are heard, in every performance of our morning service, "Thou art the King of glory, O Christ. Thou art the everlasting Son of the Father. Day by day, we magnify thee. And we worship thy name, ever, world without end." There it is that our children are brought to Christ, and put as it were into his arms, and baptized in the name of the Father, Son, and Holy Ghost. And there it is that we ourselves partake of the rite instituted by himself as a memorial of his dying love, in which he gives us his blessed body and blood to be our spiritual food and sustenance when received into the heart by faith. What cause of humble and thankful joy is the erection of a church to Christians! What hopes and prospects of still greater joy to come does it unfold! Let us, then, proceed without further delay to the execution of our happy task this bright and beautiful morning. Never shall we look back upon it with repentance or grief, as we too often have cause to look back upon occasions of common and mere earthly joy. God grant it may be the beginning of a new era for this hitherto neglected place! May a rich shower of blessings descend on the people of Morton, of blessings which shall not end when this life is ended! Amen.

\* To understand fully the meaning of the last words, in which Morton is spoken of as "a hitherto neglected place," a short notice of the circumstances under which this church is about to be erected is necessary.

Morton is one of three hamlets belonging to the parish of Gainsborough, and lying in a line to the north of the town. These three hamlets contain nearly a thousand people. Morton, the most populous, is a mile from Gainsborough, Walknith is three miles, and East Stockwith five. The parish church of Gainsborough, even with the help of a new church recently erected, is not more than sufficient for the people of the town; whilst in the hamlets there is no church whatever, nor any accommodation in parishes near at hand. The present vicar felt the call upon him irresistible. His friends in the distant parts of the country, where he had previously lived, have testified their kind feelings towards him, in the manner which above all others he desired, by raising the sum of £2000 towards the building of two churches and a parsonage-house in the district which he proposes to constitute out of these three hamlets. From his flock, and from others connected with Gainsborough, aided by grants from the Church Building Society and her majesty's ecclesiastical commissioners, nearly enough has been raised to justify the commencement of the two churches, one at Morton, and the other at East Stockwith. The foundation stone of the church at East Stockwith was laid on the same day on which that of the one at Morton was laid. Any fresh contributions will be thankfully received. The churches are to be handsome churches of stone.

## THE TRUE NATURE OF GOD'S KINGDOM:

A Sermon,

BY THE REV. JOHN HAYDEN, M.A.,

*Rector of Lower Cumber, Derry.*

ROM. xiv. 17, 18.

"For the kingdom of God is not meat and drink; but righteousness and peace and joy in the Holy Ghost. For he that in these things serveth Christ is acceptable to God, and approved of men."

WE read in the second chapter of the acts of the apostles that, among those who witnessed the effects which accompanied the miraculous effusion of the Holy Spirit on the day of Pentecost, there were to be found "strangers of Rome, Jews, and proselytes."

These strangers of Rome would naturally report on their return home the things which they had seen and heard; and thus would early prepare the way for the formation of a Christian church in the imperial city. The progress of the gospel appears to have been at an early date considerable at Rome; so that St. Paul found, on his arrival there, that not only the poor and the despised had embraced the faith of the crucified Nazarene, but that the humbling doctrines of the gospel had won genuine converts among the inmates of Caesar's palace. The church at Rome, then, consisted of a mixed assembly of Jews and Gentiles; and there, as elsewhere, various questions regarding the doctrines of salvation had soon arisen. Nor need we regret it. Controversy naturally begets more minute inquiries, and suggests a more guarded accuracy of language.

The momentous questions regarding the truths of salvation are at all times the same; and awakened sinners are invariably found in every age and place propounding the one solemn inquiry: "What shall I do to be saved?"

With respect to this great object, namely, the essential doctrines of the gospel, or the method chosen for man's salvation, an eager controversy had arisen at Rome. The chapter from which the text is taken is pre-eminently entitled, on this great question, to an anxious consideration. It points out, on the one hand, the range or kind of doctrines on which, in the exercise of Christian freedom, we are at liberty to differ, and explains and upholds, on the other, the great gospel truths on which it is essential that we should all agree.

The Jewish and the Gentile members of the church at Rome had differed (as was not unlikely) on subjects which, from early associations and cherished prejudices, they could not well estimate alike. The Jew was still

wedded to the distinctions and requirements of his law: the Gentile imperfectly understood, and had habitually despised them. And thus there were not wanting abundance of topics to form a daily temptation to disunion. The prejudice of the Jew, the ignorance of the Gentile, and the pride of both, endangered the peace of the church, and offended the minds of the weaker brethren with doubtful disputations.

The subjects of their differences appear to be classified by St. Paul under three heads—days, herbs, meats clean and unclean of themselves. "One believeth that he may eat all things: another, who is weak, eateth herbs: "One man esteemeth one day above another: another esteemeth every day alike." "I know, and am persuaded by the Lord Jesus, that there is nothing unclean of itself." And, though the apostle does most tenderly respect the superstitious scruples of his weaker brethren, yet as superstitions, though harmless, he continues to treat them, and lays down in broad and emphatic characters a principle to correct and to guide our judgments to the end of time: "The kingdom of God is not meat and drink, but righteousness and peace and joy in the Holy Ghost." The kingdom of God is here defined by the apostle, at once affirmatively and negatively, in such a way as not only to confirm a truth, but to repudiate an error. He tells us what the kingdom of God is, and what the kingdom of God is not; a definition as clear as it was important. The kingdom of God, then, does not consist in ritual observance, however important in their proper place; not in external ceremonies, which the righteous and the wicked may equally practise; not in the rules of a well meant abstinence and rigid mortification. No: whatever value all these possess as a means to an end, as the adjuncts and circumstantialia of religion, whatever else they may be, they are not the kingdom of God: that is a dominion of another kind, an empire swayed by a far different sceptre. Its agents are not outward ceremonies or austere practices, but large and hallowed principles. Its subjects are not the bended knee, superstitions in the heart, or ashes on the head. No: its subjects are the emancipated mind, the enlightened conscience, holy and renewed affections.

The text first suggests the inquiry, What is strictly meant by the phrase, "kingdom of God"? We know that it has elsewhere various significations. It is taken for the kingdom of glory above, for the preaching of the gospel, as when the Baptist said, "The kingdom of God is at hand." It is taken for the method of God's dealings with men,

as when our Lord said, "The kingdom of God is as a man taking a far journey." It is taken for the establishment of grace in the heart, as when the Lord said, "The kingdom of God is within you." When, therefore, we seek to determine the meaning of this, or, indeed, any other scriptural phrase, we must diligently consider the context in which it stands; and by such a course of investigation alone will the sincere inquirer after truth escape much error and perplexity.

It will be plain to any one duly pondering the force of the apostle's arguments and illustrations in the entire chapter, and especially the words, "For he that in these things serveth Christ is acceptable to God, and approved of men," that by the phrase, "kingdom of God" in the text, the apostle means the essence of true religion; that in which it really consists, whether we regard the favour of God, or the just verdict of man.

That, then, which may be said to so constitute the essential characteristics of true religion, so as to render us acceptable in the sight of God, and approved of men, does not consist in "meat and drink," in divers washings, or carnal ordinance. In other words, as he declares: "The kingdom of God is not in word, but in power" (1 Cor. iv. 20).

Having fixed, from the context, the meaning of the phrase "kingdom of God" as signifying true religion in the heart and life, the next inquiry embraces these several ingredients, as enumerated by the apostle, which composes this true religion.

The first in order is "righteousness." This term has elsewhere various significations, as applied to the dealings of God, the finished work of Christ, and the requirements of the law; but the meaning here may be easily determined, by reflecting that the apostle is speaking of what some had erroneously deemed to be true religion as regarded themselves and their own practices; and, therefore, in reference to that view of the subject, he explains that, as regards ourselves or our own state and practice, the kingdom of God is righteousness, a holy life and conversation; such as is implied in his language: "Awake to righteousness, and sin not" (1 Cor. xv. 30); where righteousness is put in opposition to a sinful course of conduct. The first ingredient, then, in true religion is an anxious, watchful, self-denying holiness of heart and life, the renunciation of every known sin, the crucifixion of every evil temper, the cultivation of every moral virtue, the mind that was in Christ Jesus now renewed after the image of him that created it. We may, therefore, be zealous for the external ordi-

nances of our faith; and it is right that we should be so. But what avails all this, if the motives be unsanctified, if sinful affections be uncrucified? A zealous observance of outward ordinances and nice distinctions can never be the substitute for, though it may be an help to, true vital religion.

Here, brethren, is a sure and easy test to know whether you be acceptable in the sight of God. Do you walk through life with a constant sense that God's all-seeing eye is fixed upon you? Do you seek to subdue, and to regulate your corrupt appetites by all the varied means which he in mercy affords as the end for which these means were given? Can you recall the occasions on which you have denied your sinful tempers under an awful sense of that inward purity which a jealous gospel demands? If you can, you, brethren, are in the paths of righteousness; and God will bless you for his name's sake. But, if, on the contrary, your conscience testifies that every gust of passion subdues you, that every inclination to which you can safely yield is freely indulged, that no unholy propensities are denied, no sacrifices made to duty, no moral victims slain upon the altar of a renewed heart, be assured the kingdom of God is not your's. You are far from it. You may practise the austere: you may encounter the temptations, but you experience not the triumph of the righteous Christian. The kingdom of God must be changed before you can even enter into it.

The second ingredient which composes true religion in the soul is "peace." And, here, to arrive at the full meaning of the apostle, we must bear in mind that one of his principal objects was to abate the pride and to compose the strifes of contending parties in the church. A meek and charitable demeanor, resulting from the inward calmness and serenity of the pure and lowly heart, must be, therefore, understood as one portion of this "peace." Throughout the chapter, we find that the apostle takes it for granted that much conscientious difference of opinion will exist among true Christians, and that in the church there will be found some weaker brethren, who, out of a scrupulous reverence for minor matters, will call for the exercise of charity and forbearance on the part of those who are stronger in the faith. He naturally, therefore, exhorts: "Let not him that eateth despise him that eateth not; and let not him that eateth not judge him that eateth:" "Let us not, therefore, judge one another any more." The principles of the gospel, therefore, when rightly understood, are not more rational and enlarged than they are charitable and forbearing. "Christ's

coat," says an ancient writer, "had no seam; but the church's vesture is of divers colours;" intimating that, whilst there must be a perfect freedom from rents, there may be such a diversity of colour as affects not the texture or integrity of the garment. St. Paul would not, therefore, magnify minor matters into "a size that would obscure the cross, but would rather heal divisions by rendering Christ himself the great centre of unity, combining Christians in a sacred brotherhood, cultivating a fellowship with the Father and the Son."

And here, my brethren, while upon this great subject, let us not forget that, while the apostle thus set us the example of charity and forbearance in things indifferent, he fails not with zeal and integrity to contend for the things essential.

In all our inquiries, whether in religion or morality, our constant aim should be to possess ourselves of certain guiding, stable principles. We know that the very worst enemies of the gospel often claim for themselves an almost exclusive character for toleration and charity, and are found to condemn, in language which charity would fain disown, some ardent champion of the faith once delivered to the saints. How, then, shall the Christian act? When shall he tolerate, and when shall he condemn? How far shall he go, and yet not overstep the line which separates charity from indifference on the one hand, and bigotry on the other? St. Paul informs us. "Judge this rather," he says, "that no man put a stumbling-block or an occasion to fall in his brother's way." So long as certain distinctions or observances were the mere fruit of a timid and humble scrupulosity, his fears were not awakened nor his charity shocked. If men chose to eat or to abstain, to observe or neglect certain days, to practise circumcision or to disregard it, he looked upon such harmless prejudices as little calculated to disturb the placidity of a Christian's temper: "Neither if ye eat are ye the better, or if ye eat not are ye the worse." "Circumcision or uncircumcision profiteth nothing." But, the moment an outward ceremony was put forward as a substitute for, or as an adjunct to, the blood of Jesus, as the means of a sinner's justification before his God, the moment that the Judaizing brother dare to maintain, "Unless ye be circumcised, ye cannot be saved," the very charity of the apostle, the burning love of souls that filled his heart, then prompted him to employ a far different language; and, in terms of lofty and indignant eloquence, he denounces this once harmless rite and its abettors: "Behold, I, Paul, say unto you,

If ye be circumcised, Christ shall profit you nothing:" "I would they were even cut off which trouble you."

Here, then, my brethren, we find the principle for which we contend. The gospel sets forth but one ground of a sinner's justification before his God; and all those, who lean not on their own works, and refuse to present rites and ceremonies and austerities as any meritorious ground of salvation, who refuse to bring any offering, as the price of pardon and redemption, but the blood of the atonement, stand together on the foundation-stone of Christian peace. Let us not forget, brethren, that, while the kingdom of God is "peace" as regards others, it is also "peace" as regards our God. And, O, who can tell the full force of this word "peace" as applied to the new footing on which the sinner stands with God! It is the cleansing of the conscience from the pollutions of sin: it is the language of adoption to the outcast rebel: it is the blotting out the hand-writing on the wall against him; taking it away, and so nailing it to the cross, that the record of his sin shall never be seen but with the emblem of his justification. Peace of conscience—the sweet and holy calm enjoyed by the true believer, when, amidst all the trials and disquietudes of life, amidst sickness and sorrow and poverty and pain, the Spirit of the living God breathes a freshness on his heart, and hushes to stillness every storm in the soul—peace, the last legacy of Jesus to the believer; freedom from every servile fear, and hope of every lasting joy, which sorrow cannot quench nor any terror chase from the heart—"peace I leave with you: my peace I give unto you."

But the kingdom of God is also "joy." Does not this description seem to contradict many other passages of the sacred word, wherein Christianity is compared to a warfare and a race: "Through much tribulation must we enter into the kingdom;" and yet we are told to rejoice, and to rejoice evermore. The apostle here makes the true distinction. The kingdom of God is "joy in the Holy Ghost." In the world it is persecution, perplexity, sorrow, vexation, manifold temptations; but in the Holy Ghost, that is, in the possession of the heavenly principle of grace in the soul, it is not the joy of the world which is compared by the Preacher, for its evanescent nature, to the sudden blaze of thorns crackling for a moment under a pot, but true, lasting, deepening, substantial joy. "Your heart shall rejoice," says Christ. We joy in God, "God the unchangeable source and centre of our joy." "We rejoice in the hope of the

glory of God." "We rejoice with a joy unspeakable and full of glory." Unspeakable indeed! It is not for the tongue of man to describe this joy. It is hidden manna; the name that no man knoweth, saving he that receiveth it. Tell the reprieved criminal the exact standard which his joy must not exceed: tell the shipwrecked mariner, rescued from the yawning grave, what tempered words must convey his thanks; but attempt not to describe that fulness of joy which descends upon the Christian, for the comfort and the calm and the godly triumph he feels when the Father and the Son take up their abode in his heart. Have you ever felt this joy? When the sorrows of the world encompassed you, has a sense of religion ever set you above them? When you lay on the bed of sickness, has a confidence in the Saviour sustained you? When temptations beset you, have you felt that in Christ Jesus, that strengthened you, you have defeated the enemy of souls, and turned your temptations into a ground of rejoicing? When sorrows assailed you, has a sense of God's paternal love upheld and consoled you? When you kneel before the throne of grace, in the hour of your extremity, did no holy calm ever visit your soul, imparting the oil of joy for mourning, the garment of praise for the spirit of heaviness? You have been given to experience in what the kingdom of God, in all its ample blessedness, consists; that it is not meat and drink, austere practices and ceremonial distinctions; that it is not without, but within us.

But, after all, of what avail are all our inquiries and discussions, unless they terminate in some practical account? We hear and read to little profit, except we severally, as individuals, turn inwardly on ourselves, and bring our state to the touchstone of God's holy word. Time would not suffer me to enter on this subject into any lengthened details as regards the application of the text to the purpose of self-examination; but I may venture to glance at two opposite evils to which, in the process of self-examination, we are especially prone, namely, presumption and despair. This arises from a serious and common mistake made concerning the nature of personal religion.

Some persons make it altogether to consist in certain frames and feelings; and, from the difference of habit, constitution, and temperament in different individuals, the conclusion at which they arrive, in substantially the same circumstances, are often diametrically opposite, and each equally erroneous.

The ardent and sanguine mind, seeing every thing through a happier medium, and

having the feelings more frequently exercised, is often buoyed up with ungodly pride; and, taking mere feelings as the groundwork of a decision, it is no wonder that men fall into a temptation and a snare. Others, again, of an anxious and a desponding turn, see, under similar circumstances, no ray of light to cheer them, and, not being conscious of those lively emotions of joy which others feel, are disposed even to question the reality of their faith. The mistake, in both instances, originates in the same cause. Each has taken certain frames and feelings as evidences of their faith; and never did Satan, in all the fertility of his wicked invention, spread a more deadly or afflicting snare. Much of his vile purpose would be achieved, if he could only persuade us to substitute fancies and feelings for vital, substantial godliness. Observe how the apostle deals with this momentous subject: see the tests which he affords; such as are acceptable in the sight of God, and approved of men; such as are conformable to God's word, and stand out in characters bold and fair in the sight of all the world; righteousness and peace—principles which, as explained, must be brought into every-day exercise, even in our ordinary intercourse with mankind. The apostle does, indeed, speak of "joy in the Holy Ghost;" but let not the presumptuous brother, no matter what may be the testimony of his own feelings, imagine that he possesses the true evidence of Christian joy, so long as righteousness and peace do not govern his actions. So, on the other hand, let not the humble soul feel any painful misgivings, because the "joy in the Holy Ghost" is not yet vouchsafed him. It is the last crown conferred in the kingdom of God: it may be withheld for a long season of probation. We may require to be humbled, subdued, and purified, and taught to look, as one of the evidences of our safety, to the plain path of practical duty.

It is the emphatic testimony of some of the holiest men that ever lived, that, though a full assurance of our safety is desirable, and in some rare instances has been attained, yet that their heavenly Master has seen fit to deny them this enviable consolation. And, on the whole, this trial of faith and patience may be a merciful dispensation. If the state of our present feelings was to be accepted as a sound criterion of our Christian condition, how changeable would be our spiritual comfort! How desponding should we feel, as our varying hopes would ebb! how confident and lifted up, as the tide of excited feeling flowed full! The Lord, in mercy, saves us from all dependence on ourselves, whether as regards the consolations or the testimonies of

our spiritual life. There is, however, in the text itself the happiest proof that we are to judge of our spiritual condition, not by the impulses of our own wayward and uncertain minds, but by the evidences of an humble walk with God. Speaking of righteousness and peace and joy, he adds, "For he that in these things serveth Christ is acceptable to God." Mark, brethren, the force of that word "serveth," as implying the performance of prescribed duties.

Go, then, my brethren: examine your own hearts and lives. See whether, under a sincere desire to serve and obey your heavenly Master, you restrain your feet from every

evil way, and tread the path of humble and, it may be, painful duty: see whether, under an abiding sense of God's sacred presence, you ponder over your actions in seasons of doubt, and look up to him in godly fear in seasons of trial and temptation: see whether, in your own families and the world at large, a Christian consistency of conduct distinguishes your conduct. If an enlightened conscience can, in these and such like cases, afford an honest testimony in your favour, you have much for which to be thankful; and you may anticipate the honour when the kingdom of God, in the fulness of its power, shall be fulfilled in you.



# SKETCHES FROM NATURAL HISTORY.

## No. XXIX.

### THE WOLF.

(*Canis lupus*).

"Or think thee now of a battle-field,  
Where lie the wounded with the killed:  
Hundreds of mangled men they lie;  
A horrible mass of agony.  
The night comes down, and in they bound,  
The ravening wolves from the mountains round.  
All day long have they come from far,  
Snuffing that bloody field of war;  
But the rolling drum, and the trumpet's bay,  
And the strife of men through the live-long day,  
For awhile kept the prowling wolves away.  
But now, when the roaring tumults cease,  
In that dreadful hush which is not peace,  
The wolves rush in to have their fill,  
And to lap of living blood their fill.  
Stark and stiff the dead men lie,  
But the living—O woe to hear their cry,  
When they feel the teeth of those cruel foes,  
And hear them lap up the blood that flows!  
O shame that ever it hath been said  
That bloody war is a glorious trade,  
And that soldiers die upon honour's bed!  
Let us hence! let us hence! for horrible war  
Than the merciless wolf is more merciless far."

No description of the true character, disposition, and habits of the wolf can be more forcibly

\* From "Birds and Flowers, and other Country Things:" by Mary Howitt. An exceedingly elegant volume of elegant poetry. The embellishments are beautifully executed. By the kindness of Messrs. Darton and Clark, we are enabled to give one of them.

correct than those employed by our blessed Lord: "ravening" (Matt. vii. 15). In every sense of the word it is a ravening animal; and hence so many allusions are made to it in holy scripture on this very point. The princes of Israel are compared to wolves "ravening the prey" (Ezek. xxii. 27). The Jewish rulers, in the time of Zephaniah, are thus spoken of: "Her princes within her are roaring lions: her judges are evening wolves: they gnaw not the bones till the morrow" (Zeph. iii. 2). The allusions, in fact, are very frequent in scripture to the voracity, gluttony, treachery, and cruelty of this animal. The allusion to the evening refers to its prowling habits, as the darkness comes on; and no where do they revel more than on the battle-field, amid the dying and the dead.

The wolf, from the tip of the nose to the insertion of the tail, is about 3½ feet long, and about 2½ feet high. Its colour is a mixture of black, brown, and grey, extremely rough and hard, but mixed towards the roots with a kind of ash-coloured fur. In comparing it to any of our well-known dogs, the great Dane or mongrel greyhound for instance, it will appear to have the legs shorter, the head larger, the muzzle thicker, the eyes smaller and more separated from each other, and the ears shorter and straighter. It appears in every respect stronger than the dog; and the length of the hair contributes still more to its robust appearance.

Wolves were, at one period, very common in



Great Britain and Ireland. King Edgar was the first who attempted their extirpation. He took great pains in hunting them, and changed the tribute paid by the Welsh princes into an annual tax of three hundred wolves' heads; a tax which awakened such diligence in the destruction of the creature, that the race ultimately became extinct; and it is said that the episcopal palace of Wolvesey, in Winchester, derives its name from its being the place where this tax was paid. The last wolf found in Scotland was in 1680; and in Ireland in 1710, which was killed in Kerry. In 1662, sir John Ponsonby brought into the Irish parliament a bill to encourage the destruction of wolves. Their coverts were the bogs, mountains, and shrubby districts then so abundant. From the terrible character and destructive habits of the wolf, the kings and tyrants of that period used its name as an adjunct to their own; no doubt to make themselves appear more dreadful to their enemies; as rulers then reigned, and people were governed, much more by terror and power than by justice and love. Ethelwolf, "the noble wolf," and Berthwolf, "the illustrious wolf," thought themselves, doubtless, more noble and more illustrious by the nominal alliance of the wolf with their names. The "Wolf of Badenoch" was the title of one of the fiercest of Scottish chieftains, Alexander Stuart, son of Robert II., who did penance in the Black Friars church, at Perth, for having burned the cathedral and other portions of the city of Elgin, and whose mortal remains were interred in the cathedral of Dunkeld.

Wolves are very numerous in many districts of France. In the reign of Louis XIV. a party of dragoons was attacked near Pontarlier, at the foot of the mountains of Jura, in the depth of winter and in snow, by wolves; and, though the dragoons fought with great bravery, so that hundreds of wolves were killed, yet they were at length overcome by numbers, and men and horses all devoured. A cross, with an inscription commemorating the battle, was erected on the place, and is still to be seen there.

Many heart-rending narratives have been given of their ravages in the Russian empire; of their even entering houses and seizing children, whom they carry off, and devour. When hard pressed by hunger, and urged on by numbers, men, women, children are attacked with most persevering fierceness, and devoured.

"Burning for blood, bony and grim,  
Assembling wolves, in raging troops, descend;  
And, pouring o'er the country, bear along,  
Keen as the north wind sweeps the glassy snow:  
All is their prize. They fasten on the steed,  
Press him to death, and pierce his mighty heart;  
Nor can the bull his awful front defend,  
Or shake the murdering ravages away:  
Ravenous at the mother's throat they fly,  
And tear the screaming infant from her breast."

THOMSON.

Bishop Heber, in his journey through the north of Europe, in his early days, describes the wolves as very numerous and troublesome, as tearing and mangling cows without devouring more than their kidneys and some portions of their entrails: at the same time, he describes them as easily shot. "In Norway," he says, "wolf-hunting is a very common amusement in winter. The party go out in sledges, having a little pig in each sledge, on whose tail they tread, to make it squeak. The noise

immediately brings the wolves out in such multitudes, that even a good shot is sometimes in danger."

In the "Travels" of sir A. de Capel Broke is a curious illustration of this prevailing enmity; "I observed," says he, in setting out from Sorinjole, that the peasant who drove my sledge was armed with a cutlass; and, on inquiring the reason, was told that, the day preceding, while he was passing in his sledge the part of the forest we were then in, he had encountered a wolf, which was so daring that it actually sprang over the hinder part of the sledge he was driving, and attempted to carry off a small dog that was sitting behind him. During my journey from Tornea to Stockholm, I heard every where of the ravages committed by wolves, not upon the human species or the cattle, but chiefly upon the peasants' dogs, considerable numbers of which had been devoured. I was told that these were the favourite prey of this animal, and that, in order to seize upon them with the greater ease, it puts itself into a crouching posture, and begins to play several antic tricks to attract the attention of the poor dog, which, caught by these seeming demonstrations of friendship, and fancying it to be one of his own species, from the similarity, advances towards it to join in the gambols, and is carried off by its treacherous enemy. Several peasants that I conversed with mentioned having been eye-witnesses of the circumstance."

In the north of Europe, the wolf is on the increase. Pontoppidan states that it was unknown in Bergen before 1718, when it first crossed the mountains; and Linnæus affirms that in 1746 it was rare in Sweden. Besides the common wolf, there is here the black wolf (*canis lycaon*), of a deep uniform black, except a white mark on the breast.

In the prairies of America they are most abundant, sly, wary, and ferocious. Captain Franklin thus describes the device they adopt when pursuing creatures of superior speed: "We passed the remains of two red-deer, lying at the bases of perpendicular cliffs, from the summits of which they had probably been forced by the wolves. These voracious animals, who are inferior in speed to the moose or red-deer, are said frequently to have recourse to this expedient, in places where extensive plains are bounded by precipitous cliffs. While the deer are quietly grazing, the wolves assemble in great numbers, and, forming a crescent, creep slowly towards the herd, so as not to alarm them much at first; but, when they perceive they have fairly hemmed in the unsuspecting creatures, and cut off their retreat across the plain, they move more quickly, with hideous yells terrify their prey, and urge them to flight by the only open way, which is towards the precipice; appearing to know that, when the herd is once at full speed, it is easily driven over the cliff—the rear-most urging on those that are before. The wolves then descend at their leisure, and feed on the mangled carcasses."

Another distinguished visitant to the polar regions had nearly fallen a victim to this mode of attack: "Dr. Richardson, having the first watch, had gone to the summit of a hill, and remained seated, contemplating the river that washed the

precipice under his feet, long after dusk had hidden distant objects from his view. His thoughts perhaps were far from the surrounding scenery, when he was roused by an indistinct noise behind him, and, on looking round, perceived that nine white wolves had ranged themselves in form of a crescent, and were advancing, apparently with the intention of driving him into the river. On his rising up, they halted; and, when he advanced, they made way for his passage down to the tents. This may seem a miraculous, nay, almost an incredible escape; but the wolf has an instinctive dread of man, and, during the expedition from which these notes are drawn, a group of wolves would sometimes abandon the prey they had just killed, and fly before two or three individuals, who approached to seize it, without offering any resistance."

In thus adverting to the savage voracity of the wolf, there is surely something very striking in the fact that the dying Jacob should declare of the tribe of Benjamin, that it should possess the characteristics of this animal: "Benjamin shall ravine as a wolf: in the morning he shall devour the prey, and at night he shall divide the spoil." "The wolf is weaker than the lion or the bear, and less courageous than the leopard; but he scarcely yields to them in cruelty and rapaciousness. So Benjamin, although not destitute of courage and address, nor disinclined to war, possessed neither the strength nor the manly spirit of Judah, whose symbol was the lion's whelp. But yet he was greedy of blood: he delighted in rapine; and in the early periods of Jewish history he distinguished himself by an active and restless spirit, which commonly, like the wolf among lambs and kids, spent itself in petty or inglorious warfare, although it sometimes blazed forth in deeds of heroic valour and general utility. He had the honour of giving the second judge to the nation of Israel, who delivered them from the oppressive yoke of Moab, and the first king who sat on the throne of that chosen people, whose valour saved them from the iron sceptre of Ammon, and more than once revenged the barbarities of the uncircumcised Philistines upon their discomfited hosts. In the decline of the Jewish commonwealth, Esther and Mordecai, who were both of this tribe, successfully interposed with the king of Persia for the deliverance of their brethren, and took their station in the first rank of public benefactors. But the tribe of Benjamin ravined like wolves, that are so ferocious as to devour one another, when they desperately espoused the cause of Gibeah, and in the dishonourable and bloody feud reduced their own tribe to the very brink of ruin, and inflicted a deep wound on the other members of the state" (Paxton's "Illustrations of Scripture").

### The Cabinet.

#### THE IMPERFECTION OF REST AT PRESENT\*.—

The possession of this rest of God is to believers sure, sure on earth and sure in heaven. Guard against the abuses of the promises of God; but deprive them not of their peculiar property, which is to communicate

an assurance of holy rest to that poor sinner, man, who, without the "strong consolation" afforded here, has nothing in the universe to support him. Living as he does in the midst of a fallen and a falling world, in which all that is great and lovely appears and disappears with changes and successions interminable, lead him to the rock that is higher than himself; and join with Isaiah (l. 10) in encouraging him there to "stay himself," not only on the declarations, but on the very being, name, and nature of that God who by those declarations is revealed in a blaze of love. Let him not, however, think, that, in this earthly state, there can be, together with a sure possession, an equable and perfect enjoyment of the rest of God. Here was Jesus crowned with thorns: here were his servants treated as the "off-scouring of all things:" here is truth trampled down, and falsehood worshipped: here have we sinned even as others: here are we under a paternal plan of discipline; and here, therefore, let us be content and thankful, if, whilst we know that our ark has settled on the mountain, the dove brings to us from time to time some fresher, greener olive-leaf, the pledge and earnest of our future crown. Indeed, even our present state, though not perfect, is sublime. Frail and wretched as we are, yet, by faith in Christ, we rest in the great and glorious God. In him and in his work our affections and our faculties have an object which always delights. The promise of the world is the "placidi pellacia fonti" (the harlotry of a smooth sea): it tempts men to commit to it their all, but its prizes can only be won by few; for, when common, they do not please. And even they who win, if unacquainted with God and his rest, must find that they have squandered their time and their minds upon nothing but dust and air. Hail, blessed people, who rest in the rest of God! Weary ye may now sometimes be, but there are heavenly refreshments by the way; and as, after its labour, a "beast goeth down into the valley," there without its yoke to range at will (Isa. lxi. 14), so will ye soon ascend where care cannot follow..... Of obtaining this rest, in time and in eternity, let none despair. Christ came and died to prepare us for heaven, and returned to prepare heaven for us, making all ready there to welcome us for his sake (John xiv. 2). The Egyptians abominated the Hebrews, though Pharaoh was their patron, and Joseph their brother; but the introduction of "the redeemed" into heaven will be hailed with rapture as an extraordinary addition to the wonders already there. So, let death receive its signal to strike: let the archangel sound the trumpet announcing the dissolution of the world. But be not troubled; for then farewell to strife, pain, grief, and temptation. The powers of darkness have had their hour; but it is past. The child that weeps itself asleep oft wakes radiant with smiles and quivering with joy. Far better will it be with all believers then: all those living stars will be filled with the light of God, whom they encircle, and, forming with one another new combinations of blessedness and beauty, will ever roll closer as to their enjoyment, and wider as to their intelligence of his love.

\* From "Beniah; or, the Rest of Man in the Rest of God," By the rev. C. I. Yorke, M.A., rector of Shenfield. J. Nisbet and Co. 1842. pp. 45-50. An excellent little work.

## Poetry.

## LOVE.

"God is love....Herein is love," &c.—1 JOHN IV. 8, 10.  
(For the Church of England Magazine.)

Yes, God is light, and God is love,  
Who dwells in blissful realms above.

'Twas Love who left those realms on high  
For those who hated him to die.

God loved the world, and sent his Son :  
That Son was love, and left his throne.  
'Twas love that brought him down to earth ;  
And love was born at Jesus' birth.

'Twas at that birth that angels sang :  
All heav'n with acclamations rang—  
The burthen of their song was love—  
Love to lost man from God above.

'Twas Love that led a life of woe,  
Of want, of sorrow, here below ;  
Reviled, rejected, scorn'd, belied,  
By friends deserted and denied.

'Twas love that form'd the wondrous plan,  
Salvation to procure for man :  
'Twas Love that groan'd, and bled, and died ;  
And Love by hate was crucified.

But Love was stronger far than death ;  
Nor grave, nor hell could hold beneath :  
Love burst their bonds, and soar'd on high ;  
For love has gained the victory.

And Love in heaven now intercedes :  
For his own chosen ones he pleads,  
Those whom to him the Father gave  
To ransom, to redeem, to save.

And they shall be a joyous throng,  
Chaunting eternally the song  
Of praise to him who reigns above,  
Whose name is Everlasting Love.

## Miscellaneous.

CARDS.—It is generally supposed that cards were invented in France, about the year 1390, to amuse Charles VI. during the intervals of a melancholy disorder which at length brought him to the grave. Mr. Malkin, in his ingenious essays, observes, "that the universal adoption of an amusement, which was invented for a fool, is no very favourable specimen of wisdom. But the hon. Davies Barrington, in his "Observations on the Antiquity of Card-playing in England," contends for their being of Spanish origin (*Archæologia*, vol. viii.); while others refer them to the Romans. It is, indeed, of little importance to whom we are indebted for these pestilential time-wasters, which not only weary the mind without improving it, but strengthen the passions of envy and avarice, and often lead to fraud and to profusion, to corruption and to ruin ; which deaden the feelings of humanity, absorb every idea of justice, and too frequently annihilate every virtuous principle. "The odious fashion of card-playing," says Dr. Johnson, "was produced by a conspiracy of the old, the ugly, and the ignorant, against the young and beautiful, the

witty, and the gay, as a contrivance to level all distinctions of nature and of art, to confound the world in a chaos of folly, to take from those who could out-shine them all the advantages of mind and body, to withhold youth from its natural pleasures, to deprive wit of its influence and beauty of its charms, to sink life into a tedious uniformity, and to allow it no other hopes or fears but those of robbing and being robbed" (*Rambler*, No. 15).

"See, where around the silent votaries sit,  
To radiant beauty blind, and deaf to wit.  
Each vacant eye appears with wisdom fraught :  
Each solemn blockhead looks as if he thought.  
Here coward insolence insults the bold,  
And selfish avarice boasts his lust of gold :  
Ill-temper vents her spleen without offence,  
And pompous dulness triumphs over sense."

PR.

Now, in opposition to the foregoing strictures, let us place card-playing in the most favourable point of view : let us suppose—what, however, we fear is seldom the case—that it may be undertaken to recreate the body, or to relax the mind ; that it may be untainted with avarice, and unpolluted by passion ; that, in short, it may be what is styled an innocent amusement ; yet even in this instance we cannot but again adopt the language of Dr. Johnson, that it is unworthy of a reasonable being to spend any of the little time allotted us, without some tendency, either direct or oblique, to the end of our existence. And, though every moment cannot be laid out on the formal and regular improvement of our knowledge, or in the stated practice of a moral or religious duty, yet none should be so spent as to exclude wisdom or virtue, or pass without a possibility of qualifying us more or less for the better employment of those which are to come. It is scarcely possible to pass an hour in honest conversation without being able, when we rise from it, to please ourselves with having given or received some advantages ; but a man may shuffle cards from noon to midnight without tracing any new idea in his mind, or being able to recollect the day by any other token than his gain or loss, and a confused remembrance of agitated passions and clamorous altercations (*Rambler*, No. 80). It is said by a late writer : "I cannot but regard it both as the interest and the duty of persons of taste and sentiment and knowledge to take every opportunity of discountenancing a species of fashionable amusement, that of card-playing, which is only adapted to the propagation and perpetuation of ignorance, which occasions a shameful waste of that time which might be much more beneficially as well as agreeably employed, which is equally useless to the body and to the mind, and which is best calculated to please those persons of both sexes who are the most devoid of genius and the most insignificant and frivolous" (*History of Philip Waldegrave*, vol. i. p. 32 and 33).—*Butler's Arithmetical Questions*.

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UNDER THE  
SUPERINTENDENCE  
OF  
CLERGYMEN



OF THE UNITED  
CHURCH OF ENGLAND  
AND  
IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

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No. 541. - AUGUST 30, 1845.

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[Ruins of the Temple of the Sun.]

## TADMOR IN THE WILDERNESS\*.

TADMOR, or Tamar, in the Wilderness, is also called Palmyra; both of which names are derived from the palm trees which once there flourished in abundance. Tamar is derived from the Hebrew "Tamar," a palm, which was rightly translated by the Greeks "Palmyra." "Of these few if any remain near the spot to shelter or refresh the weary traveller; for the water courses which fed the gardens of this magnificent city are broken up, the tanks which supplied the cara-

vans of the merchants have been destroyed by war or by earthquakes, and, since the discovery of the passage by sea from Europe to India, the march of the caravans in that direction has ceased, there is no one to repair the stations of the deserts, to dress the gardens, or to renew the palms"\*.

Tadmor was situated in an oasis of the Syrian desert, nearly half-way between the Orontes and the Euphrates, sheltered by hills abundantly supplied with wholesome water, and on a line leading from the coast of Syria to Mesopotamia, Persia, and India. It was in very early times to

\* See *Encyclop. Brit.*, and *Penny Cyclop.*

\* Lady Callcott's "*Scripture Herbal*," p. 353.

the caravans a convenient halting-place in the desert. The Phœnicians were probably early acquainted with it, and may have suggested to Solomon, with whom the king of Tyre was in alliance, the idea of establishing an emporium there. In 1 Kings ix. 18, it is stated that Solomon built "Tadmor in the wilderness;" and again (2 Chron. viii. 4), that Solomon "built Tadmor in the wilderness, and all the store-cities, which he built in Hamath," a town and territory extending along the banks of the Orontes, and bordering on the Syrian desert. No other mention is made of it in scripture; but John of Antioch, probably from tradition, says that it was destroyed by Nebuchadnezzar. The first notice of it in Roman history is that M. Antony, being in Syria, marched to surprise it, expecting a rich booty; but the inhabitants transported their goods beyond the Euphrates, and thus secured them.

In the time of Pliny it was the intermediate emporium of the trade with the east, a city of merchants and factors, who traded with the Parthians on one hand and the Romans on the other. The produce of India found its way to the Roman world through it. It was afterwards allied to the empire as a free state, and was greatly favoured by Hadrian, to whom it submitted A.D. 130, and the Antonines, when it attained its greatest splendour.

Odenatus, a native of humble rank, having rendered great services to the Roman empire in a war against the Persians, assumed, with the consent of Gallienus, the title of king of Palmyra; and, Gallienus conferring upon him the command of all the forces in the east, he obtained several victories over the Persians; but, being at last treacherously killed by his nephew, his wife Zenobia assumed the crown, and styled herself "Queen of the East," at the same time asserting her sovereignty over Mesopotamia and Syria. She appears to have been a woman of great heroism, claiming her descent from the Macedonian kings, and equalling in beauty even Cleopatra. The empire being thrown into discord by domestic dissension and the numerous aspirants to the throne, Zenobia remained undisturbed for several years, during the latter part of the reign of Gallienus and the subsequent reign of Claudius. But, after Aurelian became emperor, he resolved to put down Zenobia, who had extended her conquests over part of Asia Minor. He soon recovered that province, and defeated Zenobia's troops near Antioch, and afterwards at Emesa, in a great battle, in which the queen commanded in person. She retired to Palmyra, then strongly fortified, as it required a long siege and a number of military engines to reduce it. She endeavoured to escape towards the Euphrates, but was made prisoner by the soldiers of Aurelian. Palmyra then surrendered; and Aurelian left a garrison in it. He put to death several of the chief officers of Zenobia, among whom was her minister, the philosopher Longinus. After some time the people of Palmyra revolted, and killed the Roman garrison. Aurelian, hearing of this in Thrace, marched quickly back to Syria, and, having entered Palmyra without resistance, directed an indiscriminate slaughter of the inhabitants, appointing Probus the governor. This was about 272. Zenobia appeared as a captive in his triumphal procession at

Rome; after which she was presented by the emperor with a country-house near Tibur, where she died. Synocellus says that she married a Roman senator, and had children by him.

A Latin inscription at Palmyra, copied by Wood and Dawkins, shows that the place was garrisoned by the Romans under Diocletian, who built or restored several edifices. Justinian is mentioned by Procopius as having fortified Palmyra, and placed a garrison in it. The Moslems took it under the caliphate of Abu Bekr, Mohammed's successor (Ockley's History of the Saracens). No more is known of Palmyra after this till the twelfth century, when Benjamin, of Tudela, visited it. He says it was encompassed by a wall, and that there were in it 4,000 Jews, prepared for battle, who make war with the children of Edom and the children of Garah, or the Arabians (the Agarenes of the Christian historians of the middle ages), subject unto the kingdom of Noradinus; and they help the bordering Ishmaelites. The latest historical notice of Palmyra is its plunder in 1400 by the army of Tamerlane. It has been in a ruined state for centuries, being inhabited by a small tribe of Bedouin Arabs, who have built their hovels in the peristyle of the great temple. The innumerable columns and other ruins, extending nearly a mile and a-half in length, and unobstructed by modern buildings, strikingly contrast, by their snow-white appearance, with the yellowish sand of the desert. The largest columns do not exceed four feet in diameter, and forty feet in height. All the columns are Corinthian, except those which surround the Temple of the Sun, which are Ionic, and fluted\*. The remains overspread a large space. It was encompassed by a stately wall, built of large square stones, and adorned with pilasters within and without, on each side. Within the court are the remains of two rows of very noble marble pillars, thirty-seven feet high: of these fifty-eight only remain entire. The walks beside the plaza must have been extremely grand. There are, besides, many magnificent pillars, obelisks, and pinnacles, all of beautiful marble; and it is computed that in the whole building nearly six hundred pillars were originally standing, of which one hundred and twenty-nine still remain. Some of these pillars are made of stone†. The inscriptions discovered have, with the exception of one in Hebrew and two or three in Latin, been found to be either in Greek or Palmyrene. The most interesting remains are, perhaps, its sepulchres, outside of the walls, built in the form of square towers, from three to five stories high, each forming a sepulchral chamber, with recesses divided into four or five compartments for the reception of the bodies, some of which are ornamented with sculptures and fluted Corinthian pilasters, and the walls stuccoed white. The ceiling, on which the paint is still perfect, is ornamented like that of the peristyle of the Temple of the Sun, at Baalbek, with the heads of various deities, disposed in diamond-shaped divisions.

\* Irby and Mangles' "Travels in Syria, &c., in 1817-18."

† "Parley's Wonders of Art." London: Darton and Clark. This is one of the extremely useful small works, intended for juvenile instruction, published under the name of Parley, which generally contain a vast deal of interesting information, likely to attract the attention of youth. The engraving is from the work.

Remains of mummies and mummy-cloths are found resembling those of Egypt. The lines of the streets and the foundations of the houses are distinguishable in some places.

To how much serious reflection do the descriptions of such scenes lead ! reflection on the evanescence of all worldly greatness, and the instability of all earthly grandeur. May the temple of the true Sun be ever valued and esteemed, sought for and worshipped in—even the Sun of Righteousness, who has arisen with healing in his wings. The very name, Tadmor in the Wilderness, carries with it a melancholy sound. Yet who shall tell but even yet, in the dispensation of Providence, that wilderness and solitary place may still rejoice, and blossom as the rose, and some of the stones of the idolatrous fabric be used to erect a fabric to him who is a Sun and Shield, who has promised he will give grace and glory, and that no good thing will be withheld from them that walk uprightly ? The Lord may accomplish it in his own good time. T.

#### THE FOLLY OF DESPONDENCY :

##### A Sermon,

BY THE REV. JOHN HUTTON CROWDER, M.A.,

*Minister of St. James's Episcopal Chapel,  
Edinburgh.*

GEN. xlii. 36.

"All these things are against me."

HERE is a murmur which humanity has echoed in all ages. There has been surely time enough to learn that God's ways are higher than our own ways, and his thoughts than our thoughts; that he is not to be judged by our standards, or argued with from our premises. But the plain marks of his goodness speak for him in vain; and the obscurities of his secret dealings are rather chosen by us to complain of. This proceeds from pride, in the case of unconverted men, and in the case of converted men from the weakness which remains, yea, even in them that are regenerate. I call it weakness, and not pride; because lowliness is an essential of regeneration, and pride the first citadel which is stormed by the Holy Spirit. It is the weakness of fear, in a soul whose acquaintance with its heavenly Friend is not yet such as to place a perfect trust in him, spite of outward appearances; not yet such as to join in the declaration: "We will not fear though the earth be moved, and though the mountains be carried into the midst of the sea." No: David himself was thus strong only at distant intervals: other parts of his inspired confessions tell a very different tale, such as the experience of all God's people may respond to in mournful harmony. However, if despondency under pressure of woe was more excusable in any case more than

another, it was when uttered by Jacob in the text. He was in great bitterness of soul, the occasion of which is mentioned in the preceding verses. He had long concluded his son Joseph to be dead, and no doubt had become reconciled to the loss. He now regarded Simeon as lost too; for he was a hostage in the hands of a fierce despot, as he pictured the viceroy of Egypt to be. And, lo! the dearest tie was to be torn from his aged heart: Benjamin, his youngest and tenderest child, must needs be sent into the lion's mouth, to share his captive brother's lot. And, with this dark prospect before him, with the clouds of these evils and other domestic crimes gathering round him, it was not wonderful, but rather a vivid illustration of man's natural weakness of faith, that poor old Jacob should say: "Joseph is not, and Simeon is not; and ye will take Benjamin away. All these things are against me." We may picture his subsequent revulsion of feeling, when the despotic ruler turned out to be the long-lost Joseph, exalted to a temporal dignity such as the father's fondest dreams would never have anticipated, when Simeon was set at liberty, himself and his family sent for, and the spirit of heaviness turned into the garment of praise. Never was there a case where so dark and tempestuous a day burst forth, ere its close, into so glorious a sunshine.

Men and brethren, this is written for our learning, to the intent that we should not murmur, as they also murmured. Let us reflect upon and illustrate this subject by the blessing of the Holy Ghost. Man's first business is to adjust the relation between God and himself. God is everywhere, not far from every one of us; and, when his elect are brought to know him, in the fulness of time, they attain to some acquaintance with him. But yet they feel that acquaintance with his goodness is not understanding of his ways: "They are higher than heaven: what can we do? deeper than hell: what can we know?" and, consequently, to question their justice, or to cavil at their seeming roughness, is impiety and rebellion. This will be more apparent, if we consider that God has so far given us an explanation of his doings in the bible, as both negatively to satisfy and positively to comfort us; to satisfy, because there we read the fact of our debased condition, its origin in the fall, its extent, its inveteracy, and its hatefulness; to comfort us, because we there read also of a complete remedy for the disease, the way to attain first pardon, and then purity; pardon by the sacrifice which Jesus made, purity by the Spirit whom he sent. Meanwhile we read of life as a road;

dusty if you will, rugged if you will, but still straight and direct to heaven, if the Spirit's guidance be followed. And thus, when our state is considered, and the necessity of refining, ere we can be fit for the presence of a King whose majesty is his holiness, and when the bible's evidences are duly weighed, wherein it is said that "through much tribulation we must enter into the kingdom of God," O, what is it, except inexcusable weakness, that can make the polluted man cry out concerning the instruments of refining, or the sick man concerning the instruments of operating, "All these things are against me"?

My brethren, the worst feature and most fearful omen of the present time is the universal spirit of complaint. What are the times at best—take them in what era or circumstances you please—but bad, corrupt? Yet complaint will not mend the times. Neither would complaints arise, unless evils arose amidst a nation; nor would evils arise, unless God were forgotten by a nation. We are justified in believing that righteousness, while exalting a people, would spread peace through their walls and prosperity through their palaces. But, even then, should that peace be broken at any time, or that prosperity be clouded over, the nation whom they had blessed would have no room for complaint. I take the highest supposable case, which, alas! has no counterpart in fact or experience; for all nations do enough by their thanklessness and murmuring to call down every judgment, and keep back every mercy. Our own has been prospered and guarded in temporal things above all others. Saved through long generations from foreign invasions and intestine commotions, favoured by a comparatively perfect measure of political liberty and tranquillity, if we gave God more of that honour which is his due, we should have more abundant enjoyment of these gifts. Let us pray for national righteousness, instead of obeying a perverse spirit, and then, when its results appear in national calamities, crying out, as if we were aggrieved, that "all these things are against us." Look at the text in connexion with the evidence of scripture. The experience of 1,800 years has proved that it is not to be gaisayed or resisted. It was thus from the beginning; and, although every age has added its stones to that mighty pyramid of testimony, which now amounts to demonstration, the defenders of the faith had sure ground at all times for assault and defence. But some of them, perhaps, had their doubts and misgivings when the enemy wielded some new and ponderous weapon against God's truth. The dark ages had not

destroyed it: the Reformation uncovered it; but then came the revival of learning, and brought an increased stock of erudition to bear upon the scriptures; and unsanctified criticism, whose "wish was father to the thought," affected to have discovered interpolated texts and confused readings; or philosophy, falsely so called, went out into the field of nature, or below it, into the bowels of the earth, and drew forth what she asserted to be facts contradictory to the written word; in other words, by artfully arraying creation's God against revelation's God, she drove straight to her wicked conclusion, that there was no God at all; and many an unlettered, and some instructed believers, stood aghast, unable to make their faith proof against this host of carnal objections, until wise men met the cavillers, and joined issue with them, and showed that every honest exercise of criticism tended only to make scriptural evidence clearer, and that every stage of scientific discovery tended only to irradiate what its predecessors had seemed to obscure; so that, like a fine country in the spring, where every thorn produces a flower, every cavil blossomed into a testimony, and praise to God for his impregnable gospel burst forth from the very souls who had murmured just before in the weakness of faith, "All these things are against me." These are past events; but may we not apply the comfort of these thoughts to present events, which cause some of us like perplexity? Strange confusion prevails in God's church; not from assailants without, but from divisions within. Subjects of sorrow and care multiply. Doctrines have sprung up, and apostacies have occurred, the predictor of which, twelve years ago, would have been scoffed at as the Cassandra of the church. And are "all these things against" any of us? O, my brethren, the bride of the Beloved hath weathered heavier storms than these; and, therefore, cease to contemplate the points of regret: know your God better, and contemplate the points of satisfaction: look less on those who have fallen away, and more on those whom God enables to cling to the faith: feel the present to be a time of strong trial—refining, purging, such as may yet deepen on into the gloom of a deadlier persecution: God knoweth. If it should, remember your predecessors in the faith—patriarchs, apostles, martyrs: look at Paul's recorded sufferings, and his feelings under them: read Hebrews xi., or Fox's "Book of Martyrs:" go with Cobham or Ridley, or Hooper to the stake: catch the accents of their choked utterance. Is the text audible there? No. The fiery blaze, in which their bodies shrivelled and blackened,

was but the breath which blew the immortal spirits to their home; and their "light affliction, which was but for a moment, worked for them such a far more exceeding and eternal weight of glory," that, what unrenewed humanity would have shrieked with horror at the thought of facing, they did face with overwhelming joy. "Be ye followers of them who through faith and patience have inherited the promises."

This text applies also to individual trials and sorrows. We have all to bear them, and shall bear them patiently only if we have faith. I speak not of bearing them joyfully: this is a high attainment of Christian experience. Patience must be first learnt; and, to this end, the text before us must be blotted from our minds. This is hard for flesh and blood, but not too hard for him who worketh in them who seek him. Some here may have been repeatedly subjects of divine chastening: sorrow on sorrow, wave upon wave may have passed over them, one vacancy in the heart succeeding another, until you each abide, a solitary thing, gazing around on what was a garden, but is now a wilderness. There are seasons when Jacob's feeling becomes our temptation; but surely they are seasons for the liveliest exercise of faith, and, I may add, the sweetest comfort of the soul. "All these things are against you" if you are to be looked on only as a child of clay, a thing of perishable hopes and bounded prospects; but are truly for you, if you are to be hailed and claimed as a scion of immortality. And so, be content to go quietly and uncomplainingly for the rest of your pilgrimage: believe that every fresh stroke from the Father's hand is meant to prune off some rotten branch of sin. One hath suffered before you and for you, in whom was no sin. "Consider him who endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds." "Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction and of patience. Ye have heard of the patience of Job, and have seen the end of the Lord, that the Lord is very pitiful, and of tender mercy. Behold, we count them happy which endure." I know that recent sorrow is not to be assuaged at once by words, even God's words: nor does God forbid us to sorrow, so that it be after a godly manner. For he was a man of sorrows when in the flesh: his soul was exceeding sorrowful, even unto death, under the weight of his mysterious agony; and yet so tempered by beautiful submission was the feeling, that, while "all these things were against him" as man, and "if it be possible, let the cup pass"

was wrenched from his lips, even with him it was a qualified prayer; and what should it be with us? "Not as I will, but as thou wilt."

Surely these instances of meek, uncomplaining agony are presented to our notice by God for the special purpose of silencing the reproach of him as a hard taskmaster inflicting a punishment too heavy for us to bear. And if, therefore, we have the spectacle of God's servants vexed and tormented as none of us are called to be, but proof against the seduction of rebellion, or of God's anointed Son reviled and threatened, but not reviling or threatening, or answering again, why, believers in Jesus, think of the light shining about you—think of the healing balms now offered, which were not offered once—and, whenever God's chastening hand is upon you, say that you are feeble, but by his grace you will bear it; say that you are corrupt, and need it; say that you are a sinner, and deserve it; say any thing but, "all these things are against me."

The sources of this murmuring are plain. Want of faith is the grand source. We are "slow of heart to believe" God's ability to bring an element out of its contrary—light out of darkness, good out of evil; slow to think that he has good designs to promote by his dealings with his servants, which he best knows how and when to fulfil. Or we cast a cold glance at him as Lord of providence, "working," it may be, "all things after the counsel of his own will," but yet as something too abstracted for us to hold relation with, or to have comfort in beholding; and so we forget the gracious promise which binds his providence to the welfare of the elect: "All things work together for good to them that love God, who are the called according to the purpose." Or, else, we let ourselves be hampered by temporal things, and suffer immortal interests to be tied by the green withs of worldly designs. We love the world, we pursue its objects, and of course pronounce those things "against us" which darken the world to us, or mar the attainment of its objects. Or we stubbornly keep our eyes upon a part of any dispensation, instead of confronting the whole. If the present be dark, we colour the future with the like dismal hue; as if prayer had lost its efficacy, or God forgotten to be gracious. Or we fail to mark God's dealings with our own relatives, friends, or "brethren which are in the world." If we did this, we should see enough to make us cautious of complaining of our own afflictions. We should see that those, whom God has exalted, are humbled first; and, as in the case of Joseph temporally, so with believers spi-



ritually, that the humiliation paves the way for the exaltation. O, my brethren, to feel all this, we must feel, first, that God is our Father. When his covenant love has embraced you, you will be safe from fear of evil, and know well that "whom the Lord loveth he chasteneth." You will traverse the multitude of cases, in your mind, wherein God has rebuked the murmurs of men by flashing joy and happiness upon them in apparently hopeless circumstances; drawing, in fact, from the very hopelessness the best materials for the shame of his creatures, and for his own abundant praise. O, then, live more a life of faith! Aim at that substantial religion which possesses the souls of them that own it with a secure confidence. In your own weakness feel your strength "in the Lord, and in the power of his might." And thus, entirely dependent upon God, and, for that reason, independent on all besides, in calm serenity press on to the end; and, when you have arrived there at the height of your stature and the fulness of your joy, and when you behold how all things, once so bitter, have actually been instrumental in advancing that stature and swelling that joy, O, you will pour forth a song of loftier exultation to God for his goodness to you, and smile at your own former ignorance, in ever having doubted him.

#### ACCOUNT OF MENDELSSOHN\*.

Moses Mendelssohn was born in September 1729, at Dessau, in Germany. According to the then prevailing system of educating Jewish boys, Mendelssohn was sent to the public seminary, where children were taught to prattle mechanically the Mishna and Gemara, concerning laws of betrothing, divorce, legal damages, sacerdotal functions, and other similar matters above their comprehension, before they were able to read and understand a single text of scripture correctly. Mendelssohn, however, was not like other children: already at that tender age the spirit of inquiry stirred within him; and he apprehended that he was not pursuing the proper course to arrive at solid knowledge. Finding that, without knowing the Hebrew language grammatically, it would be out of his power to see his way clearly through any commentary, it being impossible to verify the rules and directions laid down by the later commentators, without knowing how to trace the outlines marked by the primitive teachers, he resolved to make scripture his principal study, and to use himself to write Hebrew with purity and elegance; an accomplishment which he seems not to have been long in acquiring; for, before

his tenth year, he had composed Hebrew verses; which, however, when he arrived at a riper age, so little pleased his taste as a critic, that he would never after compose another line of original poetry in that language. "I have no genius for poetry," he would say: "my mind is more disposed to penetrate into the deep recesses of the understanding than to roam in the lighter regions of fancy." Nevertheless, his metrical translation of the psalms and other scriptural books are splendid proofs of his eminent knowledge of the art of poetry, although he himself had but a mean opinion of his powers in this respect. Witness the letter he wrote to the celebrated bard, professor Rammler; in which he requested the professor to let the psalms undergo the ordeal of his examination before they were published. Thus industrious, Mendelssohn soon made himself master of the text of the Talmud, under the public tuition of rabbi David Frankel, without any teacher at all. And it has been asserted by a creditable person, who associated with him in his youth at Berlin, that he knew nearly the whole of the law and the prophets by heart.

At that time, "Maimonides' Moreh Nevachim" i. e., the guide of the perplexed, fell into his hands. To discover its transcendent beauties, and to strain every nerve in studying it, were one and the same thing with him. He meditated on it by day and night, till he had dived into the depth of its sublime thoughts; and to his last moments he acknowledged the benefit he had derived from this work. In early life he struggled with various difficulties, not only in the pursuit of knowledge, but even of a bare subsistence. He was not, however, doomed to pine all his life in obscurity and distress. Mr. Bernard, an opulent man of the Jewish persuasion, hearing of Mendelssohn's talents and high moral character, admitted him into his house, and entrusted him with the education of his children. His salary now enabled him to supply his deficiency in books, and to take lessons in the Greek language, with which he had been hitherto unacquainted; while he devoted, as usual, his leisure hours to study and meditation. There was not a branch of mathematics to which Mendelssohn did not apply himself: his knowledge of algebra, fluxions, and judicial astronomy is said to have been considerable; and in general and natural history he was far above mediocrity.

The great mass of Jews in Germany and the surrounding countries were at that period most deplorably deficient in education and useful knowledge. Even ordinary information and reading had almost vanished from amongst them; and few could be met with who knew Hebrew grammar, fewer still who knew that of any other language. Unsophisticated theologians and logical Talmudists, too, had become perceptibly scarce, in proportion as the vice of wandering from good sense and the intelligible precepts of the primitive doctors, of harping incessantly on philological quibbles, conjuring up doubts, inventing hypercriticisms, and interposing obstructions when the straight and level road lay before them, had got the ascendancy. The advantages of subtilizing the understanding and sharpening the power of perception, usually pleaded in favour of this practice, did not by any

\* From "Ecclesiastes. A new version, with original notes, &c., &c." By Theodore Preston, M.A., fellow of Trinity college, Cambridge. London: Parker. 1845. We consider this work a valuable present to the biblical student. Every attempt to illustrate the sacred word will, we trust, have the divine blessing. Our readers will be interested in the remarkable character of the celebrated Jew, a sketch of whose history we have extracted.—Ed.

means outweigh its pernicious effects in disfiguring truth, so as even to render it indiscernible. Far-fetched and distorted quotations, arbitrary and preposterous definitions, together with eccentric deductions, became the grand points of Talmudic excellence, and the main qualifications for rabbinical fame and preferment. A mind like Mendelssohn's must have been long disgusted with this folly; and at length he felt an irresistible impulse to warn the youth of his nation against this corrupt system, animate them to study grammar and literature methodically, and lead them in the path of rational inquiry, the only object of learning, in order that there might be in future fewer Talmudical mountebanks, and more solid scholars. His principal aim was to operate the cultivation of his brethren by means of scripture; a method which has been strongly recommended by several of his learned successors. Scripture forms a Jew's religion and civil code; and is, consequently, the source of his most important knowledge: useful truths, when conveyed through this medium, make the deeper impression, and become in a manner sacred to him. To this end, he wrote his admirable translation of the Pentateuch with a most elaborate commentary, which has since been the basis of religious and moral education with the Jews. Besides, he was ten years occupied on a metrical translation of the psalms of David, with an ingenious preface on Hebrew poetry and music: to these must be added his translation of the Song of Songs, and his commentary on Ecclesiastes.

His love for his own nation was intimately united with his love for the religion of his ancestors; but, while he lived and died a conscientious and consistent supporter of the doctrines of that religion, he invariably expressed in his writings the greatest veneration for the religion and morality of the New Testament: if he could with truth be called a freethinker, it was on this subject alone. He says: "I never openly controverted the Christian religion, nor will I ever engage in a controversy with any one of its sincere followers. And, lest it should be said of me that by that declaration I mean, as it were, to give to understand that I am well provided with formidable weapons wherewithal to combat that religion if I were so inclined, and that the Jews may possibly be in possession of secret traditions, of records now become scarce and unknown, whereby historical facts would be made to appear in a light different from that in which they are represented by Christians, in order once for all to remove all suspicions of that kind, I herewith affirm before the public, that I have at least nothing new to bring forward against the faith of the Christians; that, for ought I know, we are acquainted with no other accounts of the historical facts, and can produce no other records than those which are universally known; and that I, on my part, have nothing to advance that has not been said and repeated innumerable times by Jews and theists, and answered over and over again by the other party."

Again, in writing to one who claimed him as a Christian on account of such expressions, he says: "You seem to think it somewhat extraordinary that I, a Jew, should speak in a respectful manner of the religion of Jesus; that I do not hate the Christians, and launch no invectives against

them. I therefore suppose that you give few, if any, of my brethren credit for that sort of discretion. Aben Ezra throws out only a few cursory remarks on the Christian religion. Maimonides, to my knowledge, never wrote against it. I readily and cordially agree with you in what you say of the morality of the New Testament. Christianity like yours, sir, would transform earth into a paradise: it is merely another name for the purest system of ethics. I was somewhat surprised at your question, why I did not seek to make proselytes. The duty of converting evidently arises from the principle, that out of the pale of the established church no salvation is to be expected. Since I as a Jew am not bound to adopt that position, as, according to the doctrine of the rabbins, it is possible that the good and virtuous of all nations shall enjoy eternal felicity, the reason for proselytising falls to the ground. We certainly think our external religion the best of all external religions, because we believe it to be divine; but it does not thence follow that it is absolutely the best: it is best for us and our posterity. What external religion may be best for other nations perhaps God has announced to them also through prophets. The same principles of internal religion must be common to all." \* \*

I shall conclude the above notice of his life with stating, that his unwearied application to literature never forsook him. One of the most important of his works, besides those I have mentioned, was the "Phædon," or "On the Immortality of the Soul." The catalogue of them is of considerable length. Though remarkable for the most rigid abstemiousness, he was very fond of company, and excelled in a playful and harmless satire. He died in the year 1786. It has been pronounced of him, by those best acquainted with his writings, that, "while he would have been an ornament to any nation, he was unrivalled in his own."



SKETCHES FROM NATURAL HISTORY.

No. XXX.

THE WRY-NECK.

(*Yunx torquilla*).

THE wry-neck is a summer visitor, common in the southern and eastern counties of England, but rarely seen in the north and west; though sometimes found in Sweden. It arrives in April, and departs in August; and is supposed to winter in Africa. The plumage is remarkably simple and beautiful in its arrangement: "The upper parts are brown and grey, exquisitely dotted and che-

quered with spots, dashes, zigzag bars, and lines of black and rufous, difficult to describe, and difficult for the artist to copy. The throat is yellowish white, with transverse black bars: the breast and under parts are white, with arrow-head spots of black. Length, seven inches."

Groves, orchards, and woods are its resort; also the lines of tall beech-trees, along hedge-rows. Ants are its favourite food; in quest of which it traverses the trunks of trees, examining every crevice, and picking up with its long tongue, covered with a glutinous secretion for the purpose. It hops and walks, searching for their nests, launching its long tongue at them, and withdrawing it very rapidly. We have seen the wry-neck in captivity launch it forth, when any substance has been presented as food, and touch the morsel with it, keeping it at the time in a state of quivering vibration: it reminded us of the tongue of the dasypus peba.

White, in his "Natural History of Selborne," says, "These birds appear on the grass-plots and walks: they walk a little, as well as hop, and thrust their bills into the turf, in quest, I conclude, of ants, which are their food: while they hold their bills on the grass, they draw out their prey with their tongues, which are so long as to be coiled round their heads." Colonel Montagu informs us that, having captured a female, which he confined for some days in a cage, he was enabled to watch its manners very minutely. "A quantity of mould, with emmets and their eggs, was given it; and it was curious to observe the tongue darted forth and retracted with such velocity and such unerring aim that it never returned without an ant or an egg adhering to it, not transfixed by the horny point, as some have imagined, but retained by a peculiar tenacious moisture provided for that purpose. While feeding, the body is motionless: the head only is turned to every side; and the motion of the tongue is so rapid, that an ant's egg, which is of a light colour and more conspicuous than the tongue, has somewhat the appearance of moving to the mouth by attraction, as a needle flies to a magnet. The bill is rarely used except to remove the mould, in order to get more readily at these insects: where the earth is hollow, the tongue is thrust into all the cavities, to rouse the ants: and for this purpose the horny appendage is extremely serviceable as a guide to the tongue. We have seen the great woodpecker take its food in a similar manner."

This opinion, however, so generally maintained, has been questioned by a writer in the "Faculty of Birds," published by the Society for promoting Useful Knowledge, who says, "It does not appear that the wry-neck uses its extensible tongue" in this way. He had put a young wry-neck in a whitethroat's nest; and he goes on to say, "At least our young bird uniformly thrust its tongue between the grass stems of the whitethroat's nest, to rout out the ants which had taken shelter there; and, as soon as they were thus forced within its reach, it pecked them up in the usual way with its beak." The wry-neck breeds in the holes of decayed trees. The eggs, nine or ten, of a pure transparent white, are laid on the bare wood. When surprised on her eggs the wry-neck boldly defends herself, erecting the feathers of the top of the head, and hissing so like a snake as not

unfrequently to be mistaken for that reptile. The young, if molested, also hiss, turning their heads in different directions. The name is, indeed, given to this bird from its habit of twisting and writhing its neck when alarmed or irritated.

## Poetry.

### THE SABBATH MORN.

(For the Church of England Magazine.)

SWEET sabbath! holiest thoughts awake with thee:  
A pure, yet joyous, pious stillness reigns.  
Where thou art felt. Deep prayer and praise must be  
Wafted to greet thee mid our hills and plains.  
Beautiful is it to behold thy dawn  
Welcomed with hymns of heartfelt, holy love,  
Rich in the graces from devotion drawn,  
With Christian faith, with Christian fervour wove.  
Repose comes with thee to the heart oppressed,  
Too early bowed beneath the world's stern woes:  
Dear is thy presence to the care-worn breast,  
And sweet the comfort in thy light it knows.  
Gladness breaks with thee, day of peace and love!  
Lighting our paths with lustre from above.

M. C. L.

Llangynydd Vicarage.

### REMEMBRANCE.

We remember all the sunshine  
Of hours long passed away:  
We remember, till we half forget  
The shadows of to-day.

How often, when the brow is grave,  
And all is dark around,  
The heart from some sweet memory  
An inward joy hath found!

And better far it loves to dwell  
Midst the visions of the past,  
Than to watch the troubled splendour  
Upon the present cast.

We remember all the sorrows  
That met us on our way,  
When our path seem'd midst the flowers  
Of the long, long summer-day.

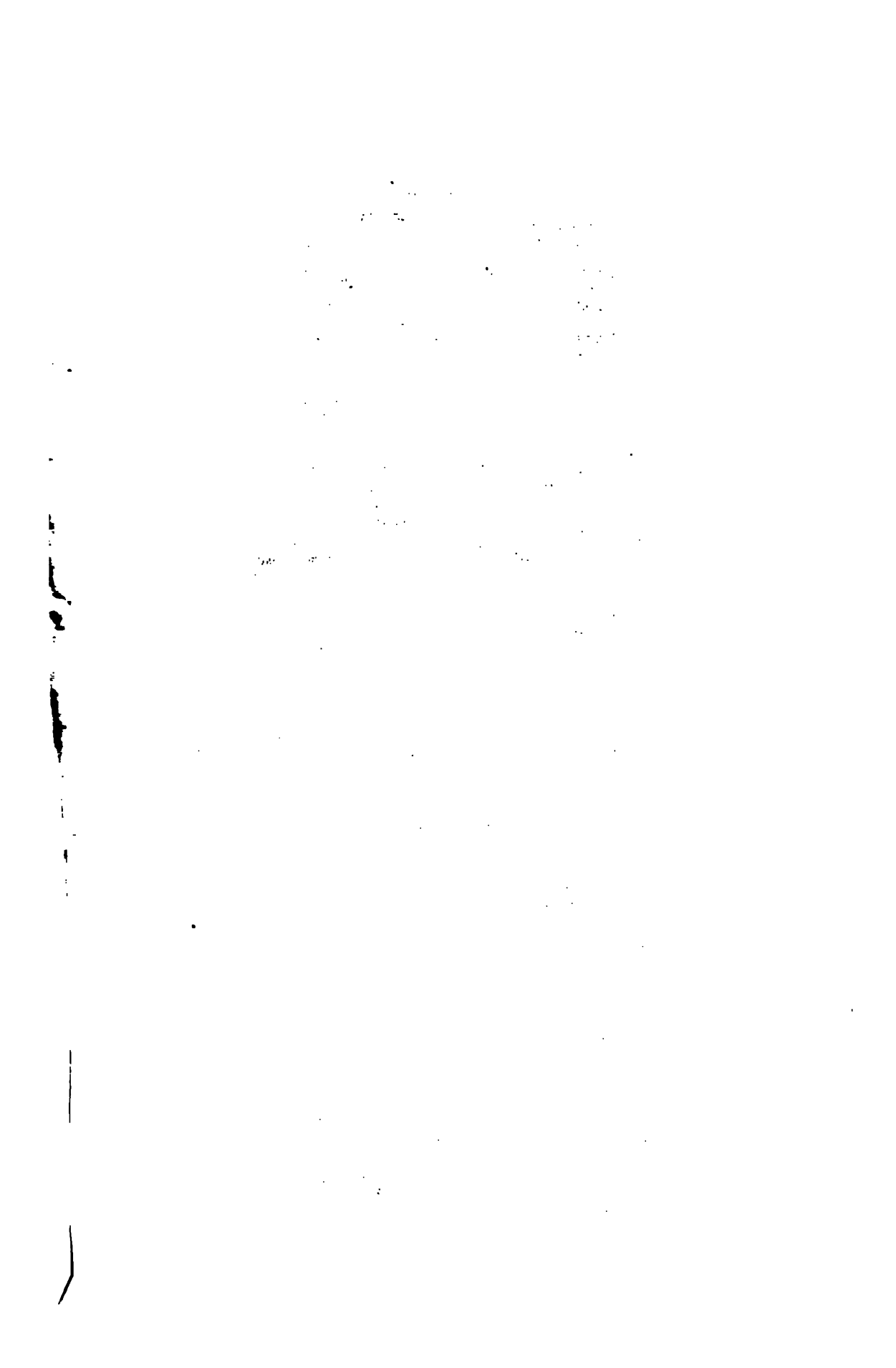
And often, when the eye is bright,  
And on the lip a smile,  
We feel the heart-pulse sinking  
With some hidden woe the while.

So we nurse perchance our brightest thought  
Amid a thousand fears;  
And we have not always done with grief  
When we have done with tears.

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# THE Church of England Magazine.

UNDER THE  
SUPERINTENDENCE  
OF  
CLERGYMEN



OF THE UNITED  
CHURCH OF ENGLAND  
AND  
IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 542.—SEPTEMBER 6, 1845.

## WARKWORTH CASTLE.

THE castle of Warkworth stands on a fine commanding hill, with wide and charming views, seaward and landward, with the winding banks and hanging woods of the Coquet—a sweet little river, which, after almost surrounding it, falls into the sea at the distance of about a mile. The scenes which lie in prospect are noble, extensive, and varied. Below the castle clusters the town. At a little distance out at sea, you observe Coquet Isle, with its ruined tower and cell. Northward stretch away the shores, with the Fern islands and the castles of Bamborough and Dunstanborough conspicuous; and southward villages and woods enrich the wide, broad plains, and stud the winding strands and creeks.

The castle itself is well worthy of its site. As was justly observed by Grose, nothing can be more magnificent and picturesque, from what part soever it is viewed. \* \* \* The keep, or principal part of the building, stands on the north side, and is elevated on an artificial mound, several feet higher than the other parts. \* \* \* But this keep forms only a small portion of the extent of the whole castle. The castle and moat, according to an ancient survey, contained nearly six acres of ground. \* \* \* The keep possesses many noble apartments; the chief of which appear never to have had the walls drawn, but were covered no doubt with tapestry. The roof of this noble keep was stripped of its lead in 1672, by one Clark, an auditor of the family, who obtained a gift of the materials from the then countess of Northumberland. Unfortunately for Warkworth, the family became possessed of the still richer, though not finer, castle and park of Alnwick; and consequently this sunk in interest before its rival. Now the roofless fabric is preserved with all the care that can be extended to it, short of replacing the roof; and so admirable is the masonry that it will probably endure for many centuries. The floors are covered with a composition of pitch and sand, so as to defend them as much as possible from injury by wet.

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In one of the lower apartments, which arched with stone, yet remains a dungeon, a horrid testimony to the little feeling which, in the feudal times, was exhibited towards a captive foe. The access to it is by a perpendicular hole in the floor of the room, through which the prisoners were let down, and out of which they were again hoisted by cords. Here they were, during their confinement, in total darkness, and with all hope of escape cut off, except in the event of the castle's being carried by their friends.

From the green and beautiful slopes of the castle-hill we obtain a lovely view into the hollow containing the hermitage. The Coquet takes a fine sweep through this vale; and, the sloping banks of the valley only being wooded, you see the whole amphitheatric sweep at once. The view opens as you advance, finely wooded on both sides. A walk leads up through these woods, with the Coquet on your right; and, when you come opposite to the hermitage, which is on the north bank of the river, and can be reached only by a boat, you are then about the centre of the valley, and become at once sensible of its profound seclusion and Arcadian beauty. The woods which screen the hermitage are nobly grown, and give glimpses through their foliage of the sandstone cliffs in which it is hewn. The steps cut in the rock leading to the garden above it may also be seen. When I stood there last, it was a summer evening of the most hushed, sunny, and transparent beauty. All was calm, dream-like, and bright. The river, dark and deep, was yet translucent, almost as the atmosphere itself; and the trout might be seen leaping up at the May-fly, or sailing like fleet shadows near its clear, rocky bottom. The trees hung over the river, and were so perfectly reflected in it, that you could scarcely say which was real, which the reflection. Never could ancient hermit here dwelling have desired an hour of more profound peace and holy beauty in which to bear, on the wings of imagination, his orisons to heaven.

Thus writes Mr. Howitt\* respecting this ro-

\* The above account of Warkworth castle is abridged from

M. 2

mantic place. The following statements are chiefly from "Remarks in Northumberland and on the Scottish Border."

The hermitage is situated on the north bank of the Coquet. The person who has charge of the castle has also care of the hermitage; and a boat is kept for the accommodation of persons desirous of visiting the latter. Passing round the exterior of the keep—on the north side of which is the figure of a lion, the armorial distinction of the Percys—a foot-path leads down the declivity on the west to the river, and forms a fine walk for upwards of a mile. Rowing a short distance up the river, the banks of which are beautifully adorned with trees, the visitor is landed at the foot of a walk leading directly to the hermitage, which consists of three small apartments, hollowed out of the freestone cliff which overlooks the river. Seventeen steps lead to the entrance of the outer and principal apartment, eighteen feet long, seven and a half feet wide—the height nearly the same. Above the doorway are the remains of letters, now illegible, supposed to be the words—"Fuerunt mihi lacrymæ meæ panis die ac nocte" "My tears have been my meat day and night" (Ps. xlii. 3). The roof is chiselled in imitation of a groin; and at the east end, where the floor is raised two steps, is an altar occupying the whole width of the apartment. Above the centre of the altar is a niche in which probably stood a figure. Near it, on the south side, is carved in the wall a female recumbent, having at her feet what some have called a dog and others a bull's head. There is not within the hermitage the slightest vestige of arms or inscription to assist in the discovery of her name, family, or fate. In a niche near the foot of the monument is the figure of a man, conjectured to be that of the first hermit, on his knees, with his head resting on his right hand, and his left placed upon his breast. In the wall, on the same side, is a basin for holy water; and between the principal figure and the door are two small windows. At the west end is a third small quatrefoil window. Over the entrance, on the inside, a now defaced shield is sculptured.

From this apartment, probably the hermit's chapel, a doorway opens into an inner one, about five feet wide, having an altar at the east end, with a basin for holy water cut in the wall. In the north wall of this chamber an arched recess is cut, the base of which is of sufficient length and breadth to admit of a middle-sized man reclining. An opening cut slant-wise through the wall dividing the chambers allows a person lying in this recess to see the monument in the chapel. This opening, however, Dr. Percy describes in his poem, as

"The lattice for confession framed."

In the same wall is rather an elegantly formed

Mr. W. Howitt's "Second Series of Visits to Remarkable Places;" and the illustration is kindly furnished from that work. London: Longman and Co. 1848. 8vo. p. 61. Both series contain a vast deal of research, and abound in much useful and interesting information, imparted in a most pleasant manner. The volumes are exceedingly well illustrated, and we cannot but express our hope that the author will extend them much further, as we think that an acquaintance with the past events of our country, set forth as they are in these volumes, is calculated to prove of much advantage, and to correct most erroneous notions as to feudal times, customs, and habits.—Ed.

† By Stephen Oliver the younger. London: Chapman and Hall. 1835. A small book which we have already brought under the favourable notice of our readers.—Ed.

window, which admits the light from the outer apartment. To the north of the inner chamber is a third excavation, much smaller than the other two, which led to an outer gallery to the west, commanding a view of the river. This gallery, much injured by the fall of a part of the cliff, is said to have been arched like a cloister.

It is uncertain when the hermitage was formed; though, from the style of architecture of the roof and windows of the chapel, and the carving of the monuments, an earlier date cannot be assigned than the reign of Edward II.; and, as there is no record of its being formed since the barony of Warkworth came into the possession of the Percys, it is not unlikely that the date is between 1307 and 1334. As caves formed in the cliffs by the side of rivers are by no means uncommon in Northumberland and the border counties of Scotland—supposed to have been used as places of concealment by the inhabitants at a period antecedent to the Norman conquest—I am inclined to think that the first hermit had found a great part of those excavations ready made, and had thus been induced to make choice of them as a place of retirement, and that he had enlarged and ornamented them in after years.

Dr. Percy has stated that the memory of the first hermit was held in such veneration by the Percy family, that they afterwards maintained a chantry priest to reside in the hermitage, and celebrate mass in the chapel. That this was done from any regard towards the memory of the first hermit, is purely conjectural; for there is not the slightest allusion to him in any grant or patent for the salary of such priest. The establishment of chantries and chapels was in consonance with the melancholy feeling of the times; and the Percys might very likely continue a priest in the hermitage for the benefit of their own and their ancestors' souls, without regard for the memory of a former hermit. In a patent of twenty marks a year, granted in 1532, by Henry, sixth earl of Northumberland, to sir George Lancastre, his lordship's chaplain, it is recited, among other considerations, that the said sir George "shall have in his daily recommendation and prayers the good estate of all suche noble blode and other personages as be now livynge; and the souls of suche noble blode as be departed to the mercy of God owte of this present lyfe, whose names are contayned and wrettyn in a table upon parchment, signed with the hande of me the said erle, and delyvered to the custodie of the said sir George Lancastre; and further, that he shall kepe and saye his devyn service in celebratyng and doynge masse of requiem every weke, accordinge as it is written and set forth in the said table."

The village of Warkworth contains several good houses and a commodious inn. The principal street is on a declivity, extending from the north of the castle towards the river. The church, surmounted by one of the highest spires in the county, stands near the foot of the principal street. It is dedicated to St. Lawrence, and was founded about A.D. 738, by Ceolwulf, king of Northumberland, but has been materially altered and enlarged. Within it is the monumental figure of a knight, cross-legged, similar to the figures said to be those of knight-templars. A modern inscription states it to be "the effigies of

air Hugh de Morwick, who gave the common to this town of Warkworth." Morwick, a small village on the banks of the Coquet, a short distance above Warkworth, was, in the reign of Edward I., the property of Hugh de Morwick. The road leading to Alnwick crosses the Coquet by an old bridge of two arches. At the south end stands an old tower, through the arch of which the road passes. In a survey, made by order of the Percy family, in 1567, the village, bridge, and bridge-tower, are thus noticed: "Of the north parte, in an angle within the sayd water (the Coquet) is situate a towne, called the borough of Warkworth, and the parish church; and at the north end thereof a bridge over the water, and a little towre buyld on th' ende of the sayd bridge, where a pare of gates ys hanged; and now the said towre ys without roof and cover, and without amendment will in short tyme utterlye decay; it shall be therefore very requisite that the towre be with all speed repaired, and the gates hanged up, which shall be a great surety and comoditie for the towne."

#### ALNWICK CASTLE\*.

"A VISIT to Alnwick," says Mr. Howitt, "is like going back into the old feudal times. The town still retains the moderate dimensions and the quiet air of one that has grown up under the protection of the castle, and of the great family of the castle. The whole view of the castle is noble, feudal, and worthy of its fame."

Alnwick is a place of great antiquity. The manor and castle belonged, previous to the Conquest, to Gilbert Tyson, who fell at the battle of Hastings, and was succeeded by his son William, whose daughter married John de Vesci, a Norman. In his family it continued until the death of lord William de Vesci, in 1297; who, having no legitimate issue, with the licence of the king, enfeoffed Anthony Beke, bishop of Durham, in the castle and barony of Alnwick. The bishop held these possessions for twelve years, and then conveyed them to lord Henry de Percy; to whom they were confirmed, in 1310, by Edward II. The castle received considerable additions, and was for a time the principal residence of the Percys in the north. From long neglect it afterwards became little better than a pile of ruins, but was completely repaired by the grandfather of the present duke of Northumberland.

Alnwick castle stands to the north of the town, and on the south side of the Aln; the bank on which it is built sloping down towards the river. It is surrounded by a wall strengthened with several towers, and inclosing an area of about five acres. A semi-circular bastion in the wall, where it is said Hotspur used to sit, and see his men exercise in the castle-yard, is called Hotspur's chair.

The principal entrance to the castle is by the barbican, or gateway-tower, on the west, which has more of the appearance of antiquity than any other part of the castle. The castle itself does not consist of a square keep with towers at the corners,

like Warkworth, but appears rather to be, as Hutchinson describes it, "a cluster of semi-circular and angular bastions," sixteen in number. The courts, with the exception of the centre one, are covered with turf. In the centre of the second is a lion, with his paw on a ball; a copy of one of the lions of St. Mark, Venice. The battlements are crowded with stone figures of warriors, according to the taste of the Normans, by whom the ancient Saxon fabric was re-modelled. They represent men in the act of defence. The guard of one of the gateways is represented in the act of throwing down a stone on the heads of assailants. Mr. Howitt remarks concerning them: "Many persons have cavilled at the figures on the battlements, as evidences of bad taste. For myself, they appear to be in the best taste. They are in the true fashion of an old Norman castle, as the Percys are a Norman race; and many of the figures themselves are very ancient. It has been only the work of the proprietors to repair and restore them, as they probably stood there in the days of the Tysons, its former lords. They are no paste-board erections of to-day; and they give a life to the view of the castle, which is striking and unique. They present the idea of the castle being besieged; and the various figures are full of action."

The chapel is richly adorned. The great east window is said to be in the style of one of the finest in York minster, the roof to be a copy of that of King's college, Cambridge, and the moulding and stucco-work to be gilt and painted in imitation of the interior of the great church of Milan. A tomb, of white marble, occupies the recess of the east window, in memory of Elizabeth Percy, duchess of Northumberland, daughter and heiress of Algernon, duke of Somerset.

In the woods stands a cross, to mark where king Malcolm of Scotland fell, when besieging the castle, A.D. 1093, when it was bravely defended by earl Mowbray; on which occasion both the monarch and his son Edward were killed. It was rebuilt in 1774 by the duchess of Northumberland, a lineal descendant of Malcolm. There is also a monument in memory of William the Lion, who besieged the castle without success, A.D. 1174.

The church of Alnwick, dedicated to the virgin Mary, and St. Michael, the archangel, is an old structure, and stands to the north-west of the town. It contains few monuments of importance; though at the west end are two curious figures, cut in freestone. The one represents a person with his hands and feet bound, and transfixed with arrows. The other is apparently the figure of a king; having a crown on his head, a ball and sceptre in his hands, and a purse at his girdle. These figures are not set up as sepulchral monuments, but are merely standing on the floor, near the west end of the church, and were dug up in the church-yard. In the chancel is the recumbent figure of a female, who appears to have belonged to some religious order. Against the walls are hung the surcoat, helmet, and gloves, with the funeral achievements, of the two last dukes of Northumberland; who are not, however, interred here, but at Petworth, in Sussex, the family burying-place of the Percys.

About three miles from Alnwick, within the duke's grounds, is Hulme abbey, founded A.D.

\* The reader, as in the case of Warkworth, is referred to the interesting account of Alnwick in Mr. Howitt's "Second Series of Remarkable Places," from which the illustration is taken.



1948, by William de Vesci, or by Ralph Tresborn, for Carmelite friars. The ruins are covered with ivy, and form a most picturesque object.

## THE HOLY SCRIPTURES.

### No. III.

#### THEIR MINISTERIAL PERFECTNESS.

BY THE VEN. CHARLES JAMES HOARE, M.A.,  
*Archdeacon and Canon of Winchester, and Vicar of  
Godstone, Surrey.*

2 TIM. III. 16, 17.

HITHERTO we have received from the apostle the authority of scripture, as "given by inspiration," or caused of God to be written for our learning; also, the power of scripture, in promoting all divine knowledge, "able to make thee wise unto salvation, through faith which is in Christ Jesus." In one comprehensive view of the divine writings, they all of them, says the apostle, are "profitable for doctrine, for reproof, for correction, for instruction in righteousness."

But there was further, also, a divine agency or ministry connected with them. Timothy, to whom the apostle writes, was further named, both here and elsewhere, "the man of God." His office, as such, was in the next chapter declared to be to "preach the word;" and his duty was to be "instant in season and out of season, to reprove, rebuke, exhort with all long-suffering and doctrine." And this opens to the apostle's view a new feature in the excellency of scripture, when he adds that by it "the man of God may be perfect, thoroughly furnished unto all good works."

The notion of perfectness may be considered as twofold: it may denote either a moral perfectness in the agent himself, or one derived from and relating to the office which he bears. In the former sense, both in the Old and New Testament, we have its application, doubtless, under the teaching of God's own inspired truth, to that perfect integrity which, for example, Noah possessed, when it was said of him, "Noah was a just man, and perfect in his generations; and Noah walked with God;" or that sound faith and obedience which God prescribed to Abraham, when he said, "I am the Almighty God: walk before me, and be thou perfect;" or, in the New Testament, that absolute nearness and growing similarity of the soul to its Maker, which the Son of God himself enjoins in the words, "Be ye therefore perfect, even as your Father which is in heaven is perfect."

But in the passage here addressed to Timothy the word itself (*αριος*) is different from that (*τελειος*) which is used in other parts of scripture. Without excluding the former sense altogether, this will be found to denote rather a relative perfectness, bearing reference to certain objects in view, and describing the perfect adaptation of an instrument to its work in the hand of the workman. It may further denote a perfectness of office while it is in the use of such an instrument; or, finally, of the agent himself, as "approved of God, a workman that needeth not to be ashamed," while he is "rightly dividing the word of truth."

Thus the apostle regards "the man of God" as rendered perfect in the just use of the scriptures of truth for the performance of all good works.

I. First, then, in speaking of the perfectness of the instrument itself, the holy scriptures, in "thoroughly furnishing the man of God for all good works," it is impossible not to recur in some measure to their original quality of perfection, as coming from the hand of an all-perfect Spirit, and therefore calculated, in the highest degree, to lead back sinful and rebellious man to that first and moral perfectness for which he was originally designed. Here, indeed, as we have seen on former occasions, is a volume framed to meet all the imperfection of men with the full and entire information of divine truth; so that, if we may say with the psalmist, looking at man, "I have seen an end of all perfection," yet, looking at holy scripture, we may adopt the psalmist's conclusion: "but thy commandment is exceeding broad."

Imperfect alike in knowledge, weak in wisdom, ignorant of true happiness, and in point of real goodness "nothing unto God"—such is truly the nature of us all. Both teacher and learner, in these respects, might equally in vain look around for instruction from all human sources. The scripture, and the scripture alone, here furnishes the direction to erring man; and that which best describes all human imperfection yet declares, "the law of the Lord is perfect, converting the soul." Here will the instructor in the truth find every glimpse abundantly illustrated, which nature affords, of the sublime attributes of God as the Maker and Governor of the world; while the knowledge of "God in Christ, reconciling the world to himself," perfects all that was imperfect before; and, with the aid of "God the Spirit," and his teaching, we become fully guided into all truth. Knowledge thus imparted becomes true wisdom. It teaches a wisdom that is infinite, a love that is divine. It introduces to that beginning of wisdom, which is "to fear the Lord, and depart from evil;" and it leads to that end of wisdom, which is perfect peace: "I create the fruit of the lips" (or, I give the true message of the gospel); "peace, peace to him that is afar off, and to him that is near; and I will heal him, saith the Lord." In the substance of such a message will be found a perfect cure for all the wants, sorrows, and fears of fallen man. And, though the views which it opens before him may be sometimes dimmed by remaining corruptions, yet will the healing beam occasionally break forth from the sacred page, displaying, as on some Pisgah height, the brightness of the heavenly Canaan, its glowing fields, and its streams flowing with milk and honey, "which is the glory of all lands." Finally, goodness, or our true meetness for that full enjoyment of that land, is here delineated. While we read all that is truly lovely and attractive in the divine attributes, we find them also recommended to our imitation, and capable of forming the perfectness of the creature, in its nearness to the Creator, in so far as the finite can possibly approach to, or vie with the infinite. Here is, in truth, to be found the practical summary of all that is excellent in human character—even in scripture alone, as summed up by the apostle: "Whatsoever things are true, whatsoever things

are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, if there be any praise."

But, if the contents of the scriptures of truth be thus perfectly instrumental to their purpose, the construction of the sacred volume is also such, as best to afford facility for imparting those contents to the world. They are neither so voluminous as to bewilder with a mass of erudition, which the teacher might in vain hope to convey to his disciples, nor so limited as to contract the free scope of the most enlarged mind: they neither pall with their sameness, nor distract with their diversity. The precepts of morality are fully illustrated by the lessons of history; the conclusions of wisdom, by the experience of the wise, and the never-failing promises of God. The most precious doctrines are entwined with the most indubitable facts; and the evidences of truth, in drawing aid from all external sources, still shine the brightest by their own intrinsic light. The self-evident and intuitive character, disposition, ability, and purpose of the writer, are always that which best confirms the divine testimony offered through his means to mankind.

The very division of the sacred volume into larger and lesser portions or parcels of truth doubtless had its purpose; aided, as it has been, by a still minuter dissection into chapters and verses by later and uninspired editors. That wisdom, which first dictated the entire volumes of the Old and New Testament, seems to have suggested methods the most apposite to the mind and memory of the hearer; methods best described by inspiration itself: "The word of the Lord was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little." Nor can I omit to remark that the entire and full development of the Christian system was only after previous introductory dispensations; after centuries of just and necessary preparation in types and figures, in which was seen a dark though full adumbration of the mercies of the gospel, as well as of its peculiar terrors, of its sublime moralities, and no less also of its deep and unsearchable mysteries of faith.

Such, then, is the instrument for perfecting the saints, and furnishing the minister, or man of God, with the best means of working out his sacred commission. Our next view must be of the perfectness of the office itself, appointed to "labour in the word and doctrine."

II. The man of God we have already seen to be expressly the teacher of truth, the messenger of the Most High, the bearer of his word to the tribes and nations of the earth. In ancient times he was, no less than the priest of the temple, the "called of God." Moses was thus miraculously called to be the man of God: Elijah thus was invested with the same office by the word of the Lord; and, as he consecrated Eliasa to be his successor in the sacred ministration, to each alike it might have been said: "By this I know that thou art a man of God, and that the word of the Lord in thy mouth is truth." Without some outward authoritative call, the charge of God by his true prophet was ever laid at the door of pretended teachers: "I sent them not; yet they

ran: I spake not unto them; yet they prophesied." With this sacred call, the testimony even of the unhappy Balaam, "who loved the wages of unrighteousness," was not disowned by the Almighty; and he exhibited the perfectness of that office with which he was invested when he said: "I cannot go beyond the word of the Lord my God, to do less or more: the word that God putteth in my mouth, that shall I speak."

In the New Testament, again, we find the appellation of the "man of God," with the same limitation to the minister of God's word. Timothy was warned as "the man of God, to flee" those things which misbecame his profession, covetousness, vain jangling, and other abuses even then coming, not slowly or by stealth only, upon the church of God; and so to "keep this commandment," or trust, "without spot, unrebukeable, until the appearing of Jesus Christ." It was to be an office perpetuated, therefore, until the very appearing of the Lord; and it still remains as a witness to the church until that event "which, in his times, he shall show who is the blessed and only Potentate, King of kings, and Lord of lords." In the discharge of this office, the apostle variously describes himself and his brother ministers in terms which answer to those used by the mysterious instrument of God's purpose in ancient times: "I have a message unto thee from God." "He," saith our apostle, "hath committed to us the word of reconciliation: Now, then, we are ambassadors from Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God." From the very ascent of Christ to heaven were apostles, prophets, evangelists, pastors, and teachers given; and "saints were perfected for the work of the ministry, and for the edifying of the body of Christ." And how were they perfected? Doubtless by that very instrument which was ordained for the purpose of "thoroughly furnishing them for all good works," even the unerring and infallible word, the inspired oracles of God.

In discharging, then, to this day, the all-important work of the "man of God," the minister of Christ must be considered as executing an office so far perfect as he adheres to the very terms, the truth, and the authority of the word of God. He receives truly, in our day and from our church, as the very rod of his power and token of his authority, the sacred volume. "Inwardly moved by the Holy Ghost to take that office upon himself," he receives, as delivered into his hand, the holy bible, accompanied with the all-important words: "Take thou authority to preach the word of God, and to minister the holy sacraments in the congregation." They are as if the echo of the commission given by Christ himself to his own apostles: "Go ye, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I (that is I, the sole infallible teacher of the church)—whatsoever I have commanded you."

Here, then, begins and ends the perfectness of the office of the Christian minister, abiding as long as the world itself shall last. In handling the word of God, he may still say as truly as ever: "He therefore that despiseth despiseth not man but God, who hath also given to us his holy Spirit." Thus far his commission implies a per-

fectness beyond the mere sacrificial duties of the ancient priesthood; inasmuch as, under that dark and shadowy dispensation, even the "man of God" could appeal against the work of the most costly sacrifices, as compared with the services of the heart, and sincere obedience to the word of God. "Hath the Lord so great delight in burnt offerings, as in obeying the voice of the Lord our God?" The same Samuel, who, in his age, pronounces these authoritative words before the monarch of Israel, had, even as a child, denounced the priestly and venerated Eli in the fearful terms of divine threatening, "by the word of the Lord." In the same confidence will now the minister of Christ's word go forth on his own solemn ministerial commission; his credentials scriptural, his message divine. He accepts the trust of the gospel on its own inspired terms; and he rejoices in the exercise of his office just in proportion as he finds himself entrusted with no truth, "as necessary to salvation, but what may be read in scripture, or may be proved thereby."

Whatsoever afterwards occurs in the ordinances of the church, her prayers and ceremonies, her ministration of the word and sacraments, he would desire to place (as in our own communion, blessed be God! it is placed) in perfect subordination to that divine word. Here he feels to be the staple of her doctrines, the sanction of her forms, the directory of her liturgies, the subject of her preaching: here at once the test of her orthodoxy, and the very means of her vitality as the church of God. By that divine record, in one word, the true "man of God" feels himself perfectly established in the authority of his office, as he will also find himself "thoroughly furnished unto all good works."

III. And what an instrument of power does the apostle here place in the hands of Timothy! We find here no enginery of human device, no uncertainties of unwritten tradition. We are directed to no mysterious modes of interpretation, no co-ordinate authority, or subtlety of principles to be hereafter moulded into doctrines by art of man's philosophy, but "to the law and to the testimony," to the plain and all-sufficient instrumentality of God's inspired word for "all good works." We may well then proceed to a practical consideration of the "man of God" now at work in his office, with this divine instrument in his hands. Be his work to convert and gather in the souls of men—to bring together the first materials of the spiritual building, and to lay its first foundation, which is Jesus Christ; or be it to edify and cement together the lively stones until they grow into an holy temple of the Lord—here is at once the instrument of conversion, the means of sanctification, and the bond of union. In dealing with every variety of human infirmity, corruption, or want, here is the storehouse from which he draws his supplies, whether to strengthen, to heal, or to console. In meeting every adverse appeal to human authority, however enforced by usage and upheld by the wisdom of this world, he has here the weapon, the one only weapon, which the Saviour himself used before in the battle-field of temptation—"It is written;" and by this at once he confutes the cavil, silences the murmur, and dissipates the doubt.

How firmly in truth, and how surely, does the

Christian champion go forth, and traverse the perilous and bewildered paths of this world, "his feet shod with the preparation of the gospel of peace!" There has he a word to answer every gainsayer, to check the unruly, to arrest the sinner in his course. He has some doctrine for the ignorant, some correction for the wanderer, some comfort—what inexhaustible comfort!—to those that mourn in Zion. He has examples in every possible variety to illustrate the very lesson he is delivering, or enforce the warning that he offers: he has promises to uphold, and threats to terrify. To some he has blessings to pronounce; yea, and they shall be blessed: to others he has the solemn curse of the divine law resting upon his lips; and none of his words shall fall to the ground. "I will make my words in thy mouth fire," saith God to his prophet, "and this people wood; and it shall devour them." And again, with additional force he asks: "Is not my word like a fire, and like a hammer that breaketh the rock," yea, and the flinty heart, "in pieces?"

The application of the office of the "man of God" is in all these several cases, it is true, ministerial. His knowledge is finite, as it respects the individual case that comes before him. But the power of the divine word upon his lips is not finite. The influence of those sounds of truth, reverberated as from the very throne of God, have still on earth (we may well believe) that "binding" or that "loosing" power, which shall be ratified in heaven, to some a savour of death unto death, to others a savour of life unto life. Much of that declarative power was, no doubt, evinced in the effects produced by apostolical preaching; whether when on the day of Pentecost they were pricked in their hearts, and exclaimed, under the power of the divine word, "Men and brethren, what shall we do?" or when by the river side at Philippi, where Paul resorted with the devout worshippers, there was amongst them a Lydia of Thyatira, "whose heart the Lord opened, that she attended to the things that were spoken of Paul;" an effect, to which how fearfully contrary was that produced by the solemn denunciations of St. Stephen, in the hardened and disobedient Jews: "When they heard these things, they were cut to the heart, and gnashed on him with their teeth." We cannot but view all this as in great measure analogous to the "authority" still committed by the Lord himself to his ministers; an authority to pronounce absolution in the church, on the avowed terms of repentance, faith, and obedience. Nor can we view it apart from the equally efficient but fearful power, in subordination to the Great Head of the church, of sealing the condemnation of the hardened and impenitent.

Such, doubtless, we conclude then is still the power of God's holy word in the hands, and on the lips of all his faithful and true ministers; and no other power will such a man of God desire for himself or his office, than that which results from the authoritative declaration of revealed truth to his flock, and its several members. In this respect, as in all others, he will ever desire to consider himself as the "homo unius libri," the man of one book, and that book the bible. To that book he will desire to conduct every member of his flock, as well to save their souls as to deliver his own by his faithfulness. He will strive to far-

nish them, out of the same sacred depository, with the means for each to work out his own salvation with fear and trembling; and to make each feel that he is only thoroughly furnished there, and not by any human teaching independent of that divine volume, with every motive to stir him, every rule to guide his life, every comfort to refresh his soul. If, in this sense, the ordinary hearer is not strictly the man of God, he may at least be taught to be the man of prayer, the man of faith, the man of courage and constancy in his Master's cause, "quitting himself like a man, and being strong." He may choose in every possible station and juncture of life the example he will follow, whether of the solitary Noah, the faithful Abraham, the praying Jacob, the world-denying Moses, the devout David, the dauntless Daniel, the adoring Paul, or the loving John; and, thus each may find in the word of God his own "thorough furnishing unto all good works."

Signal, however, is the application of the title of "man of God" to the Christian minister; and, in his own personal feelings, as well as public ministrations, will he feel himself to be the man of one book. He will rejoice that, in this our protestant land and church, "the word of God is not bound" within any limits in which instruction may be conveyed, feelings awakened, or the final appeal of all truth be made. He will feel this to be the truth, the whole truth, and nothing but the truth. His aim will be to realize every doctrine, every practical principle in his own declaration of truth. Above all, he will desire that, "having preached to others, he may not himself be a castaway." He will, in the very strongest sense of the words, recognize the principle that in the scriptures of truth lie the perfectness of the man of God; his perfectness in office, as bearing from thence to his hearers a direct message from God; his perfectness in the one grand purport of that message—the word of reconciliation between God and his creatures upon the very terms there laid down; his perfectness in being possessed of that one great instrument of his ministrations, the book of God—provided he uses it in all the fulness of research and closeness of application; tracing well its illustration in the ordinances of the church, and its interpretation by the wisest and best of men: above all, if, in the prostration of prayer before him who first gave it to us by his Spirit, he desires that "by the same Spirit God would give him to have a right judgment in all things."

Unaided, by any miraculous power, or immediate inspiration of any new truth, the minister of God will not consider the holy trust of the word of God received at his ordination, and the "gift which was in him by the laying on of hands," to be at all independent of the will, or apart from the exertion of the best and highest faculties of the rational man. On the contrary, believing these to be the unalterable conditions on which perfectness is now to be acquired in the personal experience of the man of God, he will ever feel a conviction on his mind, and a burden on his conscience, urging him towards their fulfilment; and he will fling from him any vague insinuations of the world against those gifts of retirement, leisure, and peace with which the wise providence of God may have furnished the minister of his word. True it may be that such

crowning gifts of human endowment may be abused by some, may be wasted in idleness, frittered away in frivolities, or used as the means of gain, or occasions of dissipation. And such persons may well bear with indifference the reproaches and taunts of the world around them, seeing they have first learned to master and to silence the more fearful monitor within the breast; that monitor who warns them daily in their "companies," or nightly on their pillows, that the best of causes cannot with impunity be betrayed, nor the holiest engagements infringed, nor the eternal interests of mankind lost through their negligence or ill example.

It is, indeed, the privilege of the Christian minister, solemnly impressed with a sense of responsibility before God and man, to know that there is One who will be able to succour as well as to pity his infirmities, no less than to mark and to avenge any cold and culpable indifference, in the discharge of his high and holy calling. He, who was alone equally perfect in himself and in his work, "finishing that work which his Father had given him to do," has, indeed, shown us by his own all-perfect example, that a personal as well as an official sanctity becomes the character, and should be the aim, of all faithful recipients of the holy office. His all-availing prayer has been offered, that their "faith fail not." His word is uttered on their behalf: "Sanctify them through thy truth: thy word is truth." Under such influence, and with such an example, be it truly the aim of the Christian minister to inscribe on every scene, on every action of his life, what the prophet saw inscribed on the bells of the horses—"Holiness to the Lord." Be it his in seasons of retirement, beyond the ken of every human eye, to be ever improving by little and little, "line upon line, and precept upon precept," the justness of his own conceptions, the pureness and spirituality of his ministerial purposes; while in public he aims at a walk as blameless as his speech is "sound and not to be condemned," a temper unruffled, an example unsullied; sustained at once by "the word of truth and the power of God, and the armour of righteousness on the right hand and on the left;" and, while he "visits the fatherless and widow in their affliction, keeping himself unspotted from the world."

After all, however, amidst the high claims of his office, and the perfectness of all ministerial functions founded on the word of God, there will be the deep sense of human imperfection in the discharge of the weightiest of all trusts. In such moments, looking still to the highest model, he will be abundantly prepared to say with the great apostle himself, and in his sense of the words, "Not as though I had already attained, or were already perfect; but I follow after, if that I may apprehend that for which I am apprehended of Christ Jesus." "As many as be perfect," the apostle adds in deepest humility as it regards himself, "let them be thus minded." But for himself, he seems always pressing towards the mark, yet with the accents of deep caution on his lips, and ever ready for the attitude of prayer, nay, for the prostration of penitence and godly sorrow. Let those who would charge the profession of the ministry with any feelings of levity, as well as those who would seek, even in

modern days, a pattern of the church to be compared with those of ancient times, listen to expressions uttered in our own communion. These may well form an illustration of the whole subject I have been now treating, and will be adopted in its closing paragraph. They are to be found in the works of an eminent prelate of our own church, and one of the most able advocates of the sacred and apostolical calling.

"We," says bishop Bull, "are engaged in this sacred office, and there is no retreat. We must now run the hazard, how great so ever it be. In we are, and on we must. What shall we then say? What shall we do? Surely this is our best, our only course. Let us prostrate ourselves at the feet of Almighty God, humbly confessing and heartily bewailing our great and many miscarriages in this mighty undertaking. Let us weep tears of blood, if that were possible, for the blood of souls, which we have reason to fear is sticking upon our garments—the blood of souls, I say; for, when I consider how many less discerned ways there be whereby a man—the man of God—may involve himself in that guilt, as not only by an openly vicious example, but even by a less severe, prudent, and wary conversation; not only by actions directly criminal, but by lawful actions when offensive; not only by a gross negligence and supine carelessness, but by every lesser remission of those degrees of zeal and diligence which are requisite in so important an affair; in a word, by not doing all that a man can, and that lies in his power, to save the souls committed to his care—I say, when I consider all this, I cannot, I dare not justify myself, or plead not guilty before the great Judge of heaven and earth, but do upon the bended knees of my soul bewail my sin, and implore his pardoning mercy and grace, crying mightily to him, "Deliver me from this blood guiltiness, O God, thou the God of my salvation; and my tongue shall sing aloud of thy righteousness."

#### THE BLESSEDNESS OF BELIEF IN THE SAVIOUR:

##### A Sermon,

BY THE REV. H. WOODWARD, M.A.,

*Rector of Feltham, Tipperary.*

ACTS xvi. 31.

"And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house."

God has divers means by which "he brings home his banished." By various methods he leads his straying sheep and erring children out of the wilderness of this world, and brings them into the green pastures and blissful habitations which the gospel of his grace provides. In a certain sense, he "becomes all things to all men, that he may by all means save some." Like a considerate and tender parent, he tries every endearing motive and every fond persuasive art, to reconcile to himself those hearts which he knows can

never rest until they rest in him. It is true that "other foundation can no man lay than that is laid, which is Jesus Christ." The great outlines of salvation are the same in every instance. Through the great Reconciler "we have access by one Spirit unto the Father." He is "the door of the sheep;" and no man cometh unto God but by him. Nevertheless, as I have already said, within these outlines of gospel truth various are the moral forces which the Spirit brings severally to bear upon the hearts of men. Divers are the methods by which he would redeem his people "from the hand of the enemy, and gather them out of the lands, from the east and from the west, from the north and from the south." Some are wafted by the softest breath and gentlest gales of love: others are driven by the rudest storms of fear into the haven where they would be, into the calm port of present peace and everlasting rest.

Of this diversity of operations we have a striking illustration in the chapter now before us. We have the case of Lydia on the one hand, and the jailer of Philippi on the other. In the former, nothing can be more easy than the transition or more gentle than the process by which this amiable disciple received the adoption of a child and daughter of the Lord Almighty.

It is related by the biographer of bishop Horne that, when that celebrated prelate was an infant, his father used to awake him with playing on the flute; that the change from sleeping to awaking might be gradual, and pleasant, and not produce the outcry which frequently happens when children are suddenly and violently aroused. Thus was Lydia softly raised, by the voice of her heavenly Father, from the slumbers of her former ignorance; and thus did the light break in, not with overpowering lustre and with sudden glare, but by the gentlest insinuations upon her docile mind. But the whole is best told in the simple words of scripture; and surely, if St. Luke were, as tradition tells us, a painter by profession, his pencil could not have sketched a scene of more exquisite beauty or more calm repose: "And on the sabbath we went out of the city by a river-side, where prayer was wont to be made; and we sat down, and spake unto the women which resorted thither. And a certain woman, named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us; whose heart the Lord opened, that she attended unto the things which were spoken of Paul."

In pointed contrast with this tranquil scene, we have the conversion of the Philip-

pian jailer, on occasion of which the words of my text were spoken.

No sooner had the apostle ejected the spirit of divination from the damsel of whom we read in the tenth verse, than an assault was made by her master, who had reaped large profit from her soothsaying, upon Paul and Silas. To their destruction, indeed, all around them had been predisposed. Violently dragged before the magistrates, accused of crimes which they knew not, the objects of suspicion to the governors and the governed, to the authorities and to the multitude, their fate is at once decided; and, without even the form of a trial, their sentence is forthwith pronounced: "The magistrates rent off their clothes, and commanded to beat them. And, when they had laid many stripes upon them, they cast them into prison, charging the jailer to keep them safely" (ver. 22, 23). This harsh and peremptory order lost nothing of its severity by the instrument to whom its execution was committed. The jailer having received such a charge, "thrust them into the inner prison" (the dungeon or place appropriated to condemned malefactors) "and made their feet fast in the stocks" (ver. 22).

It was now midnight. No ray of light crept through the crevices or iron grating of the prison. All was gloom and darkness. Nor could they have entertained any expectation but that of being dragged forth the day following from their dungeon to a painful, ignominious, and unpitied death. But, lo! some voices issue from that dismal cell; voices so audible and so loud that the prisoners heard them, and awoke from sleep. It was not the familiar address or colloquy of equals. It was not the frantic cry of those who waste their lamentations upon the air. No: it was the calm, collected, self-possessed and solemn sound of a soul while communing with its God. But it was more than mere sound: the details of their petitions were doubtless heard. Nor can we be slow in conjecturing the subject-matter of the prayer. They doubtless prayed for "patience under their sufferings, and a happy issue out of their afflictions." With still more fervour did they supplicate that God should be glorified in those sufferings, and that their bonds in Christ should "fall out rather for the furtherance of the gospel." They interceded doubtless for their oppressors, for those "who despitefully used them and persecuted them." Nay, the event would seem to argue that, while the prisoners overheard them, they were at that very moment offering up their prayers for him who had thrust them into the dungeon, and made their feet fast in the

stocks. That they were so is more than intimated by the signs and wonders by which that prayer was followed: "And suddenly there was a great earthquake, so that the foundations of the prison were shaken; and immediately all the doors were opened, and every man's bands were loosed. And the keeper of the prison awaking out of sleep, and seeing the prison doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled" (ver. 26, 27). At this awful crisis this soul, just standing upon the brink of irremediable destruction, was saved at once from death both temporal and eternal; was saved not by a stretched-out arm, "not by might nor by power, but by that Spirit" which taught these men of God to love their enemies, and bless their persecutors. The instrument of his twofold deliverance is that very voice which was lately lifted up for him in prayer. Paul cried with a loud voice, saying, "Do thyself no harm; for we are all here." The whole scene forces upon his conviction the sense of a present God. Nor was his strong impression of this great truth the result merely of the earthquake, and the trembling foundations of the prison, or the doors flying open of their own accord. No: terrors like these may set nature in alarm; but deeper than nature they seldom penetrate: they do not reach the conscience, they do not sink down into the heart. Besides, in this case the danger was all over.

I remember in early youth being told, by one who many years before had been in London during the shock of an earthquake, the following circumstance: He was at the time an inhabitant of the Temple; and he declared that nothing could exceed the mingled terror and cries to heaven of those around him; but that, in a few hours after their apprehensions were allayed, he heard the same tongues mocking at religion, as if ashamed of their slavish fears: "It happened unto them according to the true proverb, The dog is turned to his vomit again; and the sow that was washed to her wallowing in the mire." The storm ceased, and there was a calm; that calm of death, in which "the fool says in his heart, There is no God." It was not, if I may use the term, mere physical fear which convinced this highly favoured man that the hand of God was in the matter, and which drove him to seek salvation for himself and for his house. No: the Lord was not in the earthquake, but in the still small voice which, by the mouth of his messenger, said, "Do thyself no harm."

It was the generous philanthropy, the noble superiority to all vindictive feeling, the

full and free forgiveness of wanton injuries so recently and so cruelly inflicted, it was their godlike return of good for evil which evidenced of Paul and Silas that God was in them of a truth, that the message they delivered was from heaven, that the gospel which they preached was the power of God unto salvation. Thus did the goodness of God lead this sinner to repentance: "If God," said he, 'be thus kind to the unthankful and to the evil;' if he clothe his omnipotence in more than a father's pity or a mother's tenderness; if God thus shield from danger and watch over those who cast out his name and persecute his cause; if his language to me, a miserable sinner, be 'Do thyself no harm;' if this be the character, the nature, the disposition, the heart of God, what then am I, so long a despiser of such compassion, a rejecter of such mercy? What am I, who have been all my life-time trifling with this patience, and provoking this long-suffering; who have been a rebel against infinite goodness and almighty love? What indignation and wrath have I not fully merited? What hell do I not most righteously deserve? O, if I had not been arrested on the brink of a lost eternity; if I had perpetrated that act of self-destruction on which I had been fully bent; if this sword had cut the brittle thread of life, where should I have been now? In what habitation of cruelty, in what abodes of horror should I have been fixed, and that for ever; bound down with chains, thrust into a dungeon, to which the stocks and inner prison to which I wantonly consigned these men of God, would be comparatively a heaven?" Filled with such thoughts, and impelled by such considerations, did the jailer fly, as sinners do to God—fly for succour in his extremity to those to whom he had been before "a persecutor and injurious:" "Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas, and brought them out, and said, Sirs, what must I do to be saved?"

It is to this important question that Paul and Silas answered in the words before us: "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." This command, or rather this gracious invitation, is "exceedingly broad." It holds out a remedy for all distempers of the soul, a balm for every wound that festers in the heart. It calls to all that are astray upon the wide wastes of this hard world, all who are lost in its labyrinths, and groping in its cheerless paths, to return to a city of habitation, to a land where the weary are at rest, and where the wanderer may dwell at ease. It is the call of the Shepherd to all the sheep; and

they hear it, for they know his voice. It is the same voice which says, "Come unto me, all ye that labour and are heavy laden; and I will give you rest:" "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price."

"Believe on the Lord Jesus Christ," is, as I said before, a balm for every wound. Is the soul just waking from the sleep of nature, and "rising from the bed of spiritual death, overwhelmed with guilt and fear?" Does eternity break in upon its chambers with its piercing light, and present itself, for the first time, as a reality, for which no security has been provided, no preparation has been made? Does the anger of an offended God, does the sword of most just judgment seem ready to fall upon the head of the affrighted sinner? Do the sorrows of death compass him, the pains of death get hold of him? Here, then, is a refuge from all his fears; for, let his sins be as scarlet, let them be as the sand upon the sea-shore innumerable, he cannot have out-sinned the merits of an infinite atonement. Let them rise before the conscience in what fearful magnitude they may, they cannot equal, nay, they must fall far short of the price laid down; unless the frenzied imagination would invest sin in the attributes of the eternal God. This may appear exaggerated language; yet, need I say? it is far below the magnitude of the subject. Persuaded I am, and from experience too, that, when our sins are set in array with their ceaseless repetitions and peculiar aggravations, when broken resolutions, unheeded warnings, and opportunities neglected, when mercies ill requited, and treasures trampled under foot; when our sins, I say, spread out into appalling magnitude and vast circumference before our view, nothing can bring peace to the bosom; nothing can assure the conscience that these sins are covered, that their demerit is out-measured, and their guilt outweighed, but a sacrifice and an atonement which partakes of the infinitude of God.

But it is not from the guilt of sin alone that the mind would secure a refuge, nor merely from its extrinsic punishment, that it would seek release. Sin is its own tormentor. Impurity, pride, and hatred, unsatisfied desires and restless cares—if these are left to rankle in the bosom, what would the pardon of our iniquities avail? How would it be, if the body were concerned and not the soul? If one of our natural members were undergoing some sharp incision, some fearful operation, what cruel trifling with our pain would it be to tell us that

we should not be punished for the agonies we felt!

Well, then, if sin itself be essential misery, if it be to the soul the deadliest distemper, the acutest suffering under which it is capable of labouring, what mockery of its woe would be the forgiveness of that sin, if pardon still left the poison unextracted, the gangrene still festering and spreading in the heart! But we have, blessed be God, a Saviour not only from the punishment, but from the power of sin. We have One who "healeth the broken in heart, and bindeth up their wounds." If we believe on the Lord Jesus Christ, if "with open face we behold as in a glass the glory of the Lord," if we realize him to the mind and bring him home to the heart by faith, we have in Christ, thus evidently set forth crucified before us, an object competent to the task of condemning sin in the flesh, of shaming down vice, and chasing impurity from the soul, of crucifying it to the world, and the world to it. For sensuality suits but ill with the felt presence of a dying Saviour, or pride with the remembrance of an humbled God. Thus is faith in Christ, by effective and natural operation, the power of God unto salvation. Thus, when "God arises, his enemies are scattered, and they which hate him flee before him."

But the Son of God, when manifested, can do more than quell the sinful passions of the soul. He can supply its wants and fill its aching void. He can yield a happiness pure and immense as man's immortal nature craves. "I am the living bread," says he, "which came down from heaven, that a man should eat thereof, and not die." "The water that I shall give him shall be in him a well of water, springing up into everlasting life." "He that cometh unto me shall never hunger; and he that believeth on me shall never thirst."

Thus does he offer himself as the all-sufficient good and sovereign blessing. Thus does he present to the soul "the thing that it longs for," the food for which its vast capacities and boundless appetites were formed. But let us come down from these aspirations; let us enter into the secret chambers of the mind, and ask the heart what, amidst the daily disturbances of such a world as this, it mainly wants. How many hearts would answer to this question, "I want a friend—I want a home!" Nor can the nearest and dearest connection upon earth, the fondest parent, husband, wife, or child, even while spared to us, be all that this want requires. There are a thousand bosom secrets which we cannot tell them, a thousand recollections which they have no share in: there are a

thousand sorrows with which they cannot sympathize; and for this reason they cannot know the complexity of interests and shades of feeling which constitute their peculiar bitterness to us, or make them press with such aggravated weight upon the heart. He, then, who by faith can, like the beloved disciple, lean upon the Saviour's breast, he, and he only, has found a friend on whom that heart, with all its weight and all its sensibilities, can repose. Nor is Jesus alone the friend that sticketh closer than a brother: he is the centre to which the soul may fly, the home to which the weary pilgrim may betake himself, where he may lay down his load, and be at rest.

If there be a name dearer than any other to the heart of man, it is that of home. At that magic word, what fond associations, what soothing thoughts, what sweet remembrances gather round the heart! To that loved spot how does the mind instinctively cling in foreign regions and distant corners of the earth! But still man requires a sanctuary more inviolate, a retreat more tranquil and more calm than even home itself. For even there, who has not felt himself at times alone amidst the circle of all the heart prized most on earth? The truth is, man must have some hiding-place, some home within his home, or feel himself a wanderer and a houseless stranger. To possess this refuge and this rest within, I believe to be the peculiar privilege of the sons of God. Others are dissipated and scattered on the mere surface of their being. They alone can retire into their own interior, and subside, if I may so call it, into their own centre. They, like the prodigal in the gospel, have "come to themselves." In their own bosom they have "a hiding place from the wind, a covert from the tempest; as rivers of waters in a dry place, as the shadow of a great rock in a weary land." Far from the world they flee, to the shelter of that inward home, and realize the aspirations of those delightful lines:

"The quiet, solitary place,  
For which I all my life have pined,  
The still, sequestered wilderness  
O might I in thy presence find."

In those deep recesses of the soul, that terra incognita to the world, they find peace, stillness, silence, solitude. I am persuaded of the fact, that, by whatever law of our spiritual nature it may be, whoever enters into that closet and shuts to the door, is at once in felt communion with him who seeth in secret. Yes, God is there; and Christ is there, dwelling in his own temple, and formed in the heart by faith. And then is fulfilled that





in the soil may render it more nutritious and desirable for some other race of plants than before any such change had taken place\*.

This theory, based upon a consistency of familiar facts, explains the necessity for a rotation of crops; and manifests the benevolence of the Author and Giver of all good, who has provided that corn and grass, for the sustenance of man and beast, should be obtained from more tribes than one. The farmer is thus enabled to alternate crops of the grass tribe—wheat, barley, oats, &c.; of the leguminosæ—beans, vetches, peas, &c.; and of the cruciferae—turnips, rape, &c., in such order and proportion as best to maintain the productiveness of the land. Thus also the potato and mangel-wurzel, belonging to other tribes, still become, on some lands, acceptable additions to the crops cultivated. But to return to our subject.

The fungi, it is ascertained, soon render the land on which they grow unfit to support them; but they enrich the soil for other plants, especially for the grasses, which grow up in rank luxuriance in the space left bare by the extinction of the fungi; thus covering the tombs of their benefactors with the greenest grass. The circumstance of the plants taking a circular form may, perhaps, arise from a single fungus first throwing its seed all around it; and, as a single crop of fungi is sufficient to exhaust the soil, the grass springs up in the space it has occupied, and the second year's crop of fungi appears in a small ring round the original centre. These rings go on extending in circumference year after year, until something occurs in the soil, or its products, to check their progress, or the species wears out, or becomes dormant for a season.

The figures introduced into this paper are the results of observations made on the Sussex downs, in the neighbourhood of Chichester. The following list of plants, collected on fairy rings, belongs to the same district, and is derived from the same skilful botanist to whom I am indebted for the sketches and most of the information contained in this paper.

I. Plants forming the genera of fungi collected upon fairy rings: 1. *Agaricus, campestris*, Georgii, champignon, oreades, muscarius, virosus, &c.; 2. *Lycoperdon, Proteus*, Downs, once within a ring of *agaricus oreades*; 3. *Peziza, cochliate*, Stoke Down; 4. *Clavaria, coralloides*, &c., Downs and

\* The roots of *chondrilla muralis* were carefully cleaned, and immersed in filtered rain water: the water was changed every two days, and the plant continued to flourish and put forth its blossoms. At the end of eight days the water had acquired a yellowish tinge, and indicated, both by smell and taste, the presence of a bitter narcotic substance, analogous to that of opium; a resin which was further confirmed by the application of chemical tests, and by the reddish-brown residuum obtained from the water by evaporation. M. Macaire ascertained that neither the roots nor the stems of the same plants, when completely detached and immersed in water, could produce this effect; which he therefore concludes is the result of an exudation from the roots, continually going on when the plant is in a state of healthy vegetation. And although the materials which are thus excreted by the roots are noxious to the plant which rejects them, and would consequently be injurious to other individuals of the same species, it does not therefore follow that they are incapable of supplying any salutary nourishment to other kinds of plants. Thus it has been observed that the *salicaria* flourishes particularly in the vicinity of the willow, and the *orobanche* or broom-rape in that of hemp. This fact has also been experimentally established by M. Macaire, who found that the water in which certain plants had been kept was noxious to other specimens of the same species; while, on the other hand, it produced a more luxuriant vegetation in plants of a different kind (Dr. Roget's Bridgewater Treatise on Animal and Vegetable Physiology).

roads, once within a ring of champignons; 5. *Geoglossom glabrum, hirsutum*.

II. Plants of the *Phænogamia*: *Carex recurva*, Elsted Down; *Thymus serpyllum*, ditto; *Monotropa hypophythes*, roads about East Marden; *Hieracium pilosella*, fields about East Marden.

The subjoined hints for inquiry, on the subject of fairy rings, are submitted to the botanical reader as a means of throwing light on an interesting phenomenon not yet fully investigated.

At what season do they appear? Do the rings which bear different species of *agaric* appear at the same time? Does the same ring bear various species of *agaric* at the same time, or at different times? When *Agaricus aurantius* and *campestris* and *Lycoperdon Proteus* appear detached from rings, do they ever spread from detached points, in circles, or parts of circles? Is the outer faded circle of grass ever observed to be destitute of *agarics* through more than one season? What range have the rings on the continent, and by what *agarics* and other plants are they there accompanied?



Fig. 1. *Agaricus virosus*. Fig. 2. *Lycoperdon Proteus*.  
Fig. 3. *Agaricus pratensis* (Champignon).

What plants, exclusive of those mentioned in the adjoining plate, are observed to be particularly favoured by the soil of the rings? Instances of the occurrence of rings upon arable land, and of their phenomena under such circumstances, are very desirable.

If two rings meet, do the inner circles of rank grass approach and meet before the line of union is finally obliterated?

Notes upon the duration, rate of increase, disappearance and re-appearance, locality, subsoil, &c., of "fairy rings," would be very valuable.

### The Cabinet.

A DISTURBING INFLUENCE AS TO THE BELIEVER'S REST, AND ITS CORRECTIVE\*.—The evil which is in himself, and on which Satan works, is ranked first; because, were it not for this, nothing foreign to himself could injure him. Satan had, indeed, "no part" in Jesus Christ; and yet he exclaimed, so that heaven and earth might hear: "My God, my God! why hast thou forsaken me?" This was, however, voluntarily suffered by our Lord: in

\* From "Beulah; or, the Rest of Man in the Rest of God," by the rev. C. I. Yorke, M.A., rector of Sheffield.

the case of his people it is the moral weakness in them that causes the storm from without to be so dangerous. Of this moral weakness the believer will become more conscious as he becomes more truly wise. Weeds, and stones, and rubbish, at the bottom of a river, as the river becomes clearer, become more distinctly visible; and so, as the sky becomes purer, do the clouds and smoke-drifts that float across it. There is, nevertheless, no reason why the believer's rest in God should be interrupted by the experience of this. He never need be what some are upon the earth, and every one is in hell, "a terror to himself." Let him look stedfastly to Christ with that faith, of which the breath is love, and the exercise obedience, and he will discover that, by his very sense of personal unworthiness, his confidence and joy in Christ will become more full and bright (Phil. iii. 3); for we are darkened by our own shadows whilst a particle of self-righteousness remains.

### Poetry.

#### THE TIME FOR PRAYER.

(For the Church of England Magazine.)

WHEN is the time for prayer?

Within the minster's stately pile,

When, sweeping through the solemn aisle,

The holy music lifts awhile

Our hearts from earthly care.

When is the time for prayer?

'Tis when the simple rustic bands

Flock where the village steeple stands,

To raise their humble hearts and hands:

O, let us join them there!

When is the time for prayer?

When the united family

At morn and eve still bend the knee,

And breathe, in that blest harmony,

Devotion's native air.

When is the time for prayer?

When through some sweet and woodland way,

In thankful, musing mood we stray:

Although our lips no words may say,

We are not silent there.

When may we cease from prayer?

Until our hearts shall cease to beat,

And we are called our Judge to meet,

And stand before his awful seat,

Let us pray ev'ry where.

### Miscellaneous.

MOUNT SINAI.—President Durbin, after he had visited this renowned and holy mountain, and had felt his mind filled with the vast associations of the spot, broke forth in the following beautiful train of thought, when contemplating the scene anew, with his pen in hand to record the sentiment:—"I have stood upon the Alps in the middle of June, and looked around upon their snowy empire—I have stood upon the Appenines, and looked abroad upon the plains of beautiful, eventful Italy—I have stood upon the Albanian mount, and beheld the scene of Æneid from

the Circean promontory, over the Campagna, to the eternal city, and the mountains of Tivoli—I have sat upon the pyramids of Egypt, and cast my eyes over the sacred city of Heliopolis, the land of Goshen, the fields of Jewish bondage, and the ancient Memphis, where Moses and Aaron, on the part of God and his people, contended with Pharaoh and his servants, the death of whose 'first-born of man and beast in one night' filled the land with wailing; but I have never set my foot on any spot, from whence was visible so much stern, gloomy grandeur, heightened by the silence and solitude that reigns around, but infinitely more heightened by the awful and sacred associations of the first great revelation in form from God to man. I feel oppressed with the spirit that breathes around and seems to inhabit this holy place. I shall never sit down on the summit of Sinai again, and look upon the silent and empty plains at its feet; but I shall go down a better man, and aim so to live as to escape the thunders at the last day, which once reverberated through these mountains, but have long since given way to the gospel of peace. I can scarcely tear myself away from the hallowed summit; and I wish I too could linger forty years in converse with the Lord."—*New York Messenger*.

ANTWERP.—In taking leave of the churches of Antwerp, let me briefly record the impression they left upon my mind. A more active ecclesiastical system than they day by day develop could scarcely be devised, or means better adapted in their outlines to bring home religion to the business and bosoms of the population in the midst of which they are established. Scarcely one of the churches we visited, on the busiest day of the week—for it was market-day—was without its throng of worshippers. "From early dawn to dewy eve" we saw the priests at their posts, devoutly engaged in the service of the sanctuary. But then came the reflection—Cui hono? There was "the form of godliness;" but was there "the power thereof"? The scaffolding was complete: was the building reared on "the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone"? Alas! there was nothing on which to ground any such hope, but rather the very reverse of it. The religious services, which are engaged in with a constancy worthy of a better cause, are either unsound or unmeaning; and, of the crowd that daily prostrate themselves before images and crucifixes, it may too often be said, one cannot but fear, as it was by Paul to the people of Athens, that they "ignorantly worshipped" an "unknown God." Still, with much to deplore, there is not a little to admire, even by us who enjoy the blessings of a sounder creed. The constant opportunities presented of public worship, the grandeur of their temples, the solemnity of their services, together with the devotedness of all those who "serve at the altar," present the outline at least of an example which might be copied with advantage. \* \* \* The popish character of the place is very forcibly indicated by the number of niches, containing figures of the virgin and child, which are affixed at the projecting angles of the streets. We had understood that these worse than superstitious emblems were falling into decay and disuse; but many of them appeared to us to be recently renovated, and scarcely a corner of a street was without one.

\* From "A Glance of Belgium and the Rhine," by Thomas Ramsay, esq. London: J. Ollivier.

† We must hesitate at this expression. We have seen priests in Antwerp and other cities of Belgium, exhibiting little enough of "devotedness."—Ed.

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THE  
**Church of England Magazine.**

UNDER THE  
SUPERINTENDENCE  
OF  
CLERGYMEN



OF THE UNITED  
CHURCH OF ENGLAND  
AND  
IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

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No. 543.—SEPTEMBER 13, 1845.

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**DUNCHURCH, WARWICKSHIRE.**

THE church represented in the accompanying woodcut was erected at different periods of the fourteenth century, as is apparent from its architecture; the chancel, which is the most ancient portion, being in the early decorated, the nave in the decorated, and the tower in the transition decorated style. It is remarkable for its east window, which is filled with geometrical tracery, supposed to be symbolic of the Holy Trinity; the western doorway, which is finely decorated; and

the western arch, which is of noble proportions. Originally the church was filled with carved wood-work, of a rich and elaborate character, most of which has been either destroyed, or was gradually supplanted by modern pewing. Recently, however, it has undergone an extensive repair, which has restored much of its ancient beauty; the nave being now fitted up with open oak seats, and the chancel with stalls of the same material, ornamented with polished tracery and carved elbows. The western arch has been thrown open, and had its panels restored; two galleries

which obscured and disfigured it having been removed, and the organ placed in the western end of the south aisle. Other similar improvements have been effected by the liberality of the parishioners, of which details are given in the work from which the woodcut is obtained—"Parochialia," by the rev. John Sandford, vicar of Dunchurch, which has been frequently referred to and recommended in the pages of the Church of England Magazine.

#### DARBY RYAN, THE WHITE-BOY\*.

##### No. III.

IMMINENT and sudden danger overpowers some minds, takes away from them all energy, renders them incapable of action; and persons thus situated become, of course, an easy prey to the threatened evil. In others, the same danger quickens the intellect, rouses every faculty of the soul, and concentrates every ray of thought into one great focus of action. Imperceptibly the judgment forms on the instant one mode of escape, perhaps the only one that can be adopted; and the very intensity of thought, which puts that mode into execution, gives a calmness and a determination of purpose, that rarely fail in their effect, if, indeed, that effect be possible. In such circumstances, the danger is scarcely seen; or, if seen, it is not contemplated: the escape alone occupies the mind; and it is not until the danger is some time past, that its full amount is appreciated.

Ryan saw at a glance that he had only one chance of escape, and, with a nerve and bearing which would have done honour to a better cause, he set his whole soul upon the cast. He moved not a muscle, head, or foot, or eye: not a single motion passed over his features; but he looked with statue-like gaze at his opponent. The muzzle of the gun was within a few inches of his head, the lock at full cock, and the finger at the trigger; yet he flinched not, nor even drew back his head from the dreadful weapon that seemed to place him with only "a step between him and death." A pause of a few minutes ensued; and then the third person, who appeared to be the leader, gave the command, "Recover arms."

The click of the lock was heard distinctly, as the gun was brought to the half-cock; the muzzle was raised, and then, after one or two more words of command, lowered with the butt to the ground, with soldier-like precision. Ryan drew a deep, long breath, and then for the first time dared to cast a glance at his wife. Happily for her, she had fallen into a faint, her head sunk over the back of the low chair on which she was sitting, and her arms hung lifeless by her side.

"For the love of God, gentlemen," said he, "what is this? What are your commands? What have I done? Will ye kill the mother and the babe unborn?"

"Darby Ryan," said the leader, "you know well that no blood is ever spilled without just cause. The people's greatest enemy is the informer and the traitor; and he who will turn either must prepare himself for the informer's fate."

\* Communicated by an Irish clergyman.

"Gentlemen, I am neither an informer nor a traitor. I have taken the oath; and I have kept it."

"I believe you, Darby Ryan. No man could look as you did just now, and yet be guilty. You are true to our cause, and innocent of any crime—at least as yet. We must swear your wife. Attend to her. We will wait until she recovers."

Ryan went to his wife, and raised her in his arms: he then took hold of her hand, and shook her gently, as if to wake her from sleep. The leader took some water in a vessel, and sprinkled it upon her face, and with his handkerchief wiped off the drops as gently and tenderly as if she were his own child.

"God Almighty bless you, sir," said Ryan, "whoever you may be. You are a husband and a father, anyhow: I see by the turn of your hand you wouldn't hurt a fly, let alone a faymale."

"Certainly not, if I could help it; but duty above all things must be first obeyed."

"Peggy, dear; Peggy, alannia, the gentlemen won't hurt you: they're not come for that, at all at all. They're only come to swear you, dear; and sure an oath is easily taken, when neither of us want to be informers."

By degrees the poor woman recovered; and, when perfect consciousness was entirely restored, she was placed upon her knees, and the usual oath of secrecy was administered. Having performed this with much greater solemnity than is sometimes exhibited in courts of justice, the leader of the party gave again the word of command: "Shoulder arms. Slope arms. Quick march."

When the husband and his wife were left alone, they remained for some time silent: they scarcely dared to look at each other: their eyes were fixed on the fire with vacant gaze, thousands of thoughts occupying their minds.

Among various qualities of good and evil which are possessed by the Irish peasantry, that noble one of gratitude is most prominent. The follower of an ancient family has, or at least had—for those times are passing fast away—a kind of hereditary reverence for each member of it; but, when to this reverence there was added grateful feeling for benefits conferred with kindness and consideration, the attachment became extremely great. A connexion, too, was often established between them, creating a greater bond between the humbler and the greater than that almost of consanguinity itself. The foster-mother, or nurse, was often looked on as part of the family herself; while she ever regarded the child she reared as even dearer to her than her own children. The nurse and the foster-sister, or foster-brother, were always received with invariable kindness; and, long after the period of servitude had ceased, this second mother, if she may be so called, would often be found a welcome guest at the house of her richer friends for weeks and months together. She took a pride in looking at the child she nursed, in hearing its good qualities spoken of, or its beauty praised: the child was her own peculiar child; its playthings, its dress, its strength, its growth, all were matters to her of the deepest interest. Nor when grown up was the tie severed. The young man or woman, thus fondly loved in infancy, was still as fondly loved in youth and in maturer age. This affection on the part of the humble

follower was not misplaced nor unreturned; and there is scarcely a family among the Irish gentry where there is not some old woman, perhaps blind and almost helpless, sitting by the kitchen fire, who thus bears witness that old nurse has still a place in her child's house and heart.

There was this sort of connexion between Peggy Ryan and the Blake family. Peggy's mother nursed Julia Blake; and Peggy herself was the foster-sister. She had been almost reared at G— house: she was the playmate of Julia in infancy: many a game of romps had they through the long passages and round the desolate-looking barrack-room (a room about fifty feet square, which had a bed in each corner, each bed not unfrequently receiving two tenants for the night, when the hospitable mansion was full to overflowing); and, when they both grew up to womanhood, Peggy was still in attendance upon her young mistress, in the capacity of waiting-maid. In an evil hour Peggy asked permission to attend the wake of a friend in the neighbourhood. She there formed an acquaintance with Ryan, which ripened into a closer intimacy, as he made a point of frequenting the chapel where she was accustomed to worship on a Sunday, and which she scarcely ever missed. The Irish Roman Catholics would rather be deprived of their dinners or their breakfasts than fail in their attendance upon public worship; and the Irish protestant gentry give their Roman Catholic servants leave not only to go to chapel, but even to arrange the necessary work of the sabbath, that it may not interfere with the religious feelings or duties of their domestics. What an example is here set to the masters and servants in England! The former, with more religious privileges, with the churches at their very doors, with their servants of the same creed as themselves, often, alas! permit some trifling circumstance, such as feeding cattle, which might be done at another hour of the day, or the hour of dinner, to interfere with the attendance of their servants in the house of God; while the servants themselves, though of a purer creed and better education than those of the same class in Ireland, make little effort to obtain leave, or to so manage their works of necessity, that the church at least may not be forgotten. Where lies the blame of this grievous neglect? On both parties; but chiefly on the masters, who should make it a point of duty, that service to themselves should yield the preference to the service of Almighty God. True, that benefit may not be derived from the ordinances of the church which is expected or desired; and servants, like their masters, may too often frequent them carelessly, perhaps irreligiously. Still, the sin of others is no excuse for their own. Let the masters of households perform their own duty, and then wait on the Lord's providence for the blessing in his appointed time: "In due season we shall reap, if we faint not."

Peggy's attendance at the chapel was not less diligent in consequence of Ryan's presence: she lent a willing ear to his conversation; and, when at last he proposed marriage, she gave at once her consent, with only one proviso—that father James, the parish priest, should be consulted, and his consent obtained.

"You know, Darby, my poor mother is dead

this year or more; and my poor father is gone this long while: I have no one now to look to me, but father James and the mistress. I am afraid of the mistress; but miss Julia will speak for me. However, without father James we can do nothing."

"Will you marry me, Peggy, if father James gives his consent? Shall that be the bargain between us?"

"Well, if father James will consent, it would not be right, I suppose, to go agin the church."

"Hurrah, Peggy! Give me your hand. I have gained you, dear: I have spoken to the priest already; and not only has he given his consent, but he says I cannot do better; that you are a clean, likely girl, and come of a good stock; and that, if only we could get a bit of a house, and an acre or two of land, we should be as happy as the day is long."

The too early and improvident marriages of the Irish peasantry are undoubtedly causes of much of the misery and distress which exist among them. There can be no doubt, also, but that these marriages are much encouraged by the Roman Catholic priesthood. Supported as the Romish clergy are by fees for the performance of certain duties, it is natural that they should wish these fees increased, or at least not diminished. It is a strange misnomer to call the mode by which they are paid the voluntary system. Money does not flow into their coffers in grateful remembrance for services performed; but there is as regular a tax laid upon every house, and as regular and as stipulated a price affixed for every clerical duty, as if such tax were the law of the land; and these dues, as they are called, are collected with greater exactitude than the rent of the landlords themselves. The obligation to the confessional, and the indispensable services of the priest upon certain constantly recurring occasions, as marriage, extreme unction, the churching of women, &c., are such, that the collection does not give much trouble or difficulty. The stoppage of any one service must necessarily produce payment of all dues that may be in arrear; and, if this service be required immediately, great efforts must be made to eke out the sum wanted. Religion, or superstition, has a greater power than law. Some of these rites it would be esteemed heathenish to be debarred from. For instance, the churching of women; the woman to whom this rite was refused would be looked upon almost like the leper of old, as an unclean and separated person: her neighbours would hold her as an outcast: the common offices of humanity would scarcely be afforded her. Now, the Romish priest has the power to refuse this rite (though he is obliged to baptize the child) upon what seems to him a sufficient reason. And, albeit he is amenable to his bishop for such proceeding, yet, where a certain course of action is agreed on by both parties, such as the payment of these dues, or any political movement, the power which may be applied to the husband's mind through the instrumentality of his wife is manifest. In the case of marriage the fees are sometimes very considerable, being contributed for the most part not by the betrothed themselves, but by their friends and the company at the wedding; and the protestant landlord is often found placing a pound or two upon the plate, which is handed round for the benefit of the priest, upon this jovial occasion.

Constituted as human nature is, this must have some effect upon the Romish clergyman: many high-minded men among them may struggle against the feeling, and overcome it, yet in the minds of too many it will have existence. There is, no doubt, another cause for these early and improvident marriages. It is certainly a better and higher one—one that should make us pause and consider deeply, before we entirely condemn. The confessional gives access to the inmost thoughts and secrets of the mind. A praiseworthy desire to keep his penitent from sinful propensities may induce the Romish priest to recommend to him

marriage as his only safeguard. Certain it is, that the stain of illegitimacy is far less common in Ireland than in England. Too great prudence among the peasantry of the latter country, as respecting marriage, may cause more vice than is generally supposed. In no country in the world is married life among the lower classes so pure as it is in England: would that the same might be said of their unmarried life. With all its sins and all its miseries, Ireland, in this latter respect, claims a noble pre-eminence. Let political economists examine this, and tell us the cause.



Ring of *Monotropa hypopithys* in Larch Plantations.

## TREES, SHRUBS, &c.

No. XXII.

### FAIRY RINGS—2.

THE rings have been observed to be frequent on hill-sides, and then almost always with the lower part of the circle open. They sometimes contain a small circle within the larger one, but not exactly in the centre. Within such circle the grass is very luxuriant and rank, consisting of the anthoxanthum and common daisy. Without the circle there is not any very apparent change in the vegetation; but on the circumference, *thymus serpyllum*, *monotropa*, *carex recurva*, and *hieracium pilosella*, have all been observed, not mixed together in one circle, but each occupying a whole ring: *carex recurva* and *thymus serpyllum* have been seen to occupy the same ring; and this autumn, *agaricus oreades* has been observed with a ring of *clavaria coralloides* within it. The soil, for near a foot below the circumference, is dry, and the grass is withered or dead, owing to the spawn of the fungi so closely enveloping the roots as to prevent absorption\*.

\* "I am satisfied that the bare and brown, or highly-clothed and verdant circles in pasture fields, called fairy rings, are caused by the growth of this agaric. We have many of them in Edgbaston-park; the largest, which is eighteen feet diameter, and about as many inches broad in the periphery, where the agarics grow, has existed for some years. The soil is thin, on a gravelly bottom. The larger circles are seldom complete. The large one, just now described, is more than a semicircle; but this phenomenon is not strictly limited to a certain figure.



Fibrous roots of *Avena pratensis* invested with agaric spawn.

Fairy rings are abundant on the common above Selborne—a place rendered celebrated, not so much by its beauty, beautiful as it is, as by the name of Gilbert White, the naturalist and historian of his native village.

In the garden of the naturalist in the valley below, a fairy ring has been noticed in the same spot and of the same dimensions for six successive

Where the ring is brown and almost bare, upon digging up the soil to the depth of about two inches, the spawn of the fungus will be found of a greyish-white colour; but where the grass has again grown green and rank I never found any of the spawn existing. A similar mode of growth takes place in some of the crustaceous lichens" (Withering's Arrangement of British Plants, vol. iv. p. 277.

years: possibly it may have been there much longer; but for that period it has been annually observed by my informant, a relative of Mr. White's, and a resident in his long-accustomed home—a magic spot, full of rural beauty and kindling recollections.

In our enlightened age men no longer discern, in the verdant circle, the marks of fairy footsteps; but many a traveller comes from far to trace the footsteps of the naturalist, and look on the many memorials of him which remain in his retired dwelling-place, embosomed amid the shades of that lovely valley.

Perhaps the circumstance of the fungi being destroyed before they attain perfection, as would naturally be the case on a lawn, may sufficiently account for the ring above-mentioned remaining of the same diameter for several seasons.

The growth of plants in a circular range is not confined to plants forming fairy rings: the *monotropa hypopithys* has also been observed to adopt this form beneath the shade of plantations upon newly-broken down lands. Nothing is more astonishing than the boundless stores of life which lie dormant beneath the surface of the earth, until some favourable circumstance calls them to light.



*Monotropa hypopithys.*

These become manifest on the removal of woods or the formation of new plantations, and seem intended to remind us, by their sudden awakening and rising from the earth in which they have slept so long, of that universal resurrection which shall one day awaken all the children of men to eternal life or everlasting destruction, to the "resurrection of life, or the resurrection of condemnation." Let a hedge-row or coppice be cut down, and the ground, which before was but scantily furnished with vegetables of lower growth, becomes all at once rich in floral beauty, and flowers, whose existence on the spot we had never suspected, greet us at every step. Or let the heath or the turf-covered down be enclosed for plantations; and no sooner do the trees grow to a considerable height than a fresh family of plants is seen springing up beneath their shade; their presence having, probably, brought the soil into a state which favours the vegetation of seeds long dormant there. This change is remarkably seen in the fir and larch plantations on the South downs,

where the plants which prevail on the down have disappeared, and a new race has risen up, particularly the orchideæ, agarici, *lathraea squamaria*, and *monotropa hypopithys*. It is in these spots that the *monotropa* has been found growing in circles like the fungi on fairy rings. First a small circle of these plants is observed: this is seen to extend its dimensions with each succeeding year, and, enclosing, as it expands, one tree after another within its boundary, seems, as it spreads its widening circle, noiseless as the temple-building of old, to be an emblem of the silent progress of Christianity in the heart of a believer or among a people. The accompanying sketch [that at the head of this paper] exhibits the manner in which the *monotropa* was found ranged around a group of larches in one of those plantations on the South downs, to which allusion has been made. Under the welcome protection afforded by the umbrageous foliage of the lords of the forest, the lowly plant resembles that church, which, long obscure, and unobtrusively extending the sphere of its spiritual dominion, numbered, at length, kings among its nursing fathers, and queens among its nursing mothers.

The analogy of the comparison we have been drawing reminds us of the indispensable need mankind exhibits of the light of light. Naturalists have ascertained that, if light were withdrawn from the earth, it would presently become overspread by a noxious and putrescent mantle of fungi. So is the soul presently involved in vain and deadly imaginations when the Sun of righteousness withdraws his healing influences. Again, the luxuriantly-beautiful vegetation from the dust and ashes of the burnt woods of Canada recalls the reviving glory of the redeemed of the Lord, when the earth and the elements shall be burnt up in the last day.



Selborne.

## A SECOND MONTH AT THE ENGLISH LAKES.

### NO. IV.

ENNERDALE—WHITEHAVEN—EGREMONT—  
CALDER ABBEY.

At no great distance from Buttermere is Ennerdale Lake; less visited than most of the others, from the difficulty of access and the want of houses for refreshment in the valley. It is nine miles to the east of Whitehaven; from which, or from Egremont, seven and a-half miles, it is more easily reached than from any other place. The pedestrian may reach it from Buttermere by crossing



the fells, by Scale Force and Floutern Tarn. Its length about two and a-half miles; its extreme width about three-quarters. The stream which enters at its head is called the Liza; but that issuing from it is named Ehen, and is crossed for the first time by those approaching the lake five miles from Whitehaven, and a second time three miles further up, at the village of Ennerdale Bridge, at which is the chapel, and near it two small inns. The foot of the lake is a mile beyond. A mile from the lower end a rock rises from the water almost in the centre. Revelin here presents a bold front on the south shore; and a hill, called Herdhouse, stands on the north shore. Opposite the islet the pedestrian may cross the fells on the north, taking Floutern Tarn as a guide, and descend between Melbreak on the left and Blea Crag on the right into Buttermere-dale: the distance is about six miles.

Before reaching the head of the lake the scenery becomes very wild. A mile and a-half beyond the extremity is Gillerthwaite farm, the last habitation in the vale; and here the carriage-road ends. A shepherd's path passes along the banks of the Liza; and two and a-half miles beyond Gillerthwaite the extremity of Ennerdale is reached. Great Gable (2,025 feet high) is at the head; and the Pillar (2,898 feet) has a striking appearance on the right. Great Gable is so called from its resembling the gable-end of a house. On the summit there used to be a small hollow in the rock, never entirely empty of water. This rock is now destroyed. The Pillar will not fail to strike the eye for some distance.

"You see yon precipice: it wears the shape  
Of a vast building made of many crags;  
And in the midst is one particular rock;  
That rises like a column from the vale,  
Whence by our shepherds it is called the Pillar."  
WORDSWORTH.

Whitehaven, or Whitoven, as it was at one time called, is situated on a creek of the Irish sea, and in the parish of St. Bees, and is supposed to have derived its name from the whiteness of the cliffs. It consisted only of fishermen's huts in the time of queen Elizabeth; but from A.D. 1644, when the whole became the property of the Lowther family, it has gradually increased to an important town, containing above 12,000 inhabitants. Though Whitehaven is a place of considerable general trade, the coal mines are the chief source of its wealth. Vast quantities of coal have been excavated, so as to give them the appearance of a subterranean city. The mines have five principal entrances, called Bearmouths. In the William pit there are 500 acres under the sea; and the distance is two miles and a-half from the shaft to the extreme part of the workings. In this pit is a stable for forty-five horses. 1,500 tons are frequently taken to the shore for exportation, in one day. In Feb. 1791, the ground underneath a part of the town gave way, and eighteen houses were injured: the occupiers, however, escaped unhurt; but the water about the same time broke in, by which two men, two women, and five horses were drowned. The sea has frequently burst into the mines, and caused a great destruction of life and property. The miners are also much annoyed with fire-damp and choke-damp. There are many short railways to convey the coal to the shore, and steam-engines of great power are in continual

operation to carry off the superfluous water (see Messrs. Black's Tour).

The harbour is commodious and safe. It has seven piers extending into the sea in different directions; and at the entrance are two light-houses, a third being on St. Bees' Head, three miles to the south-west. The bay and harbour are defended by batteries, formerly consisting of upwards of a hundred guns, but lately suffered to fall into decay. They received extensive additions after the alarm caused by the descent of Paul Jones, a native of Galloway, once apprenticed in Whitehaven, who landed here, April 28, 1778, with thirty armed men, the crew of an American privateer, the *Ranger*, which had been equipped at Pisquatuca, in New England, for this expedition. The success of the enterprise was, however, frustrated by Freeman, one of the crew, who deserted, and through whom the inhabitants were placed on the alert. The only damage they did was to set fire to three ships, but one of which was burnt, although Freeman declared it was Jones's intention to have destroyed the town. They were obliged to make a precipitate retreat, having first spiked the guns of the battery, so that they escaped unhurt to the coast of Scotland, where, on the following day, they attacked the house of the earl of Selkirk, at St. Mary's Isle, in the county of Kirkcudbright, and obtained all the plate from the countess, but pillaged no further. The earl was in London; but the gang declared it to be Jones's intention (he was not one of the marauders), if possible, to seize his lordship, and then to proceed to France, sinking every British vessel he could. This desperado, the following year, did much damage, and caused much serious alarm both in Ireland and on the east coast of Scotland.

The streets of Whitehaven are well laid out. There are three chapels of ease: St. James, rebuilt in 1753; St. Nicholas, erected in 1693; and Trinity. The earl of Lonsdale has a delightful residence at the castle near the town.

The tourist, desirous of progressing southwards, instead of retracing his steps, will now proceed to Egremont, not by the direct road, but by one somewhat circuitous, to visit St. Bees; an account of which interesting place will form the subject of a separate paper.

Egremont, a neat market-town, contains about 1,500 inhabitants. It is distant two miles and a-half from the coast, on the banks of the Ehen. It is stated to have been a borough when parliamentary representatives were remunerated for their services, and that, to avoid the expense of a member, the burgesses obtained the disfranchisement of the burgh. The parish church is an ancient edifice, dedicated to St. Mary, and was granted by William de Meschiens to the cell of St. Bees. On an eminence to the west of the town stand the ruins of Egremont castle, formerly a place of great strength and importance, built by the abovenamed William de Meschiens soon after the Norman Conquest. It passed afterwards into the possession of the Lucy family. There is a tradition respecting the fortress whilst belonging to the Lucies, which Wordsworth has versified in some stanzas entitled, "The Horn of Egremont Castle." The approach was from the south by a drawbridge, over a deep

moat. The gateway is vaulted with semicircular arches, and defended by a strong tower. Beyond the gates is an artificial mound, 78 feet high, on which stood a circular tower levelled some years ago. General Wyndham is the present owner of both the manor and castle of Egremont. Large quantities of iron ore are excavated in the neighbourhood, conveyed to Whitehaven unsmelted, and thence shipped to South Wales. St. Bees is two and a-half miles distant. A good road, of seven miles in length, conducts to the foot of Ennerdale Lake.

"The charter granted by Richard Lucy, who possessed the barony about the time of king John, is still extant, and displays fearfully the abject state of vassalage in which the people then lived. The burgesses were compelled to find arms for the defence of the castle forty days at their own charge. They were bound to furnish aids for the redemption of the lord and heir from captivity; for the knighthood of one of his sons; and for the marriage of one daughter. They were to find twelve men for his military array, to hold watch and ward, and were forbidden to enter the forest of Ennerdale with bow and arrow, or with a dog, unless one foot had been cut off to disable it from pursuing the game" (Fisher's Lakes, iii. 202).

A mile from Calder bridge, which is four miles from Egremont, on the northern banks of the river, are the ruins of Calder abbey, consisting of a square tower of the church, supported by pointed arches, sustained on four clustered columns, about twenty-four feet in height. The roof of the church rested on semicircular arches, with clustered pillars, and a fascia, still to be traced above the remaining arches. The width of the choir appears to have been only twenty-five feet. The ruins are overrun with ivy, and embowered in sycamores and other trees. Against them are fragments of various sepulchral figures. Ranulph de Meschiens founded it, A.D. 1134, for Cistercian monks detached from Furness abbey. At the dissolution it shared the fate of other monasteries. Its yearly revenue at that time amounted, according to Speed, to 64*l.* 3*s.* 9*d.* It was granted by Henry VIII. to Thomas Leigh and his heirs. Near the abbey is the residence of captain Irwin, in whose grounds the ruins stand.

In the church-yard at Gosforth, six miles from Egremont, is an ancient stone pillar, until lately surmounted by a cross.

From Gosforth the tourist may proceed to Ravenglass, a small town, nineteen miles from Ulverston, and sixteen from Whitehaven, seated in an arm of the sea, at the confluence of the Esk, Irt, and Mite. Muncaster castle, lord Muncaster's seat, is near it. The present possessor is the lineal descendant of the family of Pennington, who have enjoyed the estate from the Conquest. Attached to the castle is a spacious park. Black Coombe, a lofty hill, seven miles to the south of the town, commands an extensive view of the coast.

From Ravenglass is a good road to Bootle; and, after passing Duddon bridge, near Broughton, the tourist may proceed direct to Ulverston. At Gosforth, however, he may turn off to Ambleside, through Eskdale.

The village of Bont is sixteen miles from Egremont. On elevated ground, four miles south, is a lonely tarn, with a rocky island in its centre,

called Devoke Water. About half a mile from its foot are some ruins called Barnscar, which, according to tradition, are those of a Danish city, where are said to have been gathered for its inhabitants the men of Drig and females of Beckermont. It is about three hundred yards long from east to west, and one hundred broad from north to south, and is surrounded, except at the east, about three feet high. There appears to have been a long street with several cross ones. The situation is marked by several small piles of stones. No record of such a place has, however, come down to us. A number of silver coins have been found at it, especially in 1730, when a large quantity were discovered in a cavity in a beam.

At the school-house at Bout, a road strikes off to the left, leading to Dalegarth hall, a farmhouse, but formerly a residence of the Stanleys of Ponsonby, at which directions will be given to Stanley Gill or Dalegarth Force. The stream is crossed three times by wooden bridges on approaching the fall. The chasm is exceedingly grand. Returning, the Eskdale and Westdale mountains, with Scawfell amongst them, are seen in fine outline.

The inn is a little to the right of the road. At this place a mountain road leaves Eskdale, and, passing Burnmoor Tarn, enters Wastdale Head, between the Screes and Scawfell, six miles. The latter mountain may be ascended from Eskdale.

Birker Force, a fine cascade, may be seen from the road amongst the cliffs. The rocks around are very grand.

Eskdale, watered by the Esk, is a very fine valley; the Seathwaite Fells being on the left, and projections from Scawfell on the right. The summit of Hard Knot is thirteen and a-half miles from Ambleside, and from it are to be seen some splendid scenery. Half way down the hill, about 120 yards from the road, are the remains of Hardknot castle, a Roman fortification:—

—"That lone camp on Hardknot's height,  
Whose guardians bent the knee to Jove and Mars."

A descent is now made to Cockley Beck bridge, over the Duddon; the distance from which to Broughton-on-the-sea is twelve miles, through a beautiful valley. The whole scenery with which it is surrounded is remarkably wild and picturesque.

Below Cockley bridge is the chapel, where, for the long period of sixty-seven years, that extraordinary man, Robert Walker, ministered (see Church of England Magazine, vol. xiii. p. 148). The church-yard contains a fine old yew, near which is a sun-dial, and the graves of Mr. Walker and his wife, who both died at the same age 93, in the same year, 1802; she on the 28th January, and he on the 25th of June. In the chapel is a pew covered with cloth woven by himself.

Beyond Cockley bridge, about two miles, commences the steep ascent of Wrynose (Raynuz). Three stones mark the place, where the three counties join.

A little above Colwith bridge, four and a-half miles from Ambleside, is Colwith Force, or waterfall, seventy feet high; and at no great distance is the Tarn Eltevwat.

Passing Brathay chapel, by the stream of that name, Ambleside is soon reached.

## EARNEST CONTENTION FOR THE FAITH:

**A Sermon,**

BY THE REV. HARVEY MARRIOTT, M.A.,  
Rector of Claverton, Somersetshire.

## JUDE 3.

Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints."

THE exact time in which this short epistle was written is not known. The general opinion is, that it was about the year of our Lord 70, very near to the time when the false teachings of men began to corrupt "the faith once delivered unto the saints."

It appears that the apostle was about to write to the Christians "of the common salvation," that full and glorious subject which warmed his own heart in the love of Jesus Christ; but the Spirit of God caused him to do more: he was to warn them of an enemy, and that they would have to contend for the faith itself. And this arose, not because of open opposers, but of professed friends of the gospel. "Certain men," he says, "are crept in unawares," pretending to be true members of the church, but were in the meanwhile "ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ" (Jude 4).

Now, as no change has taken place in the infinite importance of "the faith once delivered to the saints," it is equally a duty upon us earnestly to contend for it, to keep it, and to keep it pure and uncorrupt.

I. Let us, then, first see that we well understand what that faith is "which was once delivered unto the saints," and then what is meant by earnestly contending for it. And may such a portion of heavenly light and wisdom be given to us in the power of the Holy Spirit, that our natural ignorance may be removed, and his strength perfected in our weakness!

We are first to see that we well understand what that faith is "which was once delivered unto the saints."

As a necessary previous consideration, I draw your attention, my brethren, to this fact, namely, that, upon the authority of the word of God, there is but one faith: "There is one body, and one Spirit, even as ye are called in one hope of your calling, one Lord, one faith;" "till we all come in the unity of the faith" (Ephes. iv. 4, 5, 13); "according to the faith of God's elect;" "after the common faith" (Titus i. 1, 4); "like precious faith" (2 Pet. i. 1).

Now, these expressions mark the mind of God, as to that one only way by which sinners are saved in the faith of the gospel of our Lord Jesus Christ, which, in all the great and essential points, "both as to its object, Author, nature, and efficacy" can be but one: "Neither is there salvation in any other; for there is none other name under heaven, given among men, whereby we must be saved" (Acts iv. 12).

This one only true faith it is for which the apostle, in the text, tells the Christians that they must earnestly contend.

You perceive, my brethren, that the apostle marks the character of this one only true faith, as distinguished from all false systems, by showing that it is that "which was once delivered unto the saints." We know of no system of sound faith, but that "which was once delivered unto the saints." It is pure in its origin, as well as pure in itself. The Lord delivered it to "holy men of God, who spake as they were moved by the Holy Ghost." What they wrote was to be received as proceeding from divine authority, confirmed by miracles, established by prophecies and all external evidence, and bearing the strongest internal marks of its sacred origin.

In the case of the Old Testament, Moses first received authority to transmit the written word to future generations, fenced and guarded by the sanctity of divine faith. Other holy men succeeded, and received from the Lord increasing light and knowledge in the mysteries of the faith, until "life and immortality were brought to light in the gospel." Then it was that the Christians were warned, by the apostles of our Lord, against all delusions which would tempt them to depart from "the steadfastness of their faith in Christ." That was to be their foundation: "As ye have therefore received Christ Jesus the Lord, walk ye in him, rooted and built up in him, and established in the faith, as ye have been taught, abounding therein with thanksgivings." And then is added the following caution against all systems contrary to the one only true faith: "Beware, lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of this world, and not after Christ" (Col. ii. 5-8).

From all this it is plain, that "the faith once delivered unto the saints" can be found only in the written word of God. The faith there delivered, the faith to be earnestly contended for, is that blessed gospel, from its earliest announcement in paradise, to its final establishment in glory, those "glad tidings of great joy" which hold out pardon, peace, and future blessedness in our Lord Jesus

Christ, "the power of God unto salvation, unto every one that believeth" (Rom. i. 16). It is the faith which opposes itself to all false doctrines, and commandments, and traditions of men, to all systems of mere human reason, and philosophy, and will-worship. It is that faith which leads the sinner at once to the all-sufficient Saviour as the sinner's friend, and preserves him from being "corrupted from the simplicity that is in Christ" (2 Cor. xi. 3).

How great, my brethren, is our privilege in having what the apostle calls "like precious faith, through the righteousness of God and our Saviour Jesus Christ" (2 Pet. i. 1)! It was "once delivered unto the saints." It was their support and comfort in all their conflicts, sufferings, and cruel deaths, for Christ's sake; and now it is ours. It came first to our country early and pure from its divine fountain; and then, for our sins, we lost it. But, in the mercy of God, it was restored in all its freshness. We "found the book" which contains it: we claimed and took possession of it; and the rich gift is now, and as yet, our own.

But it is a treasure of which various enemies to God's truth are seeking to deprive us; not that they may enjoy it themselves, but some that they may corrupt it, others that they may destroy it.

First, there are the infidels of the latter day, who, under Satan, their able and crafty head, are striving to blot out the word of God from the belief of all. Then there are those who, in the pride of human reason, endeavour to be wise above what is written, and to bring down the mysteries of divine revelation to the finite understanding of man.

Others there are who corrupt the word of God by taking from it, or by adding their own inventions to it. These are they who have departed from the faith, and, for purposes of ungodly gain and the lust of power over men's conscience, have "made the word of God of none effect through their tradition." Then there are many who, though they acknowledge the word of God to be true, and hear it, perhaps, every sabbath-day, yet, in their wilful ignorance, put a wrong construction upon its doctrine and precepts, that they may justify to themselves the worldly and selfish life which they are leading, and the consequent little value they set upon the blessed truths and awful realities of the gospel. In the language of the apostle, they "wrest the scriptures to their own destruction."

In direct opposition to all these, every simple-minded follower of the blessed Jesus receives and reverences the whole revealed word of God; and, while some are offended

at it, and others are rejecting it, he is content to take his stand with the holy apostle, and say, "We preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God" (1 Cor. i. 23, 24).

Here, then, is "the faith which was once delivered unto the saints." Is this, my brethren, your faith? I do not ask, is it yours intellectually? is it yours nationally and ecclesiastically? but, is it your own individually? Has "the grace of God, which bringeth salvation," fixed it in your heart as the divine principle of faith, working by love? Having renounced the world, the flesh, and the devil, at your baptism, and therefore having the vows of God upon you, can you say, in giving up the world and "seeking first the kingdom of God and his righteousness," "What things were gain to me, those I counted loss for Christ; yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord" (Phil. iii. 7, 8)? Can you give up the world? Can you give up yourselves, soul and body, all that you have, and all that you are? can you give up all to the Lord?

Or, on the other hand, is your way of receiving the gospel that which is the way of so many? Do you receive it only because your forefathers received it? Do you receive it because it is the custom of your age and country to receive it?

If so, you have yet to learn, as to its saving efficacy, what that faith is "which was once delivered unto the saints;" and therefore you cannot have received that faith, of which it is written, "without faith it is impossible to please God." If, then, you see that there is a necessity laid upon you to contend for the faith, you must ask God, in prayer, to give you this excellent gift, that you may know what you contend for, and why.

II. We will now proceed, according to the second division of our subject, to see what is meant by earnestly contending for it. And I will first show what appears not to be meant.

The word of God allows of no contention but what is grounded upon reason, and conducted in the spirit of meekness and love. A contrary spirit would show the same ignorance which Christ so much blamed in his ardent-minded disciples: "Ye know not what manner of spirit ye are of." It would contradict what is written: "The weapons of our warfare are not carnal, but mighty, through God, to the pulling down of strong holds" (2 Cor. x. 5): "They that take the

sword shall perish with the sword" (Matt. xxvi. 52). Christ's gospel of peace and love abhors all violence, persecution, and bitterness. These are the marks only of false religions and pretended Christianity. When professors of false religions and pretended Christianity persecute, they do so according to their own principle; but, when persons professing the only true religion of the gospel persecute, they do it against their own principle. Persecution has nothing to do with truth: truth hates and disowns it: it belongs to him who was "a murderer from the beginning, and abode not in the truth, because there is no truth in him" (John viii. 44). Persecution, countenanced upon principle, is one of the evidences of falsehood. Real Christianity has the spirit of its divine founder; "not in the great and strong wind, not in the earthquake, not in the fire, but in the still, small voice," in accents of gentleness and love. And this was specially foretold as the mark of our merciful Saviour: "He shall not cry, nor lift up, nor cause his voice to be heard in the street: a bruised reed shall he not break; and the smoking flax shall he not quench" (Isa. xlii. 2, 3). This is the true gospel; and, whenever any religion is not according to this spirit, it is a proof that it came from Satan, and not from God.

Now let us inquire what is meant by "earnestly contending for the faith which was once delivered unto the saints."

The first thing necessary is this: "Let every man be fully persuaded in his own mind" (Rom. xiv. 5). We cannot rightly contend for God's truth against gainsayers, unless God's truth is our own: therefore it is commanded, "Sanctify the Lord God in your hearts; and be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear" (1 Pet. iii. 15, 16). Hence, the gospel must first be rooted in ourselves; and then we shall be in a position, as good soldiers of Jesus Christ, boldly and faithfully to contend for his name and kingdom. We shall then have the spirit which breathed in David, when he said, "I will speak of thy testimonies also before kings, and will not be ashamed" (Ps. cxix. 46). The same it was which stirred up the apostles, when the enemies of the gospel had "commanded them not to speak at all, nor teach in the name of Jesus. But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye; for we cannot but speak the things which we have seen and heard" (Acts iv. 18-20).

Now, unless this character of personal interest in the faith of the gospel is fixed in our own hearts, we shall necessarily be cold and careless. How can we then rightly care for the spread of our Redeemer's kingdom, whether in heathen countries or in Christian communities? The love of the gospel in the heart, for the sake of the value of the gospel for our own souls, is the only principle which can bring us to "speak the truth in love;" for, as it is written, "the servant of the Lord must not strive, but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves" (2 Tim. ii. 24, 25). Let such a spirit prevail in our hearts, and we are then following the example of our divine Lord and Master, who will fulfil, in its due measure, his constant promise to his faithful disciples: "I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist" (Luke xxi. 15).

Now, this great duty of earnestly contending for the faith, though in its proper proportion it is a duty for all, yet its chief weight lies upon parents and teachers, heads of families, and the ministers of the gospel. In all these relationships there is need of much watchfulness and prayer, not only that good instruction in the faith of the gospel of Christ be given, but that it be given in a right spirit.

If you, who are parents, or otherwise teachers of the young, neglect to teach this one essential faith, how can you be said to contend for it? You incur an awful responsibility for not contending. If through carelessness you teach it inefficiently, you are almost as though you did not teach at all. If, through unchecked and unmortified irritability of temper, you teach and correct in a bad spirit, it is not teaching in love; and therefore it is not such teaching as that from it you can expect a blessing from the Lord. For, as, in the case of a neglected child, he will grow up in ignorance, so, in the case of a child being taught in a harsh and unkind temper, it is most probable that, for want of keeping its natural affections in proper exercise, it will grow up a selfish and an ill-tempered child; and therefore the Lord has laid down the rule: "Fathers, provoke not your children to anger, lest they be discouraged" (Col. iii. 21).

The same principle is laid down in the word of God for masters and mistresses of families in the instruction and general management of their servants: "Ye masters, as the servants of Christ, doing the will of God from the heart, forbear threatening; knowing that your Master also is in heaven: neither

is there respect of persons with him" (Eph. vi. 6-9). Now, if the servants of a family are not taught and managed in regard to their eternal interests, which they have in common with those who are over them in the Lord, instructed in common, and joining in family prayer in common, or, if they are not taught and managed in this spirit, a great duty is neglected, and it is noted down by that God who will bring everything into judgment.

Neither, my brethren, do I omit to add, that all this comes with peculiar force upon the ministers of the gospel. Many are the solemn warnings and injunctions given for us in the word of God. We are, above all men, to be diligent in teaching, "in season and out of season," and to take special heed that all our teaching is directed to the one grand end of bringing souls to the knowledge and love of Christ. We have no authority over you for any other purpose. When the apostles speak of themselves, it is as servants to the Lord Jesus Christ, and as servants to their people; and it is not in themselves, but in what they are sent to do, that they make their boast: "I magnify mine office," saith Paul (Rom. xi.): "I made myself servant unto all, that I might gain the more" (1 Cor. ix. 19): "For we preach not ourselves, but Christ Jesus the Lord, and ourselves your servants for Jesus' sake" (2 Cor. iv. 5). It is an unhealthy state in the church of Christ when ministers set themselves up in any other way than that which is marked out for them in scripture; and it is briefly summed up in this: "Not for that we have dominion over your faith, but are helpers of your joy" (2 Cor. i. 24). And, when some were led to make too much even of the apostles and inspired teachers of the first age, St. Paul, with some degree of indignation, asks, "Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man?" (1 Cor. iii. 5).

The elevation of ministers and ministerial duties above the only lawful and holy ends for which they are given, is an injury and dishonour to the gospel of Christ, and to Christ himself. It is the invariable mark of all false religions; and he, who is taken for the spiritual head of a large portion of what was once a portion of the church of Christ, and styles himself "servant of servants," is known in all history as the head of the most dominant, persecuting, and cruel system for enforcing priestly authority that has ever come, or ever will come, upon the earth. It is exactly opposite to the rule of God's word, which sets forth the only true character and purpose of the Christian ministry: "We were gentle among you, even as a nurse che-

risheth her children: so, being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us" (1 Thess. ii. 7, 8). Thus, under all our relationships, "the faith once delivered unto the saints" must in this manner be earnestly contended for, patiently, perseveringly, and prayerfully.

But another instance of contending for the faith is seen in those who are persecuted for the sake of Christ and his righteous cause on earth, who are called to bear the reproach and scorn of men. It is under persecution for the truth's sake that silent and patient endurance is made the proof of mind "earnestly contending for the faith once delivered unto the saints." Whether it be the martyr, when he "fought with beasts at Ephesus," under heathen persecutors, or when he received "stripes above measure," under Jewish persecutors, or when he expired in flames kindled around him by persecutors called Christians, the voice of each case was still the voice of truth "earnestly contending for the faith which was once delivered unto the saints." And this, my brethren, is one of the strong and necessary tests of Christian faithfulness. It is to have a martyr's spirit: it is to be as the first Christians were, dead to the world, unselfish; not earthly, but heavenly minded: it is to grow daily towards that to which St. Paul had attained in his love to his Saviour, when he could say, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me and gave himself for me" (Gal. ii. 20).

Such are all those who have truly received the Spirit of Christ into their heart. The principle is an active principle, and in this way does its work.

If this principle is in you, my brethren, then you have the root of the matter in your heart, then you are Christ's; and in inward and holy motive, and in outward and holy living, you cannot but "earnestly contend for the faith which was once delivered unto the saints." The love of Christ constrains to a holy obedience every heart in which the love of Christ is found.

But if, on the other hand, you are content with outward forms in observances, or with speculative theories in knowledge, or with critical exactness in much learning; if the gospel does not find you amongst those who have "chosen the good part" as their "one thing needful;" if your ways and habits are those of the world; if you are unwatchful over yourself, but censorious of others: in any

of these cases, how can you, my brethren, be real and simple and devoted followers of the blessed Jesus? What can you yet know of him, and of "the power of his resurrection"?

Then should we not each pray for grace, that, in these more advanced days of Christian knowledge, we do not deceive ourselves in adopting a religion which enlightens the understanding only, but does not touch the affections, and therefore has no power in our inner man to "bring into captivity every thought to the obedience of Christ." So largely, indeed, has knowledge increased amongst the nations, that, amongst other solemn signs, it bids us prepare for the foretold events of the latter day, by "earnestly contending for the faith which was once delivered unto the saints."

In such contendings as I have endeavoured to describe from the word of God, you cannot but be exposed to some kinds and to various degrees of suffering not pleasing to flesh and

blood. But you will not shrink from it if you are Christ's, and are spiritually taught of him to understand and apply to yourselves that which is written: "If any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf" (1 Pet. iv. 16).

You will know your Saviour as revealed for your everlasting peace; you will hear his voice as sounding forth divine truth from the written word; and you will follow him, as the friend who is dear to you as your own soul. These are the marks whereby he has made his true disciples known; and to them he has given that gracious declaration which is to be their best encouragement here below: "Earnestly to contend for the faith which was once delivered unto the saints." "My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life; and they shall never perish; neither shall any man pluck them out of my hand" (John x. 27, 28).



### Subenile Reading.

#### GOTTFRIED; OR, THE LITTLE HERMIT\*.

##### CHAP. I.

##### THE VERDANT ISLE.

At the age of twelve years young Gottfried became a hermit. He lived far away from his family, in a cavern, surrounded by a frightful desert: his dress was a coarse, brown robe, fastened round the waist by a white hempen cord; and, instead of shoes, he wore wooden sandals, which he tied on his bare feet with thick leather thongs. Fish, roots, and herbs were all his food: he never tasted bread; and at Easter only did he eat a few eggs: his drink was the pure water of the spring; and he slept on a bed of moss. All this sounds very marvellous and very singular. Those who hear it related will say that the poor boy was not in his right senses: they will blame

his parents, and accuse them of being unreasonable for allowing him, whilst so young, to live such an out-of-the-way life. This reproach, however, is quite unmerited, as we shall see in the sequel. Moreover, it was chiefly owing to this very mode of life, which he was obliged so early to adopt, that he became a most excellent man, and had scarcely his equal for piety towards God and charity towards men. Our readers cannot but be interested in hearing how all this was accomplished.

Gottfried's parents, who were very worthy and pious people, had seven children, of whom Gottfried was the eldest. The father and mother did every thing in their power to feed and clothe their numerous family. The father, whose name was Christopher, kept his field, orchard, and meadow in such excellent order, that the family always had plenty of bread and milk and all kinds of fruit. He kept bees also, and was clever and successful in his management of them. He

\* Translated from the German.

was a very handy and industrious basket-maker ; and his sons helped him in his work, by peeling the willow branches, and by such like little jobs. Besides all this, he assisted Thomas, the rich fisherman of the village, whenever he went out fishing, and always received a handsome share of what they caught. The mother kept house to the best of her ability, made the nets her husband required ; and his daughters spun the hemp that was wanted for them. By this means the children had always something to do ; but the great business of the parents was the bringing them up to piety and virtue. "A good education," they would say, "is the best inheritance we can leave them."

Gottfried, a child of great promise, was his parents' favourite. He had an intelligent mind, was quick and clever at every thing he attempted, industrious at his work, civil and obliging to every body. His figure was tall, and his face bright and blooming : his clear, sparkling eyes, his arched eyebrows, and light-brown curly hair, gave great delicacy to his countenance. His little boatman's dress, as gray as a pike's skin, which his godfather Thomas had made for him, and his little jacket and trowsers, became him exceedingly.

But, with all his good qualities, Gottfried had his faults : he was obstinate, considered himself always in the right, and, when contradicted, would get into such a passion, that his parents were obliged to be very severe with him, in order to bring him to obedience. He would domineer over his brothers and sisters, show both anger and pride when they disobeyed him, and would use harsh and intemperate language towards them. Being sometimes allowed to dine with his godfather, he became somewhat dissatisfied with the simple and frugal fare that his father gave him, and frequently grumbled over his meals ; and it was much if, in his discontent, he would condescend to thank God and his parents for what he had just eaten. His parents constantly reprov'd him for these faults : he would be sorry for them, and would repeatedly promise to amend ; but he too often repeated the same faults. His father and mother were frequently in alarm, lest the fond hopes for his future welfare, which they had cherished, should disappear. Ofttimes would the old fisherman, his godfather, say to him, "Gottfried, Gottfried, beware ! God must train you in no common school, and must take you under his special guidance, if ever you are to be made worth any thing."

Christopher's house was built on a hill, from the summit of which a vast expanse of sea was seen : a small island was visible from the windows of the principal room in the house, and was an object of great beauty. It was completely covered with bushy trees and shrubs, of different shades of green, from which it had received the appellation of "the verdant isle : " it was, however, quite uninhabited. At times, Gottfried's father would repair thither to cut down boughs from the willow trees which abounded on the island, for the purpose of basket-making ; and Gottfried, who was now old enough to help his father to row, and to cut off the willow boughs, usually obtained leave to accompany him, and was always delighted to go.

One evening his father said to him, "If the sea and sky remain as calm and peaceful to-morrow as they are now, we will go to 'the island' in the morning." Gottfried gave a bound, to show his joy ; and the thoughts of the next day's excursion almost kept him from sleeping.

Scarcely had day dawned ere Gottfried was on foot, assiduously helping his mother to put into the boat all that his father wanted preparatory to their short voyage. These preparations were not trifling ; for it happened once before that a sudden change in the weather had obliged Gottfried and his father to spend three whole days on the island, while they suffered much from want of provisions. His mother, therefore, gave them a sufficient supply of bread, butter, and milk, and added to it an earthen and an iron pot, in order that, if necessary, they might cook for themselves : she also put in her husband's large woollen cloak, that he and Gottfried might wrap themselves up in it, if they were obliged to spend the night on the island. When every thing was ready for their departure, Gottfried ran to fetch the new straw-hat that his godfather Thomas had given him the last market-day ; and on it his little sister, Martha, hastily pinned a pretty green ribbon, as a present from herself. Then his father said to him, "Gottfried, take another basket or two : we shall have need of them." "For what?" said Gottfried. "You will see," rejoined his father, smiling : "have you not sufficient confidence in me to think that my intentions are reasonable ? You here act precisely as many people do in still more important things. They want to know beforehand why God permits such and such things. Do what I tell you, and you will see that it will be all right in the end." Gottfried ran and got the baskets.

The father and son at length set out ; the mother and children accompanying them down to the water's edge, and close to their little skiff, crying out to them, "A happy voyage and a safe return to you !" Gottfried rowed for a long time with such force that he got quite heated, and was obliged to throw off his jacket. They reached the island in safety, and pulled round to the place where the best willows were to be found, and where they could land most conveniently. They there disembarked : the father fastened the boat to a neighbouring willow, and they both set to work immediately. The father with his hatchet cut down boughs, and tied them up into bundles with thin tender shoots ; and they carried them to the boat, the father taking the heavy ones and Gottfried the lighter. The assistance his son gave him delighted his father. "But, after all," said he, "children ought to assist their parents to the utmost of their ability and strength : the father willingly takes the heaviest load ; and the child should cheerfully carry the lighter one."

When all the bundles had been put into the boat, Christopher said to Gottfried, "Now let us rest, and have our dinner : rest is sweet after labour ; and our food is more agreeable when we have gained an appetite for it by working hard." Gottfried was pleased to wait upon his father : he brought the jug of milk to him to the place where he had seated himself, which was under a thick poplar, near the sea-side, crumbled some bread into the earthen pot, and poured the milk upon it. After they had said a grace, as they were wont to



do at home before they sat down to table, they began their frugal meal. The sweet, fresh milk, delighted them; and, when they had emptied the porringer, they ate some slices of bread and butter, which they relished equally. During the meal, Gottfried's father related to him how his grandfather had formerly inhabited this island, and afterwards went to live on the mainland. "He was a virtuous man, and one who feared God," added he. "The house which he built, close to the village, is still occupied by us his grandchildren, and his great-grandchildren." "Well," said Gottfried, "my great-grandfather acted very rightly when he came near to the rest of mankind. Doubtless this island is very pretty; but I would not live here, away from everybody, for all the world."

When they had finished, Christopher said to his son, "Now I am going to give you a treat. Go and get the baskets that are in the boat, and come with me." He then led Gottfried into the thicket copse, till they came, in the midst of it, upon a wide green space, from the centre of which rose a majestic walnut-tree, which spread forth its branches, laden with fruit, to a great distance. Gottfried, at this unexpected sight, showed inexpressible joy: in fact, as the fruit had failed for many years, nothing was ever said about this tree; and Gottfried knew nothing of it. "See," said his father, "your great-grandfather planted this tree: there are scarcely any other trees of his planting. There below, near that rock, stood, long ago, the good man's house." Gottfried commended his great-grandfather for having planted this fine tree, and began immediately to pick up some nuts which had fallen from it, and were scattered on the grass: he took off the green outer case with his teeth, and tried with all his might to break the brown shell, so as to get at the kernel; but this was not done without trouble. He said to his father, "Why has God shut up this nut, which is so good to eat, in two coverings, one as bitter as gall, and the other as hard as stone?" "My dear son," said his father, "in so doing, God had the wisest possible intentions: by giving it so hard a shell, he would preserve the fruit, from which such a beautiful tree was to spring; and the bitter rind prevents the mice, and other gnawing animals, from eating the walnut out of it. And there is still another motive: we are taught by this image how we ought to look upon the hardships and troubles which we may be called upon to bear in this world; for, as we do not despise or reject these nuts, in spite of their hard and bitter shell, but look upon them as a gift of God because of their useful and pleasant fruit, so we ought to act with respect to our sufferings and annoyances. The outside part, which is the part that we taste, is truly hard and bitter; but we ought firmly to believe that the inside, the pleasant fruit, will be got at at last, and will be useful and beneficial to us." The old man then ascended the tree, and began to shake its branches one after another. Gottfried, with great glee, filled his basket with the nuts that were showered down upon him. He did not mind their striking his head: he only laughed at it at first; but at length "the shower of nuts," as he called it, began to be too much for him, and he thought it best to get a little out of the way, without, however,

quite desisting from picking them up. Each time that his basket was full, he ran and emptied it into the boat; then came back to the tree with his empty basket, and still found plenty of walnuts on the grass. "How happy my mother will be," said he, looking up at his father, "when she sees us bringing back such a quantity of nuts! How happy my brothers and sisters will be, too, when I begin to divide all these amongst them: the very thought of it makes me happy: there is no enjoyment greater than that of giving pleasure to others."

## CHAP. II.

### THE TEMPEST.

Whilst Gottfried and his father were occupied in this manner, large clouds arose from the horizon, unperceived by them. Gottfried had just entered the boat with his basket full of nuts: he had emptied it, and was contemplating with pleasure the incessantly-increasing heap, when, on a sudden, an impetuous wind sprang up, which bent the trees on the shore, lifted up the waves, and, tearing away the boat from its fastenings, carried it into the midst of the sea.

Gottfried was terrified, and called loudly on his father, who, frightened at hearing him, ran to the sea shore, and beheld his child already far off, calling in vain for aid. The agitated sea was roaring; and the boat, dashing onwards, was at one time lifted up on the top of a wave, and then plunged into the depths below, till it was no longer visible: then it would reappear now and then, but each time at a greater distance; and still the unhappy father saw the boy stretching out his hands, now towards him, now towards heaven: his cry of agony could not reach him through the whistling of the storm in the trees, and through the noise of the waves. The whole sky was soon covered with black clouds; and the darkness of night spread itself over the sea, excepting at intervals, when a flash of forked lightning would light up both, and enable the old man again to distinguish the little boat dancing on the waves, and his unfortunate child with outstretched arms rendered clearly perceptible in the distance by the whiteness of his shirt sleeves. Soon a heavy shower fell like a curtain before him, and entirely hid the sea from him; and he saw no more of his son or of the boat. He threw himself down under a willow, in a state of desperation, and spent the rest of the night in the deepest affliction.

Meanwhile, Margaret and the children, who had been left at home, were in the greatest possible alarm; the storm having come on so suddenly. The island was hidden from them by the shower and darkness; and Margaret, in much agitation, said to her daughter: "Let us pray, my children," said she, "for your father and brother, lest this dreadful tempest may have overtaken them on the open sea. Were it indeed so, how dreadful it would be! May God have pity on them!" She knelt down in the midst of her children, and began to pray. As the storm dispersed, and the island became visible again, they all took up their position at the window, with their eyes fixed upon the point whence they expected the bark; but no boat came. Margaret spent the night in despair, and could not close her eyes. Morning at last appeared, more clear and beau-

tiful even than usual; but no boat returned; and, when the sun had run the greater part of his course, and still there were no tidings of the lost ones, Margaret's anguish reached its height; and she ran in tears to Thomas the fisherman, and told him of her distress. He was much alarmed at her report, and said, with a shake of the head, "Their long delay is a serious matter: I will repair to the island, and see why they are so long coming;" and he immediately got into a boat, and pulled towards the island. In the meantime Margaret and her children remained in a state of sad suspense. At last they saw the boat approaching in the distance. "God be praised!" exclaimed the mother. "Thomas is not returning alone: all is right!" and, followed by the children, she ran joyfully down to the shore; but, when the boat neared the beach, she cried out, "Where is Gottfried?" Her husband, pale as death, looked at her with an air of grief, but was silent. His deep sorrow rendered him speechless. Thomas, however, spoke to her, saying, "God comfort you in your affliction! Gottfried has perished in the waves. Be resigned to the will of God: whatever God does is for the best. Gottfried, though he had his faults, was a pious child, and was blessed with good dispositions, and is now, I hope, happier in heaven than we are upon earth." The poor mother would not be comforted: her grief was excessive. The children wept and wailed: they had forgotten Gottfried's faults, and only remembered his endearing qualities. Their father, deeply grieved himself, could not soften their affliction. At length, however, both parents and children became more calm, and sought to comfort themselves under their loss, by saying, "This was God's will: God has taken him to himself, and we must submit: we shall see our dear Gottfried again in heaven."

### The Cabinet.

**THE FEAR OF THE LORD\*.**—It is said, indeed, "The fear of the Lord is the beginning of wisdom;" but it might be said with equal truth, "The fear of the Lord is the continuance of wisdom." There is room for us all to grow in it. There is room for us all to depart more and more from evil, to cleanse ourselves more and more from all filthiness of flesh and spirit, and to perfect holiness more and more in the fear of the Lord. Fear of the Lord! What! does the Christian, does the believer in Jesus, fear the Lord? Yes, brethren, the true believer is the only person who truly fears God. It is not, indeed, the slavish dread which leads to despair, but a holy awe of offending which he entertains. How can he do otherwise than entertain such an awe, when he has been made (as every true believer is made) to know experimentally the evil and danger of sin, and the infinite price which was required to obtain healing and redemption for him? Would a man who once had broken a limb, and was convinced that had it

not been for skill of a very rare order he must have lost it, be cautious or incautious about his person for the future? You say, cautious. Will a man, then, who has seen and felt himself lost, were it not for the precious blood-shedding of Christ and the ransom which it effected, be careful or careless about offending for the future? O, he has seen vengeance yawning to engulf him: he has cast up the awful debt which he owes to the law of God: he has heard the voice of justice clamorous for the payment of that debt. Surely he cannot any more live in folly: he, if any one, will fear the Lord, and depart from evil.

### Poetry.

#### THE RUSHING WIND.

BY MARY ROBERTS, AUTHOR OF "FLOWERS OF THE MATIN AND EVEN SONG," &c.

(For the Church of England Magazine.)

"The wind bloweth where it listeth."—JOHN III. 7.

HEAREST thou not, O man,  
The sound of the rushing wind,  
That bloweth where it listeth,  
Leaving the clouds behind?  
Thou hearest the sound thereof,  
When the wind of heaven bloweth;  
But whence it comes thou knowest not,  
Nor yet the way it goeth.  
O the calmness, the refreshing,  
That blessed wind doth yield  
To hot and weary men,  
When they rest in the harvest field!  
It lulls the infant sleeping,  
'Mid the shocks of ripened grain:  
The old man comes forth to meet it,  
From his hut on the parched plain.  
And he, the lowly dweller  
In dusty mart or street,  
Opening his early casement,  
That blessed wind doth meet.  
Its voice doth sound at night  
O'er the vast and silent main;  
And its welcome steps are heard  
Rustling among the grain,  
While the dew is falling fast,  
And the stars keep watch on high,  
Careering over hill and dale,  
With its solemn minstrelsy.  
And now it cometh up  
From hawthorn glade or glen,  
With health and freshness fraught,  
To the homes of weary men.  
Thinkest thou not, O man,  
When thou hearest the wind of heaven,  
Of him, whose type the wind is,  
To the church in mercy given;  
Thine eye may not discern him,  
Nor yet the rushing wind,  
That bloweth where it listeth,  
Leaving the clouds behind.

\* From "The Search after Wisdom": a Sermon on Job xxviii.; preached at Carfax church, in Oxford, on Sunday, Feb. 23, 1845, in behalf of alderman Nixon's Free School, by the Rev. Edward Merriek Goulburn, M.A., fellow and tutor of Merton college, and incumbent of Holywell church, in Oxford. Oxford: Graham. London: Hatchard and Son.

But he, whose type the wind is,  
Of life the Lord and Giver,  
Guiding his church aright,  
Abideth with thee ever ;

Who by his prophets spake,  
In days long glided by,  
And as a dove descended  
From his glorious home on high.

His presence was discern'd  
In cloven tongues of flame,  
When a loud and rushing wind  
Through the upper chamber came.

On whom the Spirit rested  
Had glorious gift that day ;  
And they went, in the Spirit's might,  
On their strange and perilous way.

O for a showing forth  
Of those gifts to the church, his bride,  
Which Christ in parting gave,  
But she hath thrown aside !

Her robe of bridal white,  
Enwrought with purest gold,  
Neglected, marred, forgot,  
Is rent and waxen old.

Slumbering the long day through,  
Nor warning voice of bird,  
Nor the turtle's mournful voice,  
In her dreamy sleep is heard.

Some few are kneeling round,  
Who watch, and weep, and pray.  
Who would rouse her, the gems to find  
Which in youth she cast away.

Midnight, say they, is past,  
The oil is nearly gone ;  
The wise are looking forth—  
O, still she sleepeth on !

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### Miscellaneous.

AUSTRALIAN SUPERSTITIONS.—Of the customs and superstitions of the natives of Port Philip, I shall only notice such as have for myself been fraught with interest, the result of my own observation, or that of my friends, but in no instance gleaned from books. Their legends and traditions I have received with some caution, knowing well in what kind of soil they have grown ; often planted there by romancing shepherds, and afterwards adopted by the dark people as their own. The idea generally entertained by the blacks, that they at their decease go to Van Diemen's Land, and come back white fellows, originated, no doubt, in this way : Buckley, on his first appearance amongst them—the first European they had seen—was received amongst them as the re-appearance of a native just dead, whom in every respect, except colour, he closely resembled : was fully believed to be the very man : was adopted by the dead man's friends and tribe, and called by his name. No doubt but the similarity, fortunately for Buckley, saved his life. Afterwards,

when settlers streamed over from Van Diemen's Land, and the natives heard it mentioned almost only as the place whence the white people came, and probably seeing many others in person or feature resembling their dead relatives, that they should have such an idea is nothing singular or wonderful. Much more singular and curious ideas they have. Strange indeed is their notion of death, or rather that, with the constant and palpable decay of the human frame before their eyes, they have no belief in death from natural causes. All deaths they consider to be the result of accident, malice, or magic. When a death occurs, they decide that the deceased person's kidney-fat has been stolen away in sleep by some enemy, aided by magic. The body is tied up immediately in a lump, tightly drawn together, body and limbs, by strips of bark or cords ; and he and every kind of property belonging to him, scrupulously and superstitiously—war-implements, his *waller wallert*, or opossum-rug, guns, if he has any, even double-barrelled ones, although ever so highly valued—are broken ; and these, with the white and black money, in spite of itching hands longing to take it—every thing, in fact, goes with him into his grave, religiously. Gravely also is it whispered into the ear of the dead man, that he may rest satisfied in his grave ; that his black friends will, without fail, avenge his death. And, in consideration of this arrangement, he is requested to refrain from terrifying his old friends and tribe ; that he must not haunt them with alien voices, or the foot-marks of strange feet about their encampments. The mourners wear their white-paint mourning, never washing themselves, even if months should elapse, before they have performed their vow to the deceased. When they have tasted the enemy's kidney-fat, the mourning ceases. This is a miserable superstition, and causes a great deal of bloodshed. To discover in what direction the enemy of the dead is to be found, they take an insect, and observe in what direction it crawls ; and that is an infallible indication. In that quarter they go, no matter how far : the first native crossing their path is the murderer of the dead, and in his turn becomes the murdered. One death, even a natural death, thus becomes, through ignorance and superstitious custom, the cause of many unnatural deaths. Another of their inhuman and inhospitable superstitions is that regarding strangers. How different from the Jewish or Christian code, by which strangers are privileged and sacred people : "Thou shalt in no wise hurt the stranger in thy gate." Immediately that a strange native is found by any tribe in their neighbourhood, all the people are in a state of tumult, yelling, and getting ready their weapons of war for his instant destruction ; for their belief is, that, if they do not kill him, they will themselves, generally and most fatally, be visited with dysentery. —*Richard Howitt's Australia.*

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UNDER THE  
SUPERINTENDENCE  
OF  
CLERGYMEN



OF THE UNITED  
CHURCH OF ENGLAND  
AND  
IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

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No. 544.—SEPTEMBER 20, 1845.

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EGYPT.

No. II.

POMPEY'S PILLAR\*—CLEOPATRA'S NEEDLE—

PHAROS—CANAL.

ALEXANDRIA, having been described in a preceding volume, does not require any further notice in this series; but there are various objects near

\* The view of Pompey's pillar is from "Parley's Wonders of Art," referred to in last part.

VOL. XIX.

that city which naturally attract and interest the stranger, to which it is proper to advert.

Pompey's pillar, situated between the walls of Alexandria and lake Mareotis, about three-quarters of a mile from each, is a most striking and majestic structure. It is seen from a distance, and serves as a signal for vessels. Its whole length is ninety-five feet. The shaft is a single block of red granite, sixty-eight feet high, and, at the bottom, nine feet in diameter. The capital, of the same kind of stone, is ten feet. The base, plinth,

and pedestal are of the same, and together measure seventeen feet. The latter has been considerably injured by the pilfering of travellers, who have been anxious to take with them a memento of their visit. One of the volutes of the column was brought down in the year 1781, by some English captains of the navy, by an exploit thus described:—

These persons had been far from abstemious, and were assuredly not under any oath of temperance. While elated with their potations, they conceived the design of ascending the pillar. The boat was ordered; and, with proper implements for the attempt, they pushed ashore, to drink a bowl of punch on the top of the pillar. Many contrivances were proposed to accomplish the desired project. But their labour was vain, and they began to despair of success, when the person who struck out the frolic suggested the means of performing it. A man was dispatched to the city for a paper kite. The inhabitants, apprized of what was going forward, flocked in crowds to witness the attempt. The governor of Alexandria was told that these officers were about to pull down the pillar. He left them, however, to themselves; stating that the English were too great patriots to injure the remains of Pompey. The kite was brought, and flown so directly over the pillar, that, when it fell on the other side, the string lodged upon the capital. The chief obstacle was now overcome. A two-inch rope was tied to one end of the string, and drawn over the pillar by the end to which the kite was affixed. By this rope one of the seamen ascended to the top; and, in less than an hour, a kind of shroud was constructed, by which the whole company went up and drank the punch, amid the shouts of the astonished multitude. To the eye below, the capital of the pillar does not appear capable of holding more than one man upon it; but it was found it could contain eight persons conveniently. It is astonishing that no accident befell them, in a situation that would have turned a landsman giddy in his sober senses. The only detriment which the pillar received was the loss of the volute before-mentioned, which came down with a thundering sound, and was carried to England by one of the captains, as a present to a lady who commissioned him for a piece of the pillar. The discovery they made amply compensated for this mischief, as, without their evidence, the world would not have known at this hour that there was originally a statue on this pillar, one foot and an angle of which are still remaining. The statue must have been of a gigantic size to have appeared of a man's proportion at so great a height. The officers left a memorial of their visit by painting the initials of their names near the capital. Other adventurers have by the same method been equally successful; and, among these, one lady has ascended.

It is almost universally admitted that the pillar was not erected in honour of Pompey. An inscription has been discovered to the following effect: "Publius, prefect of Egypt, to the most revered emperor, the protecting divinity of Alexandria, Dicoletian the Invincible;" but Mrs. Poole\*

\* Mrs. Poole's "Englishwoman in Egypt" we would again strongly recommend to the notice of our readers, containing, as it does, within a very small compass, and at a very low rate of expense, much most interesting detail. The opportunities which she enjoyed of obtaining correct information render the

justly observes, that, "though thus dedicated to the emperor, it by no means follows that it was erected to his honour. She also states, on the authority of her brother, Mr. Lane, "that it is by some authors stated to have belonged to the magnificent building which contained the library, burned by 'Amr. Ibn-el A's, by permission of Omar."

Cleopatra's needles, or the obelisks near the shore of the new harbour, are each composed of a single block of red granite, about seventy feet in length, and seven and a-half wide at the base. One is still erect: the other lies flat, half sunk into the ground.

"Three lines of hieroglyphics," says Mrs. Poole, "adorn each of the four faces of either monument. My brother tells me that the central line bears the title and name of Thothmas the Third, who appears, from strong evidence, to have reigned shortly before the departure of the Israelites from Egypt: the lateral lines were sculptured at a later period; for they bear the name of Rameses the Great, or Sesostris. The inscriptions near the base of the erect obelisk seemed nearly obliterated; and the prostrate one is so encumbered with rubbish, that much of it is concealed. Pliny relates that Rameses erected four obelisks at Heliopolis: those of Alexandria are perhaps two of the four thus alluded to. Their antiquity, being so much greater than that of Alexandria, suggests the probability of their having been taken from Heliopolis to adorn a temple or palace in the new city. The fact of the name of Rameses the Great being sculptured on them may have given rise to the tradition that they were erected by that king. An adjacent fort occupies the site of an old tower, which belonged to the former wall (that is, to the old wall of the Arab city), and which was called by European travellers "the Tower of the Romans;" as it was apparently of Roman origin. Preparations were made in 1801 to transport the fallen one to England, but the attempt was not sanctioned by the commander-in-chief; and it still remains in its position, though freely offered to us by Mohammed Ali some years ago.

The Pharos, so named from the island on which it stood, was surrounded by water. It was a most magnificent tower, consisting of several stories and galleries, with a lantern at the top. It was of a prodigious height; and its lantern, continually burning, could be seen for many leagues at sea, and along the coast. It was built for the direction of sailors, by one of the Ptolemies, in the year of the world 3870, under the direction of the architect Cnidius, who dedicated it to its founder. But, in after-times, that being decayed, another inscription appeared, finely cut in marble, viz.: "Sostrates Cnidius, son of Dixiphanes, consecrated this work to the gods, our preservers, for the benefit of sea-faring men." How long this structure stood is not very certain; but it was so famous, that all light-houses after it were called by the common name of Pharos.

"The modern Pharos," according to Mr. Lane, "is a poor successor of the ancient building, erected by Sostratus Cnidius, from which it derives its name; though from a distance it has rather an

volumes very valuable. Such means few others could be privileged to possess (Nos. 2, 3, "Knight's Weekly Volume").—Ed.

imposing appearance. Several Arab historians mention the telescopic mirror of metal which was placed at the summit of the ancient Pharos. In this mirror, vessels might be discerned at sea at a very great distance. El-Makreezee informs us that the Greeks, being desirous of effecting the destruction of the Pharos, or of obtaining possession of the wonderful mirror, employed a deep stratagem. One of their countrymen repaired to the sovereign of the Arabs, El-Weleed, the son of 'Abd-el-Melik, and professed himself a convert to the faith of El-Islam, pretending that he had fled from his king, who would have put him to death. He informed the prince that he had acquired, from certain books in his possession, the art of discovering where treasures were concealed in the earth, and had thus ascertained that there was a valuable treasure, consisting of money and jewels, deposited beneath the foundation of the Pharos of Alexandria. The prince, deceived by this artful tale, sent a number of workmen, with his crafty adviser, to pull down the Pharos; and when more than half the building had been destroyed, the Greek made his escape to his own country, and his artifice thus became manifest. The same author relates that part of the Pharos was thrown down by an earthquake in the year of the Flight 177 (A.D. 793-4); that Ahmad Ibn-Tooloon surmounted it with a dome of wood; and that an inscription upon a plate of lead was found upon the northern side, buried in the earth, written in ancient Greek characters, every letter of which was a cubit in height, and a span in breadth. This was perhaps the inscription placed by the original architect, and which, according to Strabo, was to this effect: 'Sostratus Cnidius, the son of Dexiphanes, to the protecting gods, for the sake of the mariners.' It is also related by Es-Sooyootee, that the inhabitants of Alexandria likewise made use of the mirror above-mentioned to burn the vessels of their enemies, by directing it so as to reflect the concentrated rays of the sun upon them.

"The causeway of stone, which connects the fort and light-house with the peninsula of Pharos, is now called Rôdat-et-Teen (or the garden of the fig), on account of a few fig-trees growing there. Its south-western extremity is called Râs-et-Teen (or the cape of the fig). Upon this rocky peninsula are a palace of the pasha and some other buildings, with the burial-ground of the Muslims, adjacent to the town."

About a mile and a-half along the shore to the westward of Alexandria are situated a series of primeval sepulchres, called cryptia, or catacombs, excavated in the rock. One of them is spacious. The principal chamber is of a circular form, and the roof excavated like the interior of a dome. Around it are three recesses; and around each of these are three troughs cut in the rock, to serve as sarcophagi. The entrance being ornamented with pilasters and a pediment, the period of the formation of the catacomb was posterior to the founding of Alexandria. Along the shore of the harbour are many other smaller excavations, also sepulchres. Many being partly below the level of the sea, are more or less filled with water; the part of the rock which intervened having crumbled away. Some have been called "the baths of Cleopatra," but are unquestionably sepulchres like the rest.

The passage from Alexandria by the canal, Mahmooddeeyeh, is about fifty miles. The name was given to it in honour of Mahmoud, the then reigning sultan; which, as hinted in the last paper, was commenced and completed at an enormous sacrifice of life. The only implement with which the labourers were furnished was the common hoe; and much of the earth was removed with their hands. Their means of sustenance was very scanty, and their labour overwhelming.

If the mind is struck with amazement at the sight of such mighty masses as are to be found at Stonehenge, it cannot be less with many of the enormous fabrics every where to be discovered in Egypt, which Strabo describes "as barbarous monuments of painful labour." Pictures have been found in some measure illustrative of the means employed for the removal of huge blocks from one situation to another; and, in the course of these papers, some of them will be more fully adverted to; but the erection of such huge stones as those of which the pillar and the obelisks are composed seems to baffle all calculation as to the means adopted.

"The whole character of Egyptian architecture is that of gloomy grandeur and sublime vastness. Every thing indicates the ambition of taxing the human powers to the utmost in producing these effects; and the success of the effort is truly astonishing, especially if we take into account what we are bound to believe of the imperfect state, at that early period, of the mechanical arts. Modern machinery, if applied to such an object, might easily be made to effect greater wonders; but how could man, without the use of those powers which have bestowed upon him a strength immensely surpassing his own, detach from the living rock, convey to great distances, and erect on high buildings, those immense blocks, which baffled the vindictive rage of the destroyer, or wearied his perseverance? This is a question which has in every age, and not less in our own, confounded the conjectures of the most learned and ingenious antiquaries, and eluded the calculation of the most scientific artists\*."

## THE PAPERS OF L. E.

### No. II.

#### THE NEW FOREST.—SKETCHING IN THE FOREST.

"JUST one hundred years ago," I said, "since the original stone was erected." The stone now seen on the spot where William Rufus expired is only a sort of covering for the preservation of the original one. I read and copied the inscriptions; and you may like to see them too. On one side I read thus: "Here stood the oak-tree, on which an arrow, shot by sir Walter Tyrrel at a stag, glanced, and struck king William the Second, surnamed Rufus, on the breast: of which he instantly died, on the 2nd day of August, 1100." On the second side were these words: "King William the Second, surnamed Rufus, being slain, as before related, was laid in a cart belonging to one Purkis, and drawn from hence to Winchester, and buried in the cathedral church of that city." Now for the record on the third side: "That the spot where an event so memo-

\* Duncan's "Sacred Philosophy of the Seasons—Autumn," p. 206.

rable might not hereafter be forgotten, the enclosed stone was set up by John lord Delaware, who had seen the tree grow in this place." "This stone having been much mutilated, and the inscriptions on each of its three sides defaced, this more durable memorial, with the original inscriptions, was erected in the year 1844."

I should think the memorial stone was about six feet high: all that we could now see of the original stone was by looking on the top of the present monument: there were bars of iron laid across, through the openings between which we saw just the top of the original stone. This, then, is the place so famous in English history: here the tyrant monarch fell. What was his death more than any other sudden death, we might ask, that the remembrance should be thus perpetuated? O, when a monarch dies there is a striking lesson on the fading nature of all earth's grandeur; and one generation may well tell the tale to another.

What an awful scene of horror was once acted on this spot! What a moment of consternation, when the archer found that his arrow had taken such an aim, just glanced the oak tree then standing on this very spot, and then pierced the heart of England's mighty monarch! We seem to see it all—the sudden and awful termination of the day's amusement; the anxious search to ascertain whether indeed the wound was mortal; then the first preparation of the poor body for the burial, and the slow and solemn journey all the way to Winchester. But we draw not aside the curtain between us and the invisible world: we see not the appearing of the soul before God in judgment.

All quiet and peaceful now: just the spot of ground the same—all besides is altered. Seven centuries are gone, and the most aged oak is fallen beneath the hand of time: the most ancient tree we now behold, with its brittle branches and its moss-grown trunk, was not even a sapling then. What is the same? The sky above us, and the mighty sun pouring its streams of light amid the forest glades. One little particular I must not omit to notice. We found many flint-stones of a most brilliant red colour; and fancy would suggest the fiction that the royal blood had left its stain there. A dear companion thus amplified the idea:—

"Rememberest thou the ruddy stone  
We both intently gazed upon?  
And thou didst say it seemed to thee  
As though the king's heart-blood should be  
On these famed spots so freely shed,  
They never lost the brightening red?  
Well may we learn from earthly things  
To look to that great King of kings,  
Who by his saving blood alone  
Can cleanse and soften hearts of stone."

Yes; we may think of the whole earth still bearing the impress of the deed that was done here when Christ was crucified.

But my visit to Rufus' stone was only one incident during a long and pleasant visit. It was my lot to sojourn in a quiet country parsonage, a forest home. I might show you sheltered lanes, with wild flowers in the hedges, and steep banks, and laden orchards. I could lead you into humble thatched cottages, and show you that the work of the labourer had not been in vain, that even now, while it is yet seed-time, some seed appears already springing up to reward his care:

even now there is allowed a foretaste of that brighter day when he and his fellow-labourers "shall come again with joy, bringing their sheaves with them." In one cottage lay from week to week a poor afflicted woman, longing to depart, and to be with Christ, which is far better, but patiently suffering on: consumption had made her its victim.

Let us pay another visit further from the parsonage, and indeed in another district; but I had known poor blind Sarah long ago, and I wished to see her once more. I thought she would recognize my voice. She lay surrounded with the comforts that are found even among the poor, when cleanliness and industry prevail, and where charity, encouraged by these, has done her part. The poor aged woman thus spoke of afflictions:

"They waft us sooner o'er  
This world's tempestuous sea:  
Soon shall we reach the peaceful shore  
Of blest eternity."

She dwelt with comfort on the promises of God, being enabled to apply them to herself. Thus—"I will bless thee:" "Thou shalt dwell in the land; and verily thou shalt be fed:" "Bread shall be given, and water shall be sure." "And then," she added, "there's the unspeakable gift." "The more trouble," she said, "the more consolation." I thought of a line in a beautiful hymn, "Jesus doth his spirit bear." Yes: he bears not only the burden, but the sufferer also. He bears not only the spirit's anxieties, but the spirit itself. Again, I thought of the question, "Where is the promise of his coming?" and I answered, "Here, in the consolations now given to his suffering child."

"Where is the promise that our Lord will come,  
And triumph with his every ransomed one?  
Where is the promise? See it in the ray  
That gilds with glory every opening day.  
Where is the promise? See it in the flower  
That issues from the bud in spring's glad hour;  
In the bright insect once a worm of earth,  
Now soaring heavenward in its glad new birth:  
"Where is the promise?" Feel it in thy heart,  
From whence the Holy One bids sin depart."

Thus we have the promise; but for the fulfilment still we wait. But "yet a little longer, and he that shall come will come, and will not tarry."

#### MISSIONARY RECORDS.

##### No. VII.

"We are living in an imperfect world. Frail man is every day exposed to temptation, suffering, and danger. He is in need of help, consolation, and encouragement. He groans under the pang of conscience, and the weight of his sins. Where shall he find comfort and deliverance, if he have no faith in a real God? How can he rejoice in his existence, if he be cut off from the comfort of pardon, if peace never enter his troubled head, if the prospect of a better life be removed from his eyes? The immortal soul of the heathen longs after this enjoyment: nothing less can give it satisfaction."—REV. J. J. WEITBRECHT.

"THE Ganges is the dying bed and the grave of the Hindoo. He is very anxious to breathe out his soul on its banks, in order that his last sins may be blotted out by the sight of the water. When the patient appears to approach death, he is removed from the circle of his friends, and carried away: let the heat be parching or the wind blow cold, the dying man is set down on the river's brink, being, when poor, sometimes barely covered with a rug. I have often been a spectator

of this revolting scene. Once, I remember, two sons prepared their aged father for death: it was a morning in January, when the piercing northerly wind is scarcely felt in Bengal. They poured several basins-full of water over his head; and then they placed the shivering body in the stream, and rubbed the upper part of it with mud, at the same time calling the names Gunga, Rum, Nurgun, in his ears. The sight of the dying father went through my heart: but this is to die happily, in the opinion of the Hindoos. The shasters (his sacred books) promise him all the glories of Shiva's heaven: he will shine there brighter than a thousand suns; and millions of virgins are standing ready for his service, with coaches and palanquins in abundance. Surely the shores of the Ganges belong to 'the dark places of the earth, which are full of the habitations of cruelty.' Once a wicked brahmin died; and Yama, the god of the infernal regions, took him into hell. His corpee was, as usual, burned: a crow flew away with one of his bones, and let it fall into the Ganges: no sooner had it reached the water than his soul left hell, riding in a splendid chariot to heaven. Truly said an excellent missionary, with the Ganges in his sight, that 'no tyrant has ever brought greater misery over the earth than those religious legislators have done, who made a god of that river.' Millions are, through this, annually drawn away from their homes: fornication and other crimes are committed by the pilgrims on their way; and hundreds of thousands are dragged from a dry and clear dying-bed, to breathe out their lives in this watery grave. The dying person often sees the stake erected on which his corpee is to be burned, Nor is the body allowed to get cold; but, as soon as life is extinct, it is put on the pile, and the fire kindled. Instances are not rare when the body was not really dead, and when it rose up, as the flame began to scorch it. In such a case the Hindoos believe a bad spirit has entered the corpee, and knock it down with bamboos" (Weitbrecht's "Missions in Bengal").

**BEYROUT.—THE JEWS.**—"I have now four or five young men and lads (Jews), who come on Saturday to learn Hebrew. The great difficulty is to organize them, and make them learn with regularity. They cannot understand the use of learning anything by heart, and they do not like the trouble: so that I am obliged to go on with them at present very gently, simply reading with them, and giving them the correct translations. \* \* I have had some very interesting conversations with Jews. They still continue to come in numbers, particularly upon Saturdays and Sundays, when they generally come to the Hebrew service. You will find in my next journal a great deal about the Jews, who come to me not only from Beyrout, but from all the surrounding places, and a great many from Algiers. The Hebrew service will be, I am convinced, a great blessing to the Jews here. They come in and see Christians worshipping God without images, pictures, or crosses, and then they are willing to attend the prayers. A week since, a young man from Algiers, one of the most interesting cases I have ever had, came to call upon me; and, after a long conversation, I showed him the chapel. When he entered it, as usual he looked round for pic-

tures, &c.; and, seeing none, he looked about for a cross, and then inquired if I had no crosses, and if I did not bow down to them? I assured him I had none, and also told him that real Christians abhorred idolatry, or any act that could be construed to be such, as much as the Jews do. He immediately said, 'I will come to your prayers this evening;' which he did, and afterwards told me that he liked them very much. With how many has not this been the case here! and every one has thus seen Christianity in its purity" (rev. H. Winboldt, 8th March).

**IRELAND.—CONVERTS TO PROTESTANTISM.**—"I rejoice to say that, notwithstanding all the tyranny of Rome, it is not able to hold the minds of all my countrymen in its fetters. On the contrary, in the parish of Dingle, in the south of Ireland, there are at this moment about 700 souls, that were a few months ago in the darkness of popery, worshipping now in the light and liberty of the gospel of Christ, under the ministry of the church of England. In a town, in the centre of that country, one of the darkest and most popish districts, on the verge of blood-stained Tipperary, we have a congregation of upwards of 250 souls, who were immersed in the blindness of Romanism. Then, if I go westward, to the island of Achill, there we have ministers of the church of England where there were lately only popish priests; and there, under the eye of the Romish bishop of Tuam, we behold the people emancipated by the word and Spirit of God. Ireland has a great claim upon us. Who, that knows that ill-fed, ill-clothed, and ill-taught tenantry, but must feel she has a very great claim upon us? And who that has marked the confiding trust which the humble, confiding Roman catholic puts in the God of providence, has not longed to lead him to the God of grace? Who that has marked the reverence which he cherishes towards the mother of our Lord, but has yearned to set before him the divinity of the Saviour, and teach him the efficacy of his precious, atoning blood? Let us go forward. The times are critical, the signs are ominous; but let us not be faint-hearted, for there is much indeed to encourage us. I see the dawn of a future and brighter day: yes, I look forward to the day when every form of delusion and superstition will be utterly cast away" (rev. G. Smith and J. Wilson).

**CHURCH MISSIONARY SOCIETY.**—The receipts for the year 1844 stand as follows:—General fund, out of which the establishments at home and abroad are provided for, 100,422*l.* 10*s.* 5*d.* Add the China fund, 2,015*l.*; Fourah Bay building fund, 788*l.*; disabled missionaries' fund, 1,140*l.*; making a total of 105,249*l.* Excess over the preceding year, 925*l.* The expenditure out of the general fund was 89,083*l.*; and of the surplus 11,329*l.* a sum of 5,077*l.*, received for legacies, was transferred to the capital fund. "Under these favourable circumstances, the committee have considered it to be their duty to fix the maximum of expenditure for the current year at 92,000*l.*; being an increase of 5,000*l.* on that of the preceding year." We extract the following from the impressive speech of sir R. H. Inglis, at the annual meeting held on the 6th of May:—"As to China, what holy jealousy, what Christian rivalry should not be awakened in us, by the con-



sideration that, just as much as we have been favoured by God's providence with the means of opening the commerce and civilization, we have neglected them, and permitted another less favoured nation to stipulate for the introduction of our common Christianity? May God forgive us, a nation, for having preferred any other concern before that great and paramount duty! \* \* Another region to which my attention has been directed is New Zealand. Many in this meeting may recollect that, when the first missionary approaches were made to this quarter, it was difficult to charter a vessel in Sidney to advance to its shores, with so inhospitable a race of savages as it deemed to be peopled. And what is the state of that land, after thirty years of missionary labours? Out of 40,000 inhabitants, 35,000 are members of the church of Christ; 15,000 are in our schools, and 2,900 are communicants. And what was the report of the last bishop who visited New Zealand—and who is, God be thanked, the resident bishop—of the state of the Christian converts? He reports, that he had examined large bodies of them, both old and young, both chiefs and slaves, in their Christian attainments, and he found them rivalling each other, and, through the grace of God, successfully rivalling each other, in conforming their practice to their knowledge of gospel truths, in exhibiting their faith by their lives." The report of the society states, that the mission in West Africa is going on prosperously. The schools in the island of Syra (Greece) have been in operation fifteen years; during which 4,222 children, of whom 2,243 were girls, had enjoyed the blessing of Christian education. During the past year 9,264 copies of the holy scriptures had been circulated in Egypt. The Coptic institution at Cairo contained twenty students, and had received the public sanction of the patriarch. The accounts from East Africa were cheering. The blessing of God had largely rested on the mission in N.W. America. With regard to the North India mission, the rev. Mr. Weitbrecht wrote in terms of admiration at the improved state of the mission at Krishnagoor within the last four years. "A church, a missionary house, a boarding school, with forty to fifty boarders, and a stated ministry, are cheering signs in a heathen land." In Southern India, notwithstanding hindrances to the missionaries from the attack of cholera, the work of education and conversion was advancing. In China, the people of Amoy freely discussed the Christian religion; and the chief magistrate favoured its missionaries. At Shanghae and Ningpo they enjoyed full respect and security. France, in league with popery, had shown a zeal which protestant England might well imitate. There were seven Roman priests at Hong Kong, and six had arrived at Macao; and in the centre of the N.W. provinces, one popish society alone maintained 10 bishops, 4 assistant bishops, and 144 priests."

**FREE SCHOOLS IN PARIS.**—These schools are situated in the street of St. Maur, in the suburb of the Temple. They are on a large scale, and were set on foot by a few Christian-minded individuals in the year 1830, though at that time on a more confined footing. Such, however, has been the rich fruit of their work of love, that they have been enabled so to enlarge them, as to afford

accommodation for 1,000 children, who are divided into five classes. The building contains a refuge, two schools for boys, one for girls, and a room for needle-work. In fine weather they are also used for evening classes, which are attended by apprentices, and young men of the operative class. The establishment also provides a Sunday school, and has a library of 600 or 700 volumes attached to it. The instruction given in the Sunday school is wholly confined to the study of the gospel, and other religious exercises, and is given to between 300 and 400 children. The cost at which, under the divine blessing, all this good seed has been sown has, from 1830 to the close of 1844, amounted to about 190,000 francs, or 7,600*l.* sterling; which is scarcely more than 540*l.* a-year. The whole amount has been raised by private subscriptions. The present annual expense, however, which includes the teachers' salaries, repair of the buildings, purchase of books, &c., is about 600*l.* Between 5,000 and 6,000 children of Roman Catholics have already enjoyed the benefit of attending these schools. Their fundamental principle is the faith and practice of gospel truths. One of the magistrates of the district in which they are situated has, in the following terms, borne testimony to the wide-spread good of which they have been the happy instrument:—"It is evident, that the beneficial influence exercised by your schools is not confined to the vast number of children, long abandoned to their own evil courses, in fact, mostly worthless vagabonds, against whom I was perpetually compelled to put the law in force; that influence has extended to the families of these poor creatures; and I speak from my own knowledge when I state, that I have, since the opening of your schools, had occasion to observe a very marked improvement in the morals of a number of individuals, who have been, either directly or indirectly, brought into contact with its teachers. Under a considerable number of roofs, the parents abstain, both out of consideration for their children and the good instruction they have imbibed, from many bad practices of which they were formerly guilty." H. S.

#### ON THE CUSTOMS AND CEREMONIES OF DIFFERENT NATIONS TOWARDS THEIR DEAD.

By C. M. BURNETT, Esq.

NO. II.

##### EMBALMING.

AGREEABLY to the plan which was laid down in the last number, I shall go on to consider, in this place, the various methods which have been in use among the several nations of mankind, from the earliest times, for the preservation of their dead, previous to their undergoing the ceremony of interment. This will bring me to speak of the different processes of embalming, and other means resorted to for intercepting the destructive influence of the air. I have already drawn the reader's attention to the fact that the different methods pursued by various nations in the treatment of their dead bore a close relation to the belief which those nations entertained of a future state; to which observation I may also add, as

a general remark, in this place, that those religious ceremonies which were also usually practised upon the occasion of death were always governed by these impressions. The Egyptians maintained that, after death, the soul being immortal, transmigrated into the bodies of all kinds of animals, whether birds, beasts, or fishes, and that, after the space of three thousand years, it again returned to the body which it left, provided that body was preserved from destruction during the long period of its absence.

With such an impression on their minds, we seem at once furnished with an explanation of that very wonderful care which these early civilized people showed in embalming the bodies of their dead, and yet more, providing them with such imperishable repositories as were calculated to protect them through so long a series of ages. The Egyptians also held that the gods took refuge in the bodies of animals, from the wickedness and violence of men; they therefore regarded such animals as sacred, and accordingly worshipped them as containing the divinities whom they revered. This led to their bestowing upon them the honour of embalming, while it explains the reason why the mummies of so many animals are found to this day preserved in their catacombs. They placed particular gods in particular animals: thus Apollo was in the hawk, Mercury in the ibis, Mars in the fish, Diana in the cat, Bacchus in the goat, Hercules in the colt, Vulcan in the ox, &c. These animals, with many others, or parts of them, are accordingly found embalmed with the bodies of the human race in the Egyptian tombs. These animals were not all worshipped during the early history of these people, but one by one was added from time to time as they became more corrupt.

The process of embalming was resorted to by other nations besides the Egyptians, who, being the earliest cultivators of idolatry after the flood, probably set the fashion. It was not, however, a consequence that those nations or individuals, who practised this art, did so in all cases with superstitious or idolatrous intention, for the Hebrews were occasionally in the habit of embalming their dead; and, although these doubtless learnt the custom of the Egyptians, it does not follow that the same religious impressions guided them. That opinion, however, which led to the practice among the Egyptians, was probably the same, modified in some way or other, which influenced other nations in different parts of the earth at subsequent periods; for we find the same custom practised by the Persians\*, the Scythians†, the Celtic nations, the Gauchests, the Peruvians‡, the Floridians, the Ethiopians, and probably many other nations and tribes from whom no authentic accounts have reached us.

It has been thought that the reason why the Egyptians became so renowned for embalming their dead at so early a period was, that it became

necessary, on account of the inundations of the Nile, which overflowed all the flat country nearly two months at a time, during which the people were obliged to keep their dead in their houses. This must have been a difficult thing to do in so hot a country; and it might probably have given the earlier inhabitants the first idea of embalming\*, especially when we consider the great facilities afforded to this country for obtaining different kinds of spices† and strong resins.

All that has been written by modern authors upon this interesting subject, seems to have been gathered from the account first given to us by Herodotus. Those writers—Diodorus Siculus, Pliny, Dioscorides, Galen, &c.—who followed soon after, appear to have stated nothing that was not originally advanced by him. He tells us that there were three different ways of embalming. The most magnificent was bestowed only upon those of distinguished rank, and the expense amounted to a talent of silver, about £137 10s.‡ sterling; but twenty minæ, or sixty pounds, was considered moderate, and the lowest price was very small.

When a person of distinction died, the body was carried to the artificers who made coffins; and this outward covering was made proportionate to the quality of the person. The upper exterior of the coffin represented the person who was to be enclosed in it, together with suitable embellishments. The coffin itself was usually made of the sycamore wood§, which, according to Dumont, is almost incorruptible. The embalming the body occupied a period of from forty to seventy days. According to Diodorus (Diod. Sic. l. i. p. 81), there were many hands employed in this ceremony. The first incision was made by a person called a dissector, who took a sharp Ethiopian stone, with which he opened the left side, and drew from thence all the bowels and viscera, except the heart and kidneys. As this process appeared to the bystanders to be in some measure cruel, it was customary to pursue the dissector with stones, who fled as soon as this part of the operation was ended. The embalmers, who were more honourably treated, then with a hooked instrument drew the brains through the nostrils, and filled up their space with astringent drugs. The intestines were washed in palm wine and other strong liquids. They were then returned, and the cavities were filled with spices, such as myrrh, cinnamon, &c. The body was then anointed with oil of cedar, myrrh, and cinnamon, for about thirty days, the hair being carefully preserved. After this it was put into salt of nitre for about forty days, till it became thoroughly saturated with the nitre. At the end of this time the body was taken out of the salt, washed, and wrapped in linen bands, which were dipped in myrrh and a kind of gum, which caused them to adhere. These bands were, in some instances, more than a thousand yards long;

\* This was the opinion of Cassian, a Scythian monk—(Collat. 4<sup>to</sup> cap. 3).

† The Sabæans, sons of Cush, were distinguished for traffic in spices and odoriferous substances, which probably they were carrying down to Egypt as far back as the time when Joseph was being sold by his brethren.

‡ Calmet says the Egyptian talent was supposed to be worth about 300*l*.

§ Wilkinson states, that, although this was the wood generally in use, yet that sometimes deal was employed, in which case it was brought from abroad—(Topography and general View of Egypt, p. 287).

\* It was the custom of this nation at one time to wrap up their dead in wax. *Persæ jam cæra circumlitos condunt, ut quam maxime permanent diuturna corpora* (Cic. Tuscul. Quest. lib. i. p. 108).

In many instances, the bodies, being previously embalmed, were buried in the sand, which then caused them to be kept perfectly dry (Chardin's "Travels in Persia").

† Herodotus says the Scythians first embalmed the body, and afterwards encased it in wax (Cap. 71, 72).

‡ Ancient inhabitants of the island of Tenerife.

§ Acosta, *Hist. Nat., moral de las Indes*. Garcillanço de la Vega *Hist. of Peru and Conquest of Florida*.

they commenced at the head and terminated at the feet, avoiding the face. The body was then restored to the relations, who placed it in the coffin, and after the funeral ceremony was over, placed it in their houses or in their tombs, according to circumstances. All, however, could not avail themselves of so expensive a process as this: many, therefore, were contented simply to inject into the bowels a liquid extracted from the cedar; and, leaving it there, they wrapped the body up in salt of nitre. The bodies of the common people were simply steeped in nitre; others were soaked, or, as some think, boiled in a kind of bitumen\*, which was made of a mixture of resinous substances. They were then placed, without any other covering than the bandages saturated with this substance, into sepulchres, where they were deposited in rows by thousands (Calmet's Dict., art. Embalming). It has been thought that the pitchy matter in which so many of these bodies have been found surrounded, was the asphaltum, a mineral substance, floating in great abundance on the surface of the Dead Sea; but, from numerous experiments, it is proved to be a compound vegetable resin†.

Unfortunately, the only two detailed accounts given us of the process of embalming, as it was practised by the ancient Egyptians, viz., those of Herodotus and Diodorus, are not in keeping with the real state of the mummies that have been brought into Europe, and examined by many able naturalists and antiquaries. Neither of the above writers mention any thing about the resin which is found to have been so completely soaked into the structure and even the bones of some of the mummies brought to this country, so that they might be knocked to pieces like any brittle substance. And, although Herodotus mentions the painted integuments which covered some of the Ethiopian mummies, neither he nor Diodorus speak of painted masks, which have surrounded some of the mummies brought to Europe‡.

These masks were lined inside with the sycamore wood, while the outside was shaped by means of a thick coat of plaster in bas-relief, into the form of the face, the surface of which was stained with some coloured matter. Blumenbach cleared up this difference to a great extent by his diligent investigations, for he detected a fraudulent construction in some of the mummies brought from Egypt. Independently, however, of this discovery, there is little doubt that there were other methods of preparing the mummies besides those mentioned above; and it is by no means improbable that the art underwent some changes from time to time, according to the discoveries that were made in natural history and the arts during the long period that these people continued to embalm. Indeed it would be impossible to reconcile all the mummies that have been examined from Egypt, with the three modes of preparing them related by Herodotus; for, independently of the different accounts given of these ancient remains by modern travellers, we have had no mummies brought into

Europe which have displayed that perfection of the art which Diodorus speaks of; for we learn from him that the embalmers were enabled perfectly to preserve the lineaments of the face.

One circumstance connected with this subject has much puzzled the learned, viz., what period was the latest at which mummies were prepared in Egypt? Count Caylus (Egypt. Antiq.) thought that no mummies were made after the conquest of Egypt by the Romans, which was about the time of Diodorus; but in this he was quite mistaken, for Blumenbach has shown, and St. Augustine (Opera, tom. v. p. 981) informs us that, so low down as his own times, in the early part of the fifth century, mummies were certainly made in Egypt\*. This being the case, there is no reason why these more recent ones may not have reached us, and the difference in their composition seems thus reasonably accounted for by the great discrepancy in the ages in which they were prepared. Thus, some mummies have been found with long beards, and hair reaching down below their knees: some have very long nails: some have tutelary idols and figures of jasper put in their bodies: some have a piece of gold placed under the tongue. Wilkinson states that he found the mummies of the poorer classes wrapped round with a number of palm sticks, and fastened together with string, like a mat (Topography, &c., of Egypt). In some there is a remarkable difference in the appearance of the skulls as compared with others, and the incisor teeth particularly appear to have been ground down in a very remarkable manner.

Almost all the older mummies contain the scarabæus "so famed in Egypt story, and that formed so conspicuous a part in the symbolical language and mythology of this ancient people;" and it is probable that none of these were stripped of their outer integuments. In some of the more recent ones, on the contrary, we find almost nothing but the bare skeleton preserved: the muscles and other integuments seem to have been removed before they were incased; and we find in these the onion, or some other object of later worship. These differences correspond with the changes which took place in the mythology of Egypt; and, as these people sunk gradually deeper and deeper into the sin of idolatry, so we find the mummies of those who were preserved in later times surrounded by a greater number and variety of objects which point out the degraded state of idolatry into which they latterly fell.

Very much valuable experience is to be gained from the investigation of these ancient remains of the human family. At once they carry us back to a period of above 3,000 years; and it is very remarkable that the older mummies have been found to contain nothing but a small stone, called a scarabæus, which was generally placed near the heart. This stone, which was cut in the form of a beetle, called by Fabricius *copris sabæus*, was worn by the ancient Egyptians, and several other nations, at a very early period of time.

Mrs. Hamilton Gray, in her work on Etruria (Sepulchres of Etruria), observes: "As scarabæi

\* The αλειφαρ τῆ κεφαλῆ of Herodotus, and the κεφαλῆα of Diodorus Siculus, and probably the νεκρὸν ζῆν of Dioscorides, are the same substance, thought to be the tar of the cedar, called "cedrium" (See Dr. Hadley's paper in Phil. Trans. vol. liv.).

† See Dr. Hadley's paper in Phil. Trans. vol. liv.

‡ See particularly an account of Mr. Symmond's mummy, examined by Blumenbach, Phil. Trans. vol. lxxiv.

\* Blumenbach's paper, in vol. lxxiv. of Phil. Trans., contains much interesting information.

Morem enim habent elecare corpora, et quasi senes reddere (August. Op. Par. 1679-1700. Sermon. cccxi. 12. Tom. V., col. 1411, &c. See also Loc. de Gen. Lib. I. 202, Tom. III., Pars. I. col. 220.

existed long before we had any account of idols, I do not doubt that they were originally the invention of some really devout mind; and they speak to us in strong language as to the danger of making material symbols of immaterial things. First, the symbol came to be trusted in, instead of the Being of whom it was the sign; then came the bodily conception and manifestation of that Being, or his attributes, in the form of idols; then the representation of all that belongs to spirits, good and bad; then the deification of every imagination of the heart of man, a written and accredited system of polytheism, and a monstrous and hydra-headed idolatry."

This was the history of the scarabæus; an insect which so early attracted the notice of man by its wonderful and industrious habits, and for which habits he selected it to be the image of the Creator; and, cutting stones to imitate it, he first wore them in acknowledgment of the divine presence, probably having no idea of attaching any further importance to them. I shall not here go into the history of this wonderful symbol, which there is reason to believe existed anterior to Abraham. But we cannot trace it through the subsequent periods of man's history, buried in the bodies of the early Egyptians, deposited in the tombs of the ancient Etruscans, and even burnt with the bodies of those around which it was suspended during life; we cannot see it, as it was first formed, rude and unadorned, of simple basalt or porphyry, and trace it afterwards through different ages, up to that time when it was regarded as a mere ornament or charm, however beautiful to behold or valuable to possess, its ancient meaning having become obliterated; we cannot contemplate all the direful consequences which this apparently insignificant object was the primary means of bringing upon so many of the human race, without calling to mind that memorable command given to Moses on Mount Sinai: "Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself unto them, nor serve them." What need have we then to avoid even the first approaches to idolatry, and to be jealous of ourselves, lest we should obscure the pure worship of our God by fixing our mind upon any earthly object. For idolatry is not confined to the scarabæus, nor was it buried with the ancient Egyptians; but it is as much alive in the hearts of many at the present day, as ever it was in the days of old.

#### THE ALMOST CHRISTIAN:



#### A Sermon,

BY THE REV. J. DAVIES, D.D.,

*Rector of Gateshead, and Master of King James's Hospital, in the county of Durham.*

ACTS xxvi. 28.

"Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian."

I know nothing which is calculated to convey to our minds a more distinct impression of the transcendent value and incalculable importance of true religion, than the consi-

deration that there are in reality but two great classes of character, and that hereafter there will be but two general allotments. The condition of mankind in that world to which we are hastening will not be that of an universal mixture of enjoyment and suffering, blending together in all possible measures and combinations, without any broad and palpable line of separation or distinction. This, indeed, may be considered as the prevailing character and complexion of human destiny here on earth. The lot of man in his present state of existence is shaded into every possible and imaginable variety of hue. The most favoured condition is not exempt from pain: the most desolate and forlorn is not altogether debarred from pleasure. Under this introductory economy, and in this mid-region of human destiny, the fountains of bitterness and of delight are for the most part found to mingle their streams in such proportions as to render it scarcely possible to partake of the one without experiencing some relish of the other. Blending their waters as they flow through the various channels of human life, they seem designed to teach the important fact, that the present is a preparatory scene, that it exhibits neither sin nor holiness in their perfect and complete development, that it is in reality but the embryo of an existence, throughout the progress of which these principles are destined to unfold.

In the world beyond the grave there will be no amalgamation of discordant elements: characters will then be completely and absolutely isolated. The sinner and the saint will then be as far removed from each other as the gulf which separated the rich man and Lazarus. They will be as widely distant from all mutual communication and interchange of feeling as the space which intervenes between the region of sorrow and despair on the one hand, and the realms of glory and blessedness on the other. The inevitable decree will then have passed. The great purpose of God in the moral administration of the universe will then have been carried into execution. It will no longer be a time of preparation, but a time for realizing actual and interminable results; no longer a time of service, but a time of recompence, a time in which every one will receive according to the things done in the body, whether good or evil. This awful alternative of happiness or misery, as fixed by the award of eternal justice, will not indeed exclude degrees of the one or the other among those to whose lot they shall have respectively fallen; but it will, of necessity, bind the condition of each to unmixed enjoyment or suffering.

But the present state is not merely mixed in respect of the alternate joys and sorrows which mark the condition of our species, but also in reference to the moral habits and endowments by which their character is severally distinguished. We find them occupying every point of a vast scale of elevation and depression, from the highest order of Christian attainment, compatible with the present condition of our nature, to the lowest rank of practical impiety and depravity. Notwithstanding, however, this approximation and apparent continuity of the scale of character, there is a line of distinction as visible to the eye of Deity at the present moment as it will be after the decision of the final judgment has sealed the doom of each. It is, therefore, of the very last importance that we should not deceive ourselves with respect to the position which we occupy in relation to this great landmark of the moral and spiritual world; in other words, that we should not allow ourselves to imagine that we are in a safe condition, that we have passed over from death unto life, that we are at peace with God, and prospective heirs of immortality, while in reality, like Agrippa, we are but almost Christians.

We are, indeed, all Christians by profession. But, as this nominal designation was imposed upon us at a time and under a conjuncture of circumstances which precluded voluntary choice, it would be well if we instituted a serious and deliberate inquiry into the ground of that profession, and into the strength of that hold which Christianity has upon our real judgment and conviction. It would be well for us to examine, in the light of unerring truth, how far we are justified in regarding ourselves as those who have been invested with the blessings and privileges of the everlasting gospel. Such a process of investigation is necessary, not merely on account of the overwhelming magnitude of the interests which the question involves, but also on account of the awful extent to which it is to be feared that delusion prevails upon this subject.

In the first ages of Christianity the danger of self-deception was by no means equally great; for to be a Christian, in the ordinary sense of the expression, was then not a matter of course; and the furnace of persecution, into which the professed believers of that period were not unusually cast, rendered it highly improbable that much corrupt matter should fall into the external and ostensible mould of the gospel. It was under those circumstances that St. Paul was called to maintain the cause of the gospel before king Agrippa; and such was the impression which

the powerful and eloquent defence of the apostle produced upon his mind, that, with a mixture of hesitation and conviction, of doubt and admiration, he exclaimed: "Almost thou persuadest me to be a Christian."

(With a more especial view to that very numerous class among ourselves, who may be considered, with Agrippa, as hovering about the borders of Christianity, I would proceed to specify a few of those points in which an individual may exhibit a close resemblance to that character, while, upon scriptural principles and in reference to his future destiny, he will still be found to come short of the reality.)

In a time of considerable religious excitement, of Christian education and profession, such a process of searching and penetrating scrutiny appears to be peculiarly necessary and important. Nor, perhaps, is the inquiry altogether inappropriate to the existing condition of things among ourselves.

It is obvious to remark, therefore, in the first place, that a man may be a professed believer in the whole scheme of evangelical doctrine as revealed in the New Testament, and yet be but almost a Christian. We do not for a moment intend to undervalue such an assent to the great verities of the gospel, when it is yielded upon enlightened principles, and as the result of a genuine conviction of the understanding. Such a recognition of the great fundamental facts of the gospel as the development of Jehovah's saving plan, of the essential doctrines of the original fall, and of the consequent guilt and depravity of man, of the divinity of Christ, and of the propitiatory efficacy of his blood, as well as of the justifying influence of his righteousness, of the indispensable necessity of repentance and faith as the means of pardon and acceptance with God, of the sanctifying influences of the Holy Spirit as required for the renewal and progressive transformation of the character to the divine image and likeness; a recognition, in short, of all the leading and distinguishing doctrines of the Christian system is imperatively and absolutely demanded of every one who would name himself by the name of Christ. These are first principles of the whole theory. They are necessary to give it form, and meaning, and efficacy. They are inscribed in characters of light upon the very portico of the temple. They are indelibly engraven upon its pillars; and they will be gloriously resplendent through eternity, in the evidence of celestial blessedness.

The vital and essential truths of Christianity, especially those which stand most intimately connected with its efficacy as a saving scheme, it is the bounden duty of every man to receive with unequivocal assent, so far as they have

been made known unto him. But this is by no means sufficient to constitute him a real Christian. The doctrines of the gospel may rest as a barren speculation in the head. They may have been deposited with the first seeds of thought in the soft soil of the understanding, and may have gradually grown into a firm conviction of the expanded and matured intellect. They may have been fastened upon the mind with all the force of an overpowering and resistless demonstration. But they may then rest in cold and naked abstraction, as little blending with the affections or influencing the conduct as the remotest truths of physical or geometrical science.

It is not enough, my brethren, that you should embrace the truth with the understanding, important as such a recognition must be acknowledged to be: it is not enough that you should yield the conviction of your judgment to the truth, as it stands recorded in the page of scripture, or as it may be exhibited to your view in the public ordinances of the sanctuary. A mere intellectual acknowledgment of the truth as it is in Christ, though it should be characterized by all the technical accuracy which marks the creed of the highest archangel in glory, if unaccompanied by its due influence upon the conduct, will only constitute you "almost Christians." That you may be Christians altogether, the truth must descend from the head into the heart: it must take its lodgment among the deepest recesses of the mind: it must call forth the affections into vigorous and lively exercise: it must bring the powers of the world to come to bear in all their awakening, alarming, and kindling efficacy upon the soul. Nor is it enough that they should excite in you a transient and momentary apprehension—that, as exhibitions of the evil of sin, of the enormity of its guilt and the malignity of its character, of the wrath of God, and of the terrors of the last judgment, they should make you, like Felix, under similar representations, to tremble. Such convictions and fugitive emotions may so far assimilate you to the Christian; but, if you proceed no further than this, you will be at best but "almost Christians."

But we may proceed beyond a mere recognition of the great doctrines of the gospel, and be distinguished by our regular attendance upon the outward forms and ceremonial institutions of the gospel, and yet be entitled to no higher character than that of "almost Christians." To neglect those means of grace and those ordinances of divine appointment, to which the promises of God are solemnly and explicitly pledged, is indeed a clear and unequivocal proof that the individual has never yet been roused into an adequate sense

of the danger of his condition and of the extent of his obligations. Such persons afford unequivocal evidence that they have not yet come to a decision to follow the Lord fully, that they have not come to a determination to cleave unto him with purpose of heart, and to "seek first the kingdom of God, and his righteousness." They make it manifest to all around them that, whatever may be the state of their opinions with reference to the claims of God and the vast realities of the eternal world, there is a certain barrier between them and an open attachment to the cause of religion and truth, which they have not been able as yet to overthrow; that either their judgment is not adequately enlightened to enable them duly to appreciate the value and importance of those institutions, or that their hearts are not sufficiently penetrated with the fear and love of God to secure an unreserved compliance with his demands. They afford too much reason to apprehend that they are either conscious of habits which are inconsistent with an ostensible profession of religion, or that they are not prepared to submit to those salutary restraints which such a profession would seem to impose, and which can be grievous unto none but those who are under the influence and control of that carnal mind which is at enmity with God. An attendance on the prescribed ordinances and institutions of the gospel is a duty of absolute, imperative, and universal obligation.

But care must be taken, on the other side, that we do not identify religion with its forms, that we do not substitute the body for the spirit, that we do not content ourselves with visiting the channel without tasting the stream, that we do not make the essence of Christianity to consist in that which is only a temporary appendage of its administrations. It is, indeed, right that men should be regular and precise in their observance of the established institutions of the gospel: it is right that they should sanctify the sabbath, and call it the honourable of the Lord, and honour him by not doing their own pleasure, nor finding their own ways, nor speaking their own words: it is right that they should uniformly attend his house, and not neglect the assembling of themselves together: it is right that they should maintain his worship in their families, and require a due attention to his word and ordinances on the part of those who are subject to their influence, authority, and control: it is right that, if duly prepared and qualified, they should approach his table, and commemorate the dying love of his Son, by partaking of the appointed emblems of his body and blood; but it is also right that we should bear in mind that, with a profession

defective in none of the ordinary exhibitions of piety and zeal, a profession vindicated by a regular and uninterrupted round of ritual and ceremonial observances, we may still come fatally short of the requirements of the Christian character. We may hold forth an example of uniformity and consistency in all those manifestations of attachment to the cause of holiness, righteousness, and truth, which are cognizable to the eye of man: we may lift up a standard of avowed fidelity to the gospel of Christ before the world—a standard inscribed with characters which he that runs may read: we may stand out to the view of man, on the field of moral contemplation, arrayed in all the accomplishments prescribed by the law of ordinances: we may go through the whole routine of a legal and ceremonial service: we may take our position prominently and conspicuously in the several departments of the worship of God, and be ready to yield our aid in the advancement of the interests of the kingdom of Christ here on earth. In all this we do right. Palpably and glaringly deficient in any one of these indispensable requirements of the Christian profession, we prove ourselves ashamed of Christ and his doctrine, ashamed of that gospel which “is the power of God unto salvation to every one that believeth.” But, accoutred in this whole armour of outward forms and ceremonies, we may be destitute of that which must give life and movement to the whole; we may lack that one thing which alone can give us a claim of entrance into the kingdom of heaven; we may come short of the great salvation; we may be as ignorant of all the genuine principles and spiritualities of religion as was Saul of Tarsus, while, according to the strictest sect of the Jews’ religion, he lived a Pharisee; we may, in short, be but “almost Christians.”

But it may be further added that, besides a professed acknowledgment of the leading doctrines of the gospel, and an uniform attendance on the outward administrations of religion, an individual may be distinguished by a regular discharge of the external duties enjoined in the law of God, and yet, with reference to an inward principle of sanctifying and renewing grace, in which the essence of the gospel as applied to the character dwells, be but “almost a Christian.” There is so far a necessary connexion between religion and morality, that the former can never vitally and savingly exist where the latter is not practised. No man can be even “almost a Christian” who is not exempt from the habitual violation of the holy law of God: much less, therefore, can he be a “Christian altogether.” But, although religion invari-

ably carries morality of the highest order, and virtue of the purest and most exalted stamp, in its train, morality, in the ordinary acceptance of the term, does by no means necessarily involve religion as its principle. There doubtless are those, whose character is fair and unimpeachable at the bar of human judgment, whose conduct, as members of society, and as occupying the various relations of civil and domestic life, is marked by every thing which is upright, honourable, and humane, every thing which is kind, faithful, and affectionate, every thing which is sober, steady, and industrious: they are fortified by every thing which is firm and undeviating in honest principle: they are clothed in all that is decent and appropriate to their character and vocation in the intercourse of social life: they are adorned with all that is lovely and engaging in their personal and relative demeanour. Like the accomplished and amiable youth mentioned in the gospel, they may be endued with qualities capable of attracting the benevolent affection of the Saviour of the world himself; but, like the same ingenuous and highly favoured individual, they may yet lack one thing; and that one thing may be that on which their state before God and their prospects beyond the grave are suspended; that which forms the vast, incalculable, and overwhelming distinction between the sinner and the saint; that which seals with its indelible impress the children of God and the heirs of immortality; that which links together into one glorious and affectionate fraternity the whole family of heaven, the whole company of the redeemed; that of which the results will continue to be unfolded in brighter views and more transporting raptures throughout the progress of everlasting ages.

While we are ready to award to such persons the tribute of our unfeigned and cordial admiration, for the amiable and often estimable endowments which they possess, we are at the same time constrained to warn them of the danger of substituting moral accomplishment for spiritual religion. We must remind them that persons may proceed far in the path of virtue and social worth, and fall short of the one thing needful. The head may be replenished with a goodly furniture of speculative notions: the character may be arrayed in a beauteous robe of social sympathies and relative proprieties; but the heart, in the mean time, may be a cold and desolate mansion, in which no holy and devout intercourse with God is being carried on—in which the love of Christ, in any one of its warm and glowing exercises, has never found a home or a resting-place. To all experimental acquaintance



with God, upon the terms of the Christian covenant; to all the sublime spiritualities of religion, as they are realized by the believer in his daily converse with God; to that sanctifying and renewing process which is commenced in the soul in the act of regeneration, and is gradually developed in the transformation of the whole character into the divine image and likeness; to all the powerful though hidden operations, in short, of that vital and celestial energy which constitutes the life of God in the soul of man, they are confessedly strangers. They have never been conscious of any essential and unequivocal change in their predominant habits of thought and feeling. They have never crossed the broad and deep landmark, by which the respective territories of light and darkness are separated from each other. There is a life of faith in the Son of God, a life of exalted fellowship with the Father, and with his Son Jesus Christ, which they have never yet known: there is an atmosphere of love and purity, which they have never yet breathed; and, in the acknowledged destitution of all these indispensable elements of the Christian character, it is the verdict of immutable and eternal truth that they are yet but "almost Christians."

Many persons there doubtless are among ourselves, who are placed in this painfully interesting predicament. In their outward character, as it stands related to those around them, there is almost every thing which can be desired. Their judgment, moreover, may be decided in favour of the truth. They acknowledge, and in some degree probably feel, the supreme importance of religion. They may proceed so far even as seriously to intend, at some future period, to enter with fervour, solemnity, and devotedness upon the service of God. Like Felix, when Paul reasoned, in his presence, of righteousness, temperance, and judgment to come, they may occasionally tremble at the view of the overwhelming realities of eternity, vividly brought before them. But, while they allow themselves to hesitate respecting a line of conduct, upon the issue of which the destiny of ages countless as the sand is dependent, some hidden reluctance within, some secret propensity, some love of pleasure, some hope of gain, some misgiving apprehension, some fear of loss, or shame, or some malignant influence from without, is suffered to preponderate over their better feelings, and to overbear their better purpose. In some happy moment, in some favoured hour, when the influences of heaven seem to descend softly and powerfully upon their souls, the safety and blessedness of a life of piety and

holiness may present themselves so vividly and impressively to their view, as almost to waft them upon the tide of a prompt and vigorous resolution, to an immediate landing upon the soil of vital and genuine Christianity. But some adverse blast comes across their mind: some rising emotion of hope or fear, generated by the deep heavings of that carnal mind which is enmity with God, takes command of their affections; and this, like the reflux wave, carries them back again into that gulf of corrupt and perilous agitation from which they had well nigh effected their escape. The world, in some illusive form of interest or pleasure, of delight or terror, presents itself to the eye, and at once every holy affection melts away; every nerve of firm and vigorous resolve for God and the soul is found to wither and shrink as under the wand of the enchanter.

It is melancholy to reflect how many there are, of whom there is every reason to apprehend that, though not far from the kingdom of God, yet, through a fatal indecision of character, through a vain attempt to combine incompatible services, they will fail of its ultimate enjoyment. They advance, as it were, to the very threshold of the celestial temple, and yet debar themselves the blessed privilege of admission within its hallowed courts. They seem to come within the very sound of the melody of angelic harps; and yet they will not allow those holy beings, which watch their movements with feelings of benevolent anxiety, to strike a note of higher rapture at their repentance and genuine conversion. You can never too deeply ponder, my brethren, too seriously lay to heart, that in religion decision is every thing; not as a matter of mere partizanship, not as an expression of extravagance, unmeaning singularity, or self-will, but decision in the recognition, in the practical development and application of those great and vital principles, which lie at the very foundation of the gospel as a sanctifying and saving scheme.

It is important to bear in mind, that, in reference to eternal interests, there is no such thing as a graduated scale of acceptance with God. The line of demarcation is fixed and absolute, immovable and eternal; and, in order to secure the blessings, whether present or prospective, connected with the favour of God and the covenant of redemption through Christ, men must be Christians altogether. In urging you to be Christians, therefore, we are persuading you to appropriate unto yourselves all that is most conducive to your safety, honour, and happiness. We are attempting to persuade you to flee from the most awful and imminent of all dangers—



begins by digging in the sand with her fore feet, till she has made a round hole, a foot broad and a foot and a half deep, at a little above where the water reaches highest. She then lays eighty or ninety eggs at a time, each as big as a pigeon's egg, but perfectly round. These are covered with a tough white skin, like wetted parchment. The yolk is esteemed very delicate food. When she has laid, she so covers the hole that it is no easy matter to discover it. She then returns to the sea, and leaves her eggs to be hatched by the sun. At the end of fifteen days, she lays about the same number of eggs again, and also at the end of another fifteen days, three times in all.

In about twenty-five days, the eggs are hatched by the heat of the sun; and the young turtles, bursting from the sand, run to the sea; but, being small, the surges for some few days frequently beat them back on the shore. Thus exposed, and with the skin very soft, they remain a prey to thousands of birds, which carry off the greatest part, and sometimes the whole brood, before they are able to withstand the waves or dive to the bottom. Turtles are generally caught by nets, or by pegging. The peg is of iron, and without a barb: to this is affixed an iron socket, in which is inserted a long pole, and the peg is held by a tolerably strong line. When the turtle is struck, the pole is disengaged, and the turtle drawn to the boat by the line. They are also caught by turning them on their back while asleep.

There is another way, said to be attended with great success. A good diver places himself at the head of the boat; and, when the turtles are observed, as they sometimes are in great numbers, asleep on the surface, he immediately quits the vessel at about fifty yards distance, and, under water, directs his passage to where the turtle was seen, and, coming up beneath, seizes it by the hind fin: the animal, awaking, struggles to get free; and by this both are kept at the surface until the boat arrives to take them.

The following statement is made with respect to the turtle:—"There is a little bird, called the gannet, which is the great friend of the turtle: it rests on its back, and watches the fish while it sleeps. When the gannet sees danger approaching, it warns the turtle by pecking at the tender part of the neck: this awakens the fish, which, looking about, sees what has alarmed its friend, and then pops under the water, out of harm's way. I have often noticed the gannet on the back of the turtle (in the Mediterranean), and once observed the extreme distress of the poor bird, when it could not succeed in rousing the fish, which was asleep on the top of the water. The gannet returned to it two or three times, and screamed and flapped its wings, and did not cease hovering over the turtle, until it saw our captain actually catch the stupid fish, and lift it into the boat."

Fossil remains have been discovered of animals not unlike the turtles of the present day.

## The Cabinet.

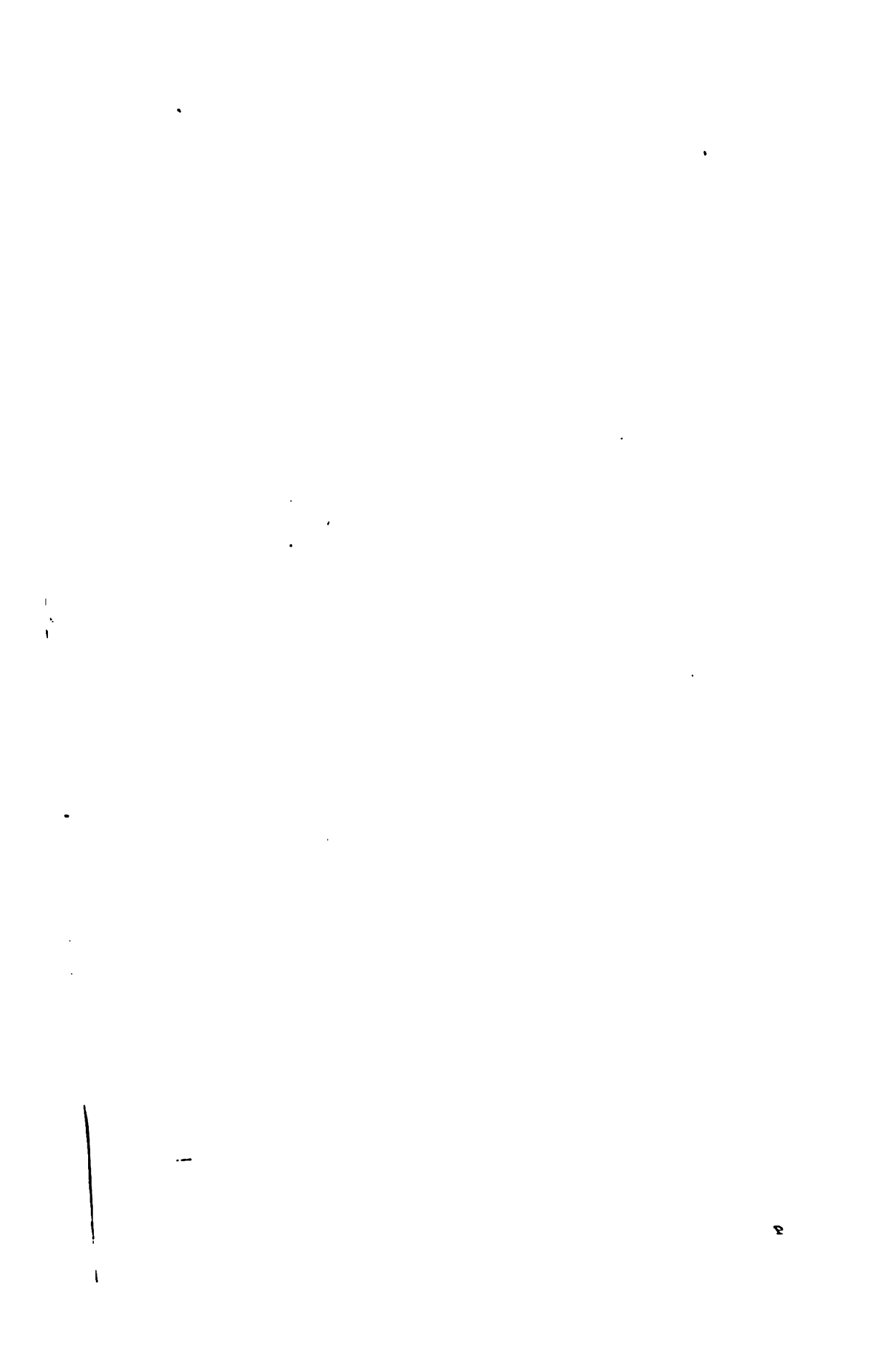
THE AUTHORIZED VERSION OF THE SCRIPTURES\*.—The authorized version of this country is, in every point of view, the most astonishing performance which has been achieved by the scholarship and labour of man. There is scarcely another translation of the scriptures in which we cannot detect some traces of the peculiar theological bias of the translator. Even the authorized Dutch version, which may be placed in the second rank, is open to this exception. On the contrary, the authorized version of this country is the acknowledged standard of controversy among all protestant sects in the world. The peculiar excellence of the authorized version is no doubt in a great, though secondary degree, to be attributed to the manner in which it was prepared. The canonical scriptures and apocrypha were divided into seven sections. Each section was entrusted to a body of learned men who were empowered to call in the aid of any others in the kingdom; and, among other regulations specified by king James for their guidance, the following are found: "Each particular man of each company to take the same chapter or chapters; and, having translated or amended them severally by himself, where he thinks good, all to meet together, confer what they have done, and agree for their part what shall stand. As any one company hath despatched any one book in this manner, they shall send it to the rest, to be considered of seriously and judiciously; for his majesty is very careful in this point." The whole number of translators was forty-seven; so that every chapter of the authorized version was submitted to the judgment of at least forty-seven men, chosen from the most learned and pious of the age†. Such an arrangement was well calculated to secure accuracy, which is the chief object, to which the mere graces of language are in such a case unhesitatingly to be sacrificed. Yet even in point of style the authorized version may be regarded as a wonderful performance. Some portions of it defy improvement, and other portions would not bear more than the occasional modification of a phrase, or the incorporation of the marginal reading with the text. The history of the marginal readings is briefly this: when the members of each company of translators met to compare their versions, they took, agreeably to his majesty's instructions, the "Bishops' bible" as their substratum. Every variation from that version was separately examined; and, in case of difference, a vote was taken on the several amendments suggested. The reading which had most votes was inserted in the text, and that which had the second number in the margin. These marginal readings, therefore, form in reality a feature of the translation, and are not to be regarded as "notes" or "comments."

\* From "An Exposure of the true Character of certain Versions of the holy Scriptures." By J. B. Laughton, B.A. Douglas: W. Dillon. 1842.

† A very full account of the authorized version will be found in Church of England Mag., vol. i, pp. 115, &c.

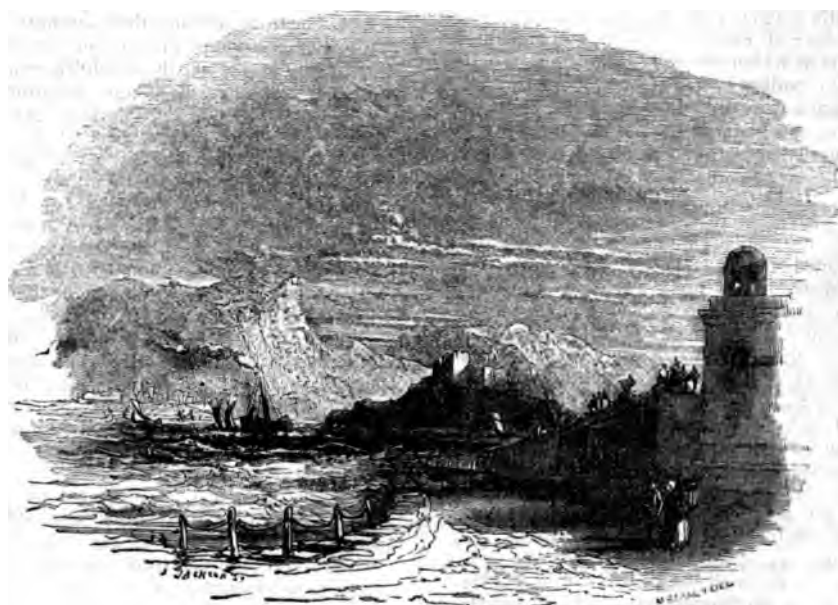
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DUNFERMLINE ABBEY.



SOUTH QUEENSFERRY.

# THE Church of England Magazine.

UNDER THE  
SUPERINTENDENCE  
OF  
CLERGYMEN



OF THE UNITED  
CHURCH OF ENGLAND  
AND  
IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 545.—SEPTEMBER 27, 1845.

## THE ABBEY OF DUNFERMLINE.

DUNFERMLINE, a royal burgh of great antiquity, and one of the most considerable manufacturing towns in the county of Fife, is remarkable for its abbey; the common cemetery of the kings of Scotland, after Iona had ceased to be so. Sir Robert Sibbald states it was also the resting-place of Alexander I., David I., Malcolm IV., Alexander III., and Robert I. It is situated about three miles from the sea.

The abbey was founded about A.D. 1080, by Malcolm III. (Canmore) son of Duncan\*, who usually resided with Margaret, his queen, granddaughter of Edmund Ironside, at a castle the remains of which are still visible on an isolated hill, in the valley of Pittencrieff, near the town. Malcolm was killed at Alnwick, Sept. 13, A.D. 1093; but his body was brought hither.

The following extract from Chambers's Magazine, New series, No. 29, p. 40, is very valuable. "The true history of this period is for the first time related in Mr. William Skene's work on 'The Highlanders of Scotland,' being compiled mainly from the Irish and Norwegian annalists. It is surprising how much it differs from the meagre and semi-fabulous accounts which descended—becoming more fabulous as they went along—from our early native historians to Hollinshed, who finally gave the full blown tissue of marvels to Shakspeare:—"It appears that, in the year 1034, the Scottish monarchy came to a sort of pause on the overthrow and slaughter of a king Malcolm by a powerful Norwegian chief, or earl of Orkney, named Thorfinn. By this great warrior the northern and eastern parts of Scotland were subdued, as far as the firth of Tay, but leaving, apparently, certain districts still under their native chiefs. And this division of the country by a Norwegian sway lasted nearly thirty years, though it is a fact hitherto totally unknown amongst us. The rest of the people of Scotland raised up a monarch in the person of Duncan, whose mother was a daughter of the deceased

Malcolm, his father being Crinan, nominally abbot of Dunkeld, but in reality a powerful chief in the district of Athole.' To pursue Mr. Skene's intelligent narration:—"In personal character Duncan was far from being well-fitted for the difficult position in which he was placed; but, being the only chief of the northern Picts who remained unsubdued by the Norwegians, he was the most likely person to preserve the rest of Scotland from their grasp; and during the whole of his reign he appears to have been unmolested by Thorfinn in his circumscribed dominions. The Scots having thus enjoyed, during Duncan's reign, six years of repose, began to consider their strength sufficiently recruited to attempt the recovery of the extensive territories in the north which Thorfinn had conquered. Taking advantage, accordingly, of the temporary absence of Thorfinn, who was engaged with the greater part of his Norwegian force in an English expedition, Duncan advanced towards the north of Scotland, and succeeded in penetrating as far as the district of Moray, without encountering apparently any resistance. The Gaelic inhabitants of the north, however, who preferred remaining under the Norwegian yoke rather than submit to a chief of their own race whose title to the throne they could not admit, opposed his farther progress; and Macbeth, the maormor of Moray, attacked him near Elgin, defeated his army, and slew the king himself. Macbeth immediately took advantage of this success; and, assisted by the Norwegian force which still remained in the country, he overran the whole of Scotland, and speedily made himself master of all that had remained unconquered by the Norwegians. The sons of Duncan were obliged to fly: the eldest took refuge at the court of England; while the second fled from the vengeance of Macbeth to the Hebrides, and surrendered to Thorfinn himself. Macbeth, with the sanction, probably, of the earl of Orkney, assumed the title of king of Scotland, which he claimed in right of his cousin Malcolm; and, notwithstanding all the efforts of the Scots, he maintained possession of the crown for a period of eighteen years."

\* Duncan fell by the hands of Macbeth, in battle, near Elgin.  
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The abbey was completed by Malcolm's son, Alexander I., and was bestowed by David I. on monks of the Benedictine order, brought from Canterbury, and splendidly endowed; the first abbot being Gosfredius, or Gaudfrid, formerly prior of Canterbury; the last, George Durie, commendator and archdeacon of St. Andrew's. Under the abbot, a mitred one, were a prior and sub-prior. It rapidly increased in wealth and splendour: Kirkcaldy, Kinghorn, Burntisland, Musselburgh, and Inveresk, belonged to it.

In 1303, Edward I. resided here, but afterwards burned this magnificent fabric, excepting the church and cells; "because," says Matthew Paris, "the Scots had converted the house of the Lord into a den of thieves, by holding their rebellious parliaments there." Additional buildings, though on a much smaller scale than before, were erected; but these, with the cells thus spared, and the principal part of the church, were destroyed A.D. 1560.

The remains of the abbey are very fine. The frater, in particular, with its beautiful pointed window, is extremely striking. Adjacent to it is the abbot's house. The church, the nave of which was used for parochial service, is supported by massive pillars, twenty feet high and thirteen and a half in circumference, ribbed spirally, and two of them marked with zigzag lines; from these spring round arches, to support the upper wall. It has been disputed whether the style is Norman or Saxon. The principal entrance is from the west, through an enriched door-way, over which is a pointed window. In the area of the church is shown what is said to be the tombstone of St. Margaret; also six flat stones, each nine feet in length, under which the kings are said to lie buried.

To the eastern extremity, where formerly stood the choir and transepts, but which were in ruins, a parish church of light gothic architecture (see engraving) was added. It is surmounted by a tower, terminated by a balustrade, on which the name of "Robert Bruce, king of Scots" is introduced in open letters. This new addition detracts greatly from the character of the place. From the top of the old steeple a splendid view of the surrounding country is obtained.

On digging a grave, a good many years ago, there were discovered a stone coffin, six feet in length, containing human bones, and fragments of a marble monument, finely carved and gilt. In 1818, on preparing the foundation for the new church, the tomb of Robert Bruce was discovered. He was buried here A.D. 1329. The skeleton, measuring six feet two inches, was entire. A cast of the skull was taken in plaster, and the remains re-committed to the earth. The pulpit of the new church is erected over the place.

"They haiff had him to Dunferlyne,  
And him solemnly yirded syne,  
In a fair tomb into the quire;  
Bishop and prelates that were there  
Assolizid him, when the service  
Was done as they best could devise;  
And syne upon the other day,  
Sorry and worthy went their way.  
And he delowelled was cleanly,  
And also balmid syne full richly;  
And the worthy lord of Douglas  
His heart—as it forspoken was—  
Received has in great devotie,  
With fair and great solemnitie."

Malcolm, as has been stated, resided chiefly at a tower, in the glen of Pittencreeff, close by. It was well adapted for a strong-hold. This, in process of time, was exchanged for the palace, which appears to have been a magnificent building, and became a favourite residence with many of the kings. James IV. was much here, and greatly improved if he did not rebuild it. James VI. appears to have been much here previous to his accession to the English throne. Here Charles the First was born in 1600. The bed on which the event took place is at Broomhill, the seat of the earl of Elgin. Charles I. held a court here in July, 1633. The unhappy Charles II. here signed "the solemn league and covenant," as he himself expressed it, "in the truth and sincerity of his heart; resolved, in the Lord's strength, to adhere thereto, and to prosecute to the utmost of his power all the ends thereof in his station and calling, really, constantly, and sincerely, all the days of his life;" and issued the declaration August 10, 1650, in which he desires "to be deeply humbled and afflicted in spirit before God, because of his father's hearkening to and following evil counsels, and his opposition to the work of reformation and to the solemn league and covenant, by which so much of the blood of the Lord's people hath been shed in these kingdoms."

The solemn oaths by which he bound himself moreover, when crowned at Scone, had likewise a tendency to lull the minds of the presbyterians; though it was notorious that at the same time he was indulging licentious passions, and in heart opposed to the men and measures whose cause he swore to uphold. It is little to be wondered at, therefore, that his attempts to force episcopacy on the people, after the restoration, were opposed with vehemence by men who cast a sneer on a system of church government which had nothing whatever to do with the licentiousness of a monarch, whose vices were a disgrace not only to the court, but to the nation, and who was perfectly reckless whether episcopacy or popery or presbyterianism was in the ascendant.

The roof fell in 1708; and it is now a complete ruin.

#### QUEENSFERRY\*.

UPON William the Conqueror's ascending the English throne, Edgar, son of Edward, with his mother Agatha, and two sisters, Margaret and Christian, retired into Scotland. Some authors say, that, being on a voyage, they were accidentally driven thither by a storm. The place in the frith (of Forth) where the ship anchored is a small bay, about a mile north-west of North Queensferry, called St. Margaret's Hope. On the side of the road near Pitreavie, about two miles from Dunfermline, is a large stone, called St. Margaret's stone, where she is said to have rested. North and South Queensferry derive their name from her. On a staircase in the house of Pennyquick, in Mid Lothian, there is a paint-

\* The view of South Queensferry is from Messrs. Blacks' "Picturesque Tourist of Scotland;" a perfect model of a guide book, full of information, and beautifully illustrated. The tourist will find it a most valuable companion, and obtain from it better hints for his excursions than from any other source we know. Edinburgh: Adam and Charles Black. 1845. Fourth edition, pp. 442.

ing, which represents the landing of Margaret at the Hope, the procession from thence to Dunfermline, and the king and queen, the day after their marriage, entertaining a number of mendicants. The procession is said to have been on foot.

Margaret married Malcolm, and became eminent in the Romish church for her pious and charitable acts. She was instrumental in procuring the abolition of many barbarous customs. Great attention was paid by her to the instruction of the people. Parish churches were built, new dioceses founded, and every thing done to promote the interests of religion and civilization. It is not to be wondered at, therefore, that she should obtain the honour of canonization. It is said that when the news of the defeat at Alnwick was brought to her, and that both her husband and son had fallen, she was very ill, at Edinburgh; that she made confession, received the sacrament, gave her blessing and advice to her children, and then expired. Her reliques were enshrined in silver set with precious stones, and, after having passed through various hands, were transported to Antwerp, and thence to the Scottish college at Douay, in a bust of silver.

South Queensferry is by some supposed to have been erected into a burgh of royalty, by Malcolm; but there is no charter extant, before 1636, of its being made a royal burgh. The population is about 700. "A curious custom," says Mr. Chambers, "is kept up in this old burgh, in reference to the annual fair, which takes place in August. A boy is selected, who goes through the streets, followed by the populace, who beat drums and old kettles, and sound all other kinds of sonorous instruments before and behind him, at the same time sticking him over with *burs*, whence, by a wretched pun, he is called burgh (*q. d.* burry) man. It is a popular impression that the giving up of this grotesque ceremony would be of evil consequence to the town" ("Picture of Scotland," p. 287).

Some ruins still remain of a Carmelite monastery, founded by the laird of Dundas, 1330. Dundas castle, at no great distance, is a building of great antiquity, and has been in the family upwards of 700 years.

Between the South and North Queensferry, a distance of two miles, is the islet of Inchgarvie, about five furlongs in circumference. In the reign of James IV., a fort was erected upon it by Dundas of Dundas, used in later times as a state prison. Ruins of the original, or of a subsequently built castle still remain on its summit. In 1779, when Paul Jones committed his depredations, the fortifications were repaired and provided with guns, but have since been dismantled.

The ferry belonged originally to the abbey of Dunfermline, and was since sold to a joint-stock company. The agent appointed to dispose of the ferry divided it into sixteen shares, and offered the same for sale. The project was immediately successful: the shares were eagerly purchased: the agent continued to sell as long as he found persons willing to buy; and, scandalous to relate, there is evidence still in existence that he actually sold eighteen sixteenth shares of the Queensferry passage. On a rocky promontory on the north shore are the ruins of Rosyth castle, once the seat of the

Stuarts of Rosyth, a branch of the royal house of Scotland, from whom it is said the mother of Oliver Cromwell was descended.

To avoid the dangers of the frith, and the delay often occasioned in stormy weather, the proposal was made of constructing a tunnel under the frith. The plan, however, was never carried into effect; and the introduction of steam navigation renders it of less importance than when the scheme was agitated\*.

#### WHERE SHALL WISDOM BE FOUND†?

WE, my brethren, living as we do in an age when the investigation of nature has made very peculiar advantages, an age of which it is emphatically true that "many run to and fro" in it, and "knowledge is increased" (Dan. xii. 4), we have far more reason than Job had to stand aghast at the abstruse and marvellous character of human discoveries. Job speaks, you observe, of the discovery of natural objects—gems for the monarch's brow, metals for the husbandman, minerals for the physician; but we can speak of the far more curious discovery of natural powers. The great cabinet of nature's forces has been ransacked since Job's day. We have the knowledge of a force which would have saved the miners of that time some of the labour which he describes in verse 9, and effected their purpose by the much easier method of explosion. We have the knowledge of a power which can guide the vessel to her port, across the widest and most inhospitable oceans; and of another greater power, which can speed her on her way, when wind and tide combine to beat her back. O, we seem to have rifled all nature's stores, to have examined every drawer of her great cabinet, and to have put out to the highest interest our knowledge of her secrets. And, seeming to have done so, what have we found? Have we found peace? Have we found satisfaction? Have we discovered a secret which will console us in the hour of death, or stay up the soul with confidence in the day of judgment? Have we, with all our toillings, brought to light that wisdom, in the possession of which we may acquiesce throughout eternity? Alas! no. There is no acquiescing in wisdom of this kind. There is no rest, no peace, no satisfaction in it. It is of its very nature to be restless; to make a man "run to and fro;" to send him abroad in quest of fresh discoveries. Ah! we have spent our money for that which is not bread, and our labour for that which satisfieth not. O thou merchantman, who art seeking goodly pearls, thou must dive in other oceans, and delve in other mines, if thou wouldst find the true wisdom, the "pearl of great price." All the wisdom which the realm of nature yields thee is but splendid folly. Thou hast

\* "Observations on the Advantages and Practicability of making Tunnels under navigable Rivers, with a particular view to the proposed Tunnel under the Forth." By James Miller, M.D., and Wm. Vazie, Esq. 8vo, 1806.

† From "The Search after Wisdom" (pp. 6, 7, 17-19); a sermon on Job xxviii., preached at Carfax church, Oxford, on Sunday, Feb. 23, 1845, in behalf of alderman Nixon's free school, by the rev. Edward Meyrick Goulburn, M.A., fellow and tutor of Merton college, and incumbent of Holywell church Oxford. Published at the request of the mayor and corporation of Oxford. W. Graham, Oxford; J. Hatchard and Son, London.

traversed, thou hast investigated that realm, and thou returnest from the fruitless search with the unanswered question upon thy lips, "Where then shall wisdom be found? and where is the place of understanding?" . . . . A plain Christian education, so blest by God's good Spirit as to make the pupil wise unto salvation, is a far more valuable inheritance than all the endowments of science without such wisdom. And I am sure it is these institutions we should seek to cultivate in an age like the present, when the mere acquisition of knowledge is made so much of, and all orders of men amongst us have so much progressed in information. But, unhappily, true religion by no means keeps pace with the general enlightenment, nor advances proportionately to the advance of mental cultivation. "Where shall wisdom be found? and where is the place of understanding?" She may be found in many a humble seminary, where man, puffed up with his discoveries, and glorying in the enlargement of his mind, might not think of seeking her. She may be found to have taken up her abode in the village school, while sages and scholars are dreaming of her, but apprehend her not. Think then no establishment unworthy of your support, of which education in the holy scriptures forms a prominent feature. Remember that in these unpretending, though eminently useful, institutions lies to a great extent the strength of our nation. And, finally, in this busy active age, when intellect is fermenting all around us, and new notions, scientific, political, theological, are being thrown up to the surface of the public mind with an unhealthy rapidity; in this vortex of excitements, I say, let us look to it, that we are really giving our attention to the main business of human life, to the personal cultivation of true wisdom. What will it avail us to have run to and fro, and to have increased knowledge, if we be not found with holy Daniel, "standing in our lot at the end of the days" (Dan. xii. 13), with wisdom for our satisfying portion? May we look to it then, that we grow in the grace of God's Spirit, which is the teacher, in the study of God's book, which is the lesson, and in the fear of God's name, which is the exercise and practice of wisdom. May we make it our daily business to depart more and more from evil, to purify ourselves more and more, even as Jesus is pure. This is the wisdom in which alone we can find satisfaction and repose. Of all other wisdom, which pertaineth not to us as spiritual beings, it is written in bitterness of spirit, that "in much wisdom is much grief; and he that increased knowledge increaseth sorrow" (Eccles. i. 18). The merchantman returns from the investigation both of nature and of Providence, having failed of finding that pearl he was in quest of—that pearl of price, which may enrich him through eternity. "Lord," said St. Augustine, very beautifully, "thou hast made us for thee; and our heart is disquieted till it reacheth to thee." Give us, then, not to be careful and troubled about many things, but to sit at thy feet like Mary, and to receive with meekness that doctrine which drops as the rain and distils as the dew upon the heart of every lowly-minded pupil. That is the lesson which it concerneth us to learn. That is the precept of true wisdom. And daily and duly to open the ear

to it is the one thing, the only thing, needful: it is the good part, which if man choose, it shall not be taken away from him.

#### ON MODERN EXTREMES IN RELIGION.

I REMEMBER to have heard an amusing anecdote of a clergyman, who, about seventy years ago, went out to India. The gown in which he was wont to officiate having become in course of time tattered and full of holes, he procured materials from England to make a new one; and these he committed to a native tailor, putting the old gown into his hand, with a strict injunction that he should cut out and copy precisely after that pattern. The tailor made a long delay. Many days unaccountably elapsed; but at length his tardiness was fully accounted for: he had imitated his model so effectually, that every hole and tear and tatter in the old gown appeared most faithfully delineated, and scrupulously responded to, in the new.

Now, is it unfair to ask whether some of our modern theologians do not somewhat resemble this Calcutta tailor? Does not their overweening attachment to iniquity incline them to a servile adoption of its blots and blemishes? Does it not dispose them to an unseasonable revival of mere accidents of the Christian system, which were suitable to the tastes and manners and habits of a modification of society altogether different from our own? The same tendency to go back for guidance, in mere non-essentials, to early centuries manifests itself in a desire to dress in every thing after the model of our anglican reformers. Hence the rigidity with which some would pin us down, at every point, to the letter of the rubric.

Now, I admit it fully, that there had been amongst our clergy a great divergement to the opposite point; a slovenliness, a neglect of order, a vulgarizing of our grand and solemn services, a coming down from our high position to the broad and common level, as if the great object were to get rid of every thing which could distinguish a church from a dissenting meeting-house. There is nothing, I believe, more deadly to the real interests of our establishment than this. Where we see a man of exalted rank smitten with the love of inferior company, and striving (not because he is humble in heart, for that would produce far different fruits, but because he hates refinement) to throw off whatever may obstruct his thorough amalgamation with the common mass, we pronounce, at once, that such a man is running headlong to his ruin. In the same way, the best friends of our establishment cannot but deplore this downward tendency, this vain attempt to render our church popular, by stripping her of her beautiful garments—vain, I repeat it, because, whatever may be the attractives of dissenting ministrations, ours cannot have them. We may awkwardly attempt it; but we cannot succeed, any more than the queen's estate coach could gracefully fly at the rate of fifteen miles an hour on the common posting road. The grand machinery of our church is not suited to the light evolutions which dissenting bodies can perform. They have excitements about them which she has not; and, if she throw aside her legitimate at-

tractions, the decency of her solemn services, her chaste and modest decorations, she becomes a mere *caput mortuum*, neither one thing nor the other, refusing to do her own part, and still so bound by rules and shackled by restrictions as to be wholly unable to do any other part becomingly or successfully. It is, however, much to be lamented that the reaction which this laxity has occasioned should have run into an opposite extreme. I cannot help thinking that, in every great system like our established church, imperfect as every human institution must be, there is much over which it would be well for charity and moderation to throw a veil; and that, were such the prevailing temper of the body, use, or rather disuse, might render some minor observances, suitable to the times in which they were at first enjoined, but not to our own, virtually obsolete. I believe that it is often better that such lesser matters should, if I may so speak, wear out, than be formally and authoritatively repealed. The grosser particles which were mixed up with our system, constructed as it was in troublous times, found their way, in course of years, to the bottom, and there might have lain, till Providence had prepared a vessel into which the purer element might have been strained, or filtered, or poured with steady, gentle hand, so as not to disturb the dross deposited below. But what I lament is, that a spirit should have been evoked, whose great anxiety is to set the lees and dregs afloat, to shake the vessel, and bring the sediment to the surface. Here, I am convinced, the *summum jus* is the *summa injuria*, and that straining at gnats may give us camels to swallow. Allow the stickler for rigid forms to be right, one by one, in each trifling matter of detail, he is wrong in the proportion of zeal and labour which he expends upon them. He may be right in paying his tithe of mint and anise and cummin; but, if his heart be narrowed up in these, it cannot expand itself to the breadth of the "weightier matters of the law, judgment, mercy, and faith." And, in this connection, I cannot but make the following observation: Presumptuous as is the manner in which some depreciate baptism, and inconsistent as it seems in a churchman to deny that infants may receive the regenerating grace of God in that appointed sacrament, yet, unless this latter doctrine be held with a full admission that the adult transgressor, living without God, requires as entire and radical a change as if he had not been baptized at all, in that case, such a notion seems to me to extract the very marrow, and to evacuate the very essence of the gospel revelation. What I mean is this: there are a variety of passages in the New Testament, which describe a great and decisive change, by which a soul is "delivered from the power of darkness, and translated into the kingdom of God's dear Son," and becomes a new man and a new creature, invested with new apprehensions, new affections, and new desires. Amongst a variety of instances, let us take the following: "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven" (Matt. xviii. 3): "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God" (John iii. 3): "If any man be in Christ, he is a new creature: old

things are passed away; behold, all things are become new" (2 Cor. v. 17): "That ye put off concerning the former conversation, the old man, which is corrupt according to the deceitful lusts, and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness" (Ephes. iv. 22-24): "For ye were sometimes darkness; but now are ye light in the Lord" (Ephes. v. 8).

Now, if a man reads his bible under the persuasion that he, though ever so dead in trespasses and sins, is not a capable subject of experiencing and being conscious of the great change which these scriptures so pointedly describe, because all this applies to what was transacted at his baptism, why, really, I would say that such an one has no more chance of spiritual life than that man would have of natural life who lay under water and refused to be lifted up, because he had been told that somebody, when he was an infant, saved him from a watery grave. Such a man must read the conversion of Lydia, of the jailor at Philippi, of the Ethiopian eunuch, and of St. Paul himself, as matter of mere history, in which he has no immediate concern or interest. He passed the Rubicon at his infant baptism; and, though he may allow that his case demands improvement or restoration or renewal, or whatever else he may call his half-conversion, yet he cannot by possibility experience a transition parallel to that in which these great patterns of the Christian life have been our precursors and examples. In vain, as it respects his instance, has St. Paul declared that "for this cause he obtained mercy, that in him first Jesus Christ might show forth all long-suffering, for a pattern to them which should hereafter believe on him to life everlasting" (1 Tim. i. 16). The same exclusive reference of the most vital passages of scripture to an event which took place when he was a mere passive and unconscious subject, this same reference which renders the word of God so far of no effect, must blunt the edge of every impression which he can receive in reading of those wonders of grace which were displayed at the conversion of St. Augustine, St. Cyprian, and others of the ancient fathers. Their baptism synchronised with their first-felt passage into marvellous light; and, according to certain views, the latter is inseparable from the former. Consequently such persons read their heart-stirring histories as something belonging to a race of beings essentially different from themselves. Their own baptism is over: their transformation took place when their minds were sleeping in an embryo state. It cannot be repeated. And, though they may have been the chief of sinners, lost to virtue, and aliens in their heart from God, they have nothing for it but a fanning of the old flame. No vitalizing spark can reach them. There can be no dawning of a new day, no awaking from sleep, no rising from the dead, that Christ may give them light. Such are the thoughts which sometimes excite my fears, that, though these may be the days of increase of learning, yet that that learning may not be in the school of Christ.

I will conclude these observations with one remark. This overweening value set on forms, and circumstantial, and positive institutions, is



vindicated from the charge of quenching, at least clogging, the spiritual aspirations of the soul, by reference to bright examples of former piety, to splendid and practical contradictions to that charge. It is said: "Look at Fenelon, look at Pascal, &c.; and were not they as near to the angelic life as mortal man can rise?" Allow that they were. But they were born in the bosom of a cumbrous system. Their attachment to it grew with their growth, and strengthened with their strength. Their minds were superior to the element in which they lived, and struggled through its cloudy vapours into freer air. But far different is the case of those who were born in purer climes, and who, the very converse of the former, would sink down, of their own accord, into the grosser atmosphere of by-gone days. The fact is, that these volunteers for what the others patiently submitted to are the direct opposites, rather than the parallel, of those illustrious names in which they would find a sanction. Such seems to me precisely the spirit which the great apostle opposed in the Judaizing Gentiles. It was the voluntary assumption of a yoke which the Jews had borne as a matter of obedience, and not of choice. It was this which led St. Paul to argue with so much zeal against the circumcision of the Gentile converts. God had, for wise reasons, imposed a system of carnal ordinances upon the Jew: it was, therefore, his part submissively to bear it; and his doing so implied no preference of the will, no congeniality of his moral tastes with that load of minute observances. But for the Gentile Christian, born, as it were, in a land of freedom, to choose his own portion in this house of bondage, was, in the apostle's estimation, to become a voluntary slave. And thus, while he himself took and circumcised Timothy, because he was of Jewish birth and blood, and thought it no drawback upon his alacrity in running the race for heaven, he denounced the same circumcision in a Gentile convert, as no less than a fall from grace, and an apostasy from his high profession. "Stand fast," says he, "in the liberty wherewith Christ hath made us free; and be not entangled again with the yoke of bondage. Behold, I, Paul—I who was circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews, I who circumcised my own son in the faith, I, Paul—say unto you, that if ye be circumcised, Christ shall profit you nothing."

H. W.

#### JEWESSES IN DAMASCUS\*.

YESTERDAY being the Jewish sabbath, we had an opportunity of seeing the ladies in their best attire, which is certainly very splendid. The head-dress is adorned with natural flowers, and entwined with a wreath of diamonds: two or three large drops of emerald fall over the forehead; while the hair flows in curls and ringlets over the shoulders and waist, or is plaited in innumerable little braids, each of which has a small gold coin fastened at the point. Sometimes these plaits are made of silk, as a substitute for false hair, which is very generally worn by the ladies. Several rows of beautiful pearls are suspended round

their necks; but I never saw any of a very large size. The costume is oriental: wide pantaloons, long, open skirt, and tight boddlee, cut very low in front, and pinched at the waist, the chemisette or tucker being of transparent gossamer. The most violent contrasts are preferred. One of the ladies wore cherry-coloured pantaloons, a skirt of white cambric embroidered with a border of coloured silk and gold, a satin boddlee of bright green, and a striped Persian shawl tied round the waist: another wore pantaloons of a bright citron, a rose-coloured petticoat and a black velvet boddlee; while a third was dressed in an entire suit of sky blue fringed with gold, set off with a superb purple shawl by way of girdle. Perhaps you will say this does not sound amiss, and still less so when I add that the majority of the women are very pretty; and yet, whenever they approached me, my first sensation was that of slight repugnance: they paint themselves so odiously, their eyebrows of a jet black, curved as a Byzantine arch, below the under eyelid a black stripe which extends to the temple, their cheeks of a pretty red, but very unlike the glowing hue of nature. Beneath this disfigurement of paint the countenance has to be sought out. The contour of their figures is completely spoiled by their compressed busts and the thick shawls wound round their waists; and what makes them appear yet more stiff and even awkward, is the custom of walking upon kakkabs: these are low stilts, or footstools, made of wood, inlaid with mother-of-pearl, about a foot high, and fastened with a leather strap to the ankle. Upon these they walk about in the house: whether it be to keep their dress from trailing on the ground, to add to their height, or to save their feet from touching the cold marble halls, I cannot say. Upon these kakkabs they even contrive to walk up and down stairs; an effort which requires no little dexterity. Yet for all this it is most ungraceful. The foot must always be put out straight, and the knee stiffened; otherwise, off falls this barbarous machine, the clatter of which is besides intolerable; far different to the quiet, noiseless step which seems to belong to a graceful woman decked with pearls and diamonds. When first I saw them, I involuntarily thought of clodhoppers. One of these ladies, very tall and stout, and by no means pretty, dressed in the gayest colours, with a yellow shawl round her waist, which set off her large figure to the utmost disadvantage, towering above all the men, and clattering with her kakkabs, approached me very majestically. \* \* \* As it is indispensable to accustom your eye to the dark before you can distinguish the objects around you, so, when standing opposite these ladies, you must overcome their violent contrasts of brilliant colours before it is at all possible to discover their features. When my eyes were no longer dazzled by the glare, I was delighted to find that I was surrounded by pretty faces. The features of the youthful females are very soft and delicate; and, though they assume a sharpness with age, they never lose their delicacy. The profile from the forehead to the nose is particularly beautiful. Their eyes are disfigured by the painting around them: they may be beautiful, but to me they were not attractive: they are neither eloquent in silence nor

\* From "Letters of Countess Hahn Hahn. Travels in Turkey, Egypt, &c." 3 vols. Colburn, London.

animated in conversation. A salutation is made by touching the lip with the tips of the fingers of the right hand, laying them on the heart, and then mutually shaking hands. The ladies make these movements lightly and quickly in the air; but I, as a true German, cordially laid my hand on their painted fingers glittering with diamonds, and could not help thinking how much neater was the look of a Parisian glove. We took our seats on a broad divan; and the lady of the house, according to the oriental custom, waited upon her guests, presenting each with lemonade and confectionary, and then with a transparent napkin worked in silk and fringed with gold, which we passed over our lips. Pipes were not offered, as it was the sabbath, on which the Israelites are not permitted to light a fire: on other days the ladies smoke as well as the men, and generally use Persian nargileh. Here I can easily understand a woman's smoking: they are compelled to resort to it to while away the time; and, indeed, if I were obliged to sit in my court at Damascus by the side of a fountain, under oleander and orange trees, decked in diamonds, at 11 o'clock in the morning, with my hands before me, I am sure that in less than a year I should have recourse to the same antidote against ennui. Their days flow on from year to year just as I have described it. The life of these wealthy females is perhaps the most easy and free from care in the world: their husbands lavish upon them diamonds, pearls, and costly shawls, to their heart's content; while they in return do the honours of his house with cold politeness. Some of them have a very imposing appearance; and one especially, in a gorgeous, yet chastely elegant attire, looked so queen-like and beautiful, that the fair Esther in the court of Ahasuerus seemed to move before me.

#### DECISION IN RELIGION:

##### A Sermon,

BY THE REV. EDWARD HOARE, M.A.,

*Curate of Richmond, Surrey.*

1 KINGS xviii. 21.

"How long halt ye between two opinions? if the Lord be God, follow him; but if Baal, then follow him. And the people answered him not a word."

THERE is no change in human nature: like the waters of the sea, it is the same always, the same every where. There has always been salt in every drop of the ocean; and there have always been the same elements in the heart of every fallen man. It is this that gives importance to the records of bygone days, that connects the past with the present, that makes the history of the dead reflect, like a mirror, the character of the living. This makes scripture always applicable: it has lost nothing of its freshness after eighteen centuries of use: it applies always, and applies to all. David's confessions find an echo in every broken spirit: his praises are the best ex-

pression of every thankful heart. We must never, therefore, lay aside the words of scripture as a thing done with, as a broken vessel, as a worn garment, as an old almanac: the whole speaks to us, and speaks to us now: it was inspired for us, and it applies to us. What Elijah spake to Israel, God speaks to every waverer of the present day: "How long halt ye between two opinions? if the Lord be God, follow him; but if Baal, then follow him."

These words were spoken by the prophet to summon Israel to decision in religion. The ten tribes had not wholly forsaken God; nor, on the other hand, had they wholly followed him: they had endeavoured to mark out a middle course, giving one hand to the Lord and one to Baal. They worshipped God; but they did it in groves and high places, which he had forbidden: they went to Beth-el, the house of God, but also to Beth-aven, the house of vanity. Nor was this halting spirit confined to one class alone: it spread from the throne to the cottage: it pervaded all ranks. We know there were seven thousand of God's faithful children, who stood aloof, as witnesses for their God; but they bore a small proportion to the surrounding multitude. They had no influence or station: they were scattered through the villages of Israel: they could raise no public protest against the apostacy of their day.

In the court, Ahab seems to have been indifferent to the truth; but he married a Zidonian queen, who might well have shamed him with her zeal for Baal: she cared more for the honour of her idol than he did for God; and, drawn on by her, he did "more to provoke the Lord God of Israel to anger than all the kings of Israel that were before him" (1 Kings xviii. 33). Their whole political influence was exerted in support of Baal: four hundred and fifty idolatrous priests fed daily at the table of the queen; and, if it had not been for the devoted Obadiah, the prophets of the Lord would have fallen victims to her persecuting rage.

But, with all this, the ten tribes were still a nation of circumcised professors: they did not rank amongst the heathen: they were not heathens. They bore, in circumcision, the tokens of God's covenant with their father; though they lived as heathen, adopted heathen habits, and joined in Baal's worship.

How far this state of things excited controversy, we do not know. How far the seven thousand saints carried their protest, we are not informed. All we know is, that the nation halted. The language of Elijah

applies to inconsistent men, not to open and avowed infidels: it would have been ill-applied to Ammon or Amalek; but it exactly suited the Baal-worshippers of Israel. They were Abraham's seed according to the flesh, apostates from Abraham according to the faith. Nor was this a passing feature in their character. In Hosea's time, two hundred years afterwards, they were halting still. "Their heart is divided," he says: "now shall they be found faulty" (Hosea x. 2); and again: "Ephraim, he hath mixed among the people: Ephraim is a cake not turned" (Hosea vii. 8); hot on one side, cold on the other; hard on one side, soft on the other; now warmed with the influence of religion, now chilled with the vanities of the world.

Now, the great object of all God's dealings was to bring them to decision. His holy name was dishonoured by their inconsistency. He would have them reject Baal, or reject him: he would not share the kingdom with a rival. To the attainment of this end he employed three means.

The first was the voice of warning: he sent forth his prophets to warn, to preach, to counsel, and persuade.

The second was the voice of judgment. Elijah was now concealed by the brook Cherith; being rejected by the people, he was withdrawn by God. A famine was sent instead. They cared not for the prophet: so God sent a sterner messenger. The cloudless sky, the scorching sun, the parched ground, the fruitless fields, the empty brooks, the fainting cattle, the starving widows, were God's next ambassadors to summon back his people. They tilled the land, and they looked for corn; but the only return was a waste of sand. Faint, weary, famished, and sun-stricken, they flocked to the place where there was once a brook; but the stream was full — full of sand, of hot, burning, thirsty sand. For three long years not a drop fell on Israel. It is an awful thing when men are deaf to the message of mercy, and can only be awakened by the voice of judgment. But this at last broke their rebel spirit: the haughty Ahab was subdued before the prophet. "I have not troubled Israel," said the man of God, "but thou, and thy father's house; in that ye have forsaken the commandments of the Lord, and have followed Baalim." This was a bold answer to an eastern autocrat; but it was made in God's strength, and for God's glory; so the proud monarch quailed at its power.

And this prepared the way for the third means which God employed to bring his people to decision, the trial on Mount Carmel. When the king was humbled, then God would

treat with him. There is something very beautiful in the way God treated Ahab. In the day of his proud rebellion he withdrew his prophet, and burned the nation up with famine: when he was broken by calamity, he condescended to parley with him. In his humiliation and submission, the prophet "girded up his loins," and ran before his chariot.

We need not now review the narrative of Carmel: we would only just remark, that by the fire upon the altar God asserted his sovereignty, vindicated his prophet, proved that he alone could answer prayer, and brought lasting confusion upon Baal and his people. So he forced them to a decision: he compelled an unwilling people to declare for his honour. He used the three-fold means of persuasion, of judgment, and of miracle; and he ceased not from his gracious discipline till all the people had fallen on their faces, and said: "The Lord he is God, the Lord he is God!"

The sin, therefore, of Ephraim was inconsistency: the object of all God's dealings was decision. Now, as we remarked at the outset, these things were written for our profit. The events on Carmel were for us, as well as for Israel. The three years' famine has its moral for us, as well as for Ahab.

There is a lesson, then, to be learned by nations. The history shows that a state, as a state, is bound to maintain the truth; nay, it goes further: it shows that God regards nations as accountable for their national acts. The nation was visited for the nation's sin: the nation sinned in its national character; and in its national character the nation suffered.

There is something very startling in this conclusion. It should bring all God's children on their knees on behalf of our own dear England. Alas, alas! there is too much resemblance between our national position and that of Israel. As a nation we profess a scriptural faith: as a nation we declare our allegiance to the word of Jehovah, and confess the truth as it is in Jesus. But what are we doing? Professing one thing, we are supporting another; yea, supporting that which we condemn. Ahab did no more. Ahab supported Baal, which he knew to be idolatry: we have resolved on supporting Rome, which as a nation we maintain to be idolatrous. Oh! protestant England, how hast thou lost thy first estate! How hast thou left thy first love! Where is the spirit of the martyred fathers of our reformation? Where is that holy jealousy for truth which led our faithful Cranmer to be the first to burn his own right hand, because it had been guilty of affixing his signature to a lie? How has England lost her beauty? If, as some suppose, her beauty consists in her

fair meadows, her sea-girt cliffs, her lovely scenery, she retains it still. If in the wealth of her merchants, the extent of her commerce, and the multitude of her ships, she retains it still. If in the power of her armies, the valour of her veterans, or the might of her navy, which makes the deep itself tremble at her cannon, she retains it still. But these are not the real secrets of England's beauty. To the Christian's eye this is not her glory. Her highest honour has been this, that for three centuries her happy shores have been the home of truth: while mistress of the sea, she has been handmaid of the Lord; and, while holding the greatest power in the world, she has held it for God's glory, as a faithful, protestant, bible-loving nation. What can have tempted England to come down from her high position, and to put forth her hand to the support of Rome? May God have mercy on an inconsistent people! May he spare to unsheathe his sword in vindication of dishonoured truth! May he bind the hearts of our nation as the heart of one man, that they may listen cheerfully to the persuasion of the preacher, and not pursue an inconsistent course till they are forced into consistency by the strong hand of the judge!

But there is a lesson also for individuals. In Elijah's time a great number of circumcized people went after Baal: in our time too many baptized people go after the world. The great danger of the present day is inconsistency amongst Christians. In one sense we are all Christians: we are all baptized, all bear the holy name, all profess a faith in Jesus. But is there no halting between two opinions, no wavering, no bowing down to the world's idol, Mammon? Are there no dear brethren who are now here to worship, and return to spend their sabbath in amusement? who divide their day between the sermon in the morning, and the paper in the afternoon? Are there none who profess the name of Christ, but who spend the greater part of the day in trade? none who close their shops, and so profess to honour God, while they are engaged at their accounts behind the shutter, and so deny him? Are there no young people brought to confirmation, that they may renounce the world, and then decked out by their parents, that they may plunge gaily into its dissipation? Let us not deceive ourselves about such things, dear brethren: let us be honest with our own consciences: let us tell the truth at all events to ourselves. Does not this divided conduct argue a divided heart? Is it consistent to be one day at the sacrament, and the next day at the play? Are there not here two opinions? Is there not a halting between the world and

God? "I speak as to reasonable men: judge ye what I say." Is this to "walk worthy of the vocation wherewith ye are called?" I know it is very common; but that is not the question: I know that respectable people do it; but that is not the question. Is it right? Is it the life of faith? Is it consistent? Does it glorify God?

Now, we want to persuade dear brethren to give themselves wholly to the Lord: we want to draw you to come and throw yourselves at Christ's footstool, to be Christ's altogether, Christ's for ever. It may seem an easy thing to unite the two; but God says it is impossible. He is a jealous God, and will not be served by halves: "No man can serve two masters." "Ye cannot serve God and Mammon." Indeed, there are no characters which God condemns with greater severity than these inconsistent professors. Observe the contrast drawn between Israel and Judah: "And yet for all this, her treacherous sister Judah hath not turned unto me with her whole heart, but feignedly, saith the Lord. And the Lord said unto me, The backsliding Israel hath justified herself more than treacherous Judah" (Jer. iii. 10, 11). Israel had backslidden wholly: Judah had pretended to serve God partially; and Israel's apostacy was less hateful than Judah's partial service. Look again at those fearful words in Revelation: "I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then, because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth" (Rev. iii. 15, 16). And is not this just? is it not reasonable? is it not right? If we are Christ's, we are redeemed by the blood of the Son of God: we are pardoned because he gave his life in our place: we are called by his grace, made members of his family, admitted to his presence, kept by his power, taught by his Spirit, made heirs of his kingdom: all this is the certain portion of the poorest believer that ever yet looked to his Lord for life. And is it to be endured that we should still serve the world? Is it to be tolerated that such mercies, such gifts, such joys, such love, should leave us mere worldlings, conformed to the world's habits, and seeking the world's pleasures? Is Christ our salvation, our joy, our satisfying portion? is he our friend, our husband, our father, our advocate? and can we look elsewhere for joy? Can we halt between two opinions? Can we waver as to the things of God? Would that we could persuade every waverer to decide at once for Christ. This is the time of persuasion: tarry not the time of judgment. Remember Israel: a fatal famine

followed close on a neglected prophet: the heart that would not bend was soon broken. Tarry not till God enforce his message by his sword. Our message is from God: our commission is from God. We invite you to decide at once: "Be ye reconciled to God." The famine and the fire may follow, God knows how soon. Delay not, tarry not, linger not: the world can no more give you satisfaction than Baal could send down fire from heaven. But Christ can: he is "the propitiation for our sins;" and in him we can find peace: he is "the advocate with the Father;" and in him we are secure: he is the Lord God; and therefore, with one heart and one accord, let us now resolve that, without exception and without reserve, we will consecrate ourselves, body, soul, and spirit, to be henceforth altogether and for ever his.

#### ON THE CUSTOMS AND CEREMONIES OF DIFFERENT NATIONS TOWARDS THEIR DEAD.

By C. M. BURNETT, Esq.

No. III.

##### EMBALMING—2.

THERE are some very interesting accounts given us by different authors, upon the mode of preserving the dead as practised by the Guanches, the aborigines of the Canary Islands; supposed to be of the Caucasian race. There is great obscurity, however, over their origin; and, as a nation, they became extinct about the beginning of the sixteenth century\*. No kind of antiseptic preparation, according to Wilde, seems to have been used by these people, except in the internal cavities, which were emptied of their contents, and filled with aromatic seeds, supposed to be those of the *chenopodium ambrosioides*†. The body was sewn up in a skin or leather of some kind; but there was no bandaging, as in the Egyptian mummies. Their kings and chiefs were buried in caves erect upon their feet, with a staff placed in their hand, and a wooden bowl of milk by their side; for this simple people believed that they had two kings reigning over them, the one alive, the other dead.

Some of the bodies of these people have been found preserved by means of a sort of turpentine, and they are said to have been dried before the fire slowly or in the sun. The desiccation thus produced rendered them so light that they have been known to weigh only seven and a-half pounds, which is one-third less than that of an entire recent skeleton of the same size. The corpses were decorated with small laces, on which were hung little discs of baked earth.

According to Golberry, who visited the mummy-caves at Teneriffe, the hair was carefully preserved long and black, the skin dry and flexible, of a dark brown colour: the back and breast were covered with hair; and the inside of the chest and

bowels were filled with a grain resembling rice; the body being wrapped in goat's-skin.

Glass, in his history of the Canaries, gives a more minute description of the process of embalming as practised by these ancient people; and, by comparing it with those I have just stated, it would appear that they had different methods of preserving their dead. Glass states that he copied his account from an old Spanish manuscript. They first carried the body to a flat stone, where they opened it, and took out the bowels: they then twice a day washed it with cold water. After this they anointed it with sheep's-butter or the fat of bears, previously boiled with odoriferous herbs, as sage, lavender: they next powdered it with the dust made from decayed pine trees and a sort of brush-wood, together with the powder of pumice-stone, in great abundance there. In this state the body was left to get perfectly dry; when the relations came and swaddled it in sheep or goat-skin dressed, girding all tight with long leathern thongs. It was then buried, without a coffin, either in a cave or in loose pumice, which hardened around it, and in time formed a porous solid substance which was moulded to the shape of the body. There were particular persons set apart for the purposes of embalming; and each sex performed it for their own. They watched the body very strictly, in order to prevent its being devoured by the birds.

Father Acosta and the Inca Garcilasso both state that the Peruvians, Floridans, and Mexicans understood the art of preserving their dead from the remotest times. They saw the bodies of several Incas which were perfectly preserved. They took great care of the hair and the eye-brows; and in the sockets of the eyes they placed balls of gold. These bodies were clothed in their usual habits, and seated in the manner of Indians. Garcilasso touched one of their fingers, and found it as hard as wood; and the whole body was so light that it might be easily carried by a weak man. It is thought that these bodies were preserved by means of bitumen.

Mr. John Blake, of Boston, has in his possession an interesting collection of mummied bodies dug up by himself, from an ancient cemetery on the shore of the bay of Chaocta, near Arica, in Peru\*. The graves were all circular, from two to four feet in diameter and four or five feet deep, several being buried in the same grave. They were all closely wrapped in woollen garments of various colours and degrees of fineness, secured by needles of thorn thrust through the cloth. The skeletons were saturated with some bituminous substance, and in a remarkable state of preservation. The woollen cloths were also well preserved. Mr. Blake visited several other cemeteries between the Andes and the Pacific Ocean as far south as Chili, all of which possessed the same general features. It is worthy of remark in this place, that the investigation of the skulls of these mummies by Dr. S. G. Morton, of Philadelphia†, shews them to be essentially allied to those found in the most ancient sepulchres, and representing the older nations of Mexico and Peru; and the similarity of conformation,

\* Stephens' "Incidents of Travel."

† His work, entitled "Crania Americana," is one of great research and profound analytical reasoning.

\* See the works of Pritchard and Humboldt.

† Wilde's Narrative—Teneriffe, Vol. i. p. 138.

from the investigation of nearly 400 skulls from different parts, proves, with certainty, that all the aboriginal Americans, from Canada to Patagonia, sprung from one race originally. Garcilasso, in his history of the conquest of Florida, gives a description of a temple which seems to have been used as a burying-place for the great men of the country. Here were found wooden trunks, that were placed round the walls on benches two feet from the ground. In these trunks dead bodies were laid, which were embalmed in such a manner as to give out no kind of smell. Hurd\* states that the inhabitants of Apalachee embalm the bodies of their dead, and leave them almost three months in the balm. They are afterwards dried with aromatic drugs, wrapped up in rich furs and laid in cedar coffins, which the relations keep for twelve months in their own houses. After this they are buried at the foot of a tree in a neighbouring forest. The bodies of some of the pariahs, or priests, are treated with yet greater respect; for, after having been first embalmed as above, they are then dressed up in all their ornaments and feathers, after which they are kept for three years in the apartment where they died, in the same wooden coffins, before they are buried.

From the discoveries lately made in Italy, there is no doubt that the inhabitants who preceded the Romans in that country, particularly in south Etruria, buried their kings and chiefs in sepulchres upon biers, around which were placed bronze and terracotta vases in great numbers, containing perfumes and strong resins. These must have contributed much to preserve the bodies from decay.

There is reason also to believe, that other European nations practised the art of embalming, though not so generally; and some bodies have been found in a state of great preservation. A mummy that was dug up at Auvergne was a remarkable instance of skill. It was found in a freestone vault, one foot and a half from the surface: there was no figure or description upon the stone or coffin, which was of lead. Within the coffin was a body in the highest state of preservation. The space between the body and the sides of the coffin was filled with an aromatic substance mixed with clay. Around the mummy was a coarse cloth, in the form of a napkin: under this were two shrouds; beneath these a bandage, which covered all parts of the body; and under this another, which went round each extremity. The whole body was covered, one inch in thickness, with an aromatic substance. When this was removed, it presented a most wonderful appearance of preservation, and exactly resembling that of a recent body. The skin was pliant and fresh, and the bones flexible. The hair was of a chestnut colour. The head had an incision on the top, where the brains had been removed, and aromatics mixed with clay introduced. All the internal parts were preserved quite fresh. This mummy was placed in a glass case, and removed to the palace of the king of France.

Early in the last century, the body of Humphrey duke of Gloucester was discovered in a leaden coffin in St. Albans. The body itself was preserved in a sort of brine; but this mode of embalming does

not appear to have been very general. It was customary, from time to time, to embalm the bodies of the royal family of this and other European countries: that of Mary queen of Scots was embalmed and buried in Peterborough cathedral.

The art of preserving the body from decay by converting it into a hard, dry, substance, is practised at the present day in New Zealand, by those natives who, by inconsolable sorrow, seek to preserve the visible form of their departed relative\*. The viscera of the head and body are taken out: the body is then steamed, in order to remove the fat: it is hung up in the air to dry, and, finally, exposed to a wood fire in such a way, as that the pyroligneous acid may come in contact with it, which preserves it so effectually, that it may be kept any length of time. The inside of the body being stuffed with scraped flax, it is thus filled out, and the appearance at a short distance is almost that of a living body. In this way some parents carry their children behind them, in a sort of basket, for many years after their death: every now and then they expose them freely to the sun and air, for the purpose of giving them an airing.

The modern method of embalming, resorted to in Egypt at the present day, scarcely deserves the name; and, as far as preservation from decomposition is concerned, it is a mere form. The body having been well washed from head to foot with warm water and soap, and afterwards with water in which some leaves of the lote tree have been boiled, the nostrils, ears, &c., are then stuffed with cotton, and the corpse is sprinkled with a mixture of water, pounded camphor, dried and pounded leaves of the palm, hubek, and other leaves, mixed with rose-water†.

This process was also resorted to by the Jews upon special occasions, and also by the Christians in the first centuries; but, when these availed themselves of it, there seems to have been more reason for preserving the body, than in those countries where it had become a national custom, founded upon some peculiar religious belief. The scriptures inform us that both Jacob and Joseph were embalmed (Gen. 1. 2, 26); and, as they were to be removed to so great a distance, there seemed to be some reason for the act. In Joseph's case particularly, the long time that he was kept in Egypt after his death made the operation almost indispensable.

There are two other instances recorded in the bible, upon which the ceremony of embalming is said to be performed, that of king Asa (2 Chron. xvi. 14), and of our Saviour. In the case of king Asa, there is, however, some doubt as to whether his body really was embalmed. The Hebrew is thus literally rendered: "They laid him in the bed which they had filled with sweet odours and divers kinds of spices; and they burnt odours for him with an exceeding great burning."

After the account I have given of the embalmed body found at Auvergne, it is not difficult to suppose that the method of embalming pursued in the case of Asa was very nearly similar, namely, by surrounding it with a large quantity of prepared spices, probably so ground as to form a bed or mass round the body thick enough to exclude the air, and strong enough to prevent de-

\* Hurd's Hist. of all Religions.

\* Polack's Residence in New Zealand, vol. i.

† Lane's Modern Egypt.

composition, without removing the inside, as was done by the Egyptian embalmers. The latter part of the sentence most probably refers to another part of the ceremony, where it was the custom to burn odours, and cannot possibly apply to the body, as the generality of interpreters believe; for we have no where recorded in scripture that the bodies of the kings of Israel were exposed to fire after death\*. Moreover, the prophet Jeremiah, in informing Zedekiah that he should die in peace, further said: "And with the burnings of thy fathers the former kings which were before thee, so shall they burn odours for thee" (Jer. xxxiv. 5); which clearly implies, whether we use the word odours, which is not in the Hebrew, or not, that the burning did not apply to the dead body. And again, if we refer to the death of Jehoram, it is expressly stated that "his people made no burning for him like the burning of his fathers" (2 Chron. xi. 19, 20). But it hardly seems necessary to prove that the burning of spices at the funeral of the dead was not the only occasion in which this ceremony was performed. Mr. Rich, in his work on Kurdistan†, states that "at the village of Teleskof, inhabited by Caldeans, we were met at a mile from the village Kiahya; and an old woman wanted to burn incense before me; but my horse would admit of no such familiarity." And the baron de Bénéf also observes, "Often, on approaching an Iliyat encampment, you are met by the women of the tribe, who burn aromatic herbs in honour of the stranger guests, and as a token that you are welcome to their hearth. This custom must be very ancient; for we find Ferdaussi alluding to it in his description of the early heroic ages of Iran. We read the passage in question in the narrative of the journey of the three sons of Feridan king of Iran, when they went to choose wives for themselves among their Arab neighbours. 'When,' says M. Mohl, the French translator of the 'Shah Nameh,' or book of kings, 'the three princes entered into the Yemen, all the inhabitants, men and women, threw over them a mixture of amber and saffron, wine and musk.'

In the case of the embalming of our Saviour's body, the process was still more simple; for St. John tells us that Nicodemus brought a hundred pounds weight of myrrh and aloes: "Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury;" the further process being delayed till after the sabbath; for St. Luke tells us that they went home to prepare the ointment and spices; and St. Mark alludes to the fact of the two Marys bringing those spices and the ointment, after they had been prepared, early in the morning after the sabbath, to the sepulchre. So that it can hardly be said of our Saviour, that his body was embalmed, although what is stated upon the subject shews that this practice was observed by the Jews upon certain occasions.

\* The burning of Saul's bones by the men of Jabesh, I shall consider in another number.

† Narrative of a residence in Kurdistan, vol. II. p. 101.

‡ Travels in Luristan and Arabistan, vol. II. p. 297.

## AN EARNEST ENTREATY TO COMMENCE FAMILY PRAYER, IN A LETTER WRITTEN TO A BELOVED SISTER, IN 1841.

MY DEAREST SISTER,—

It may seem somewhat unkind or impertinent on my part to obtrude any observations, with a view to effect a change in your domestic arrangements; but I am willing to risk much, from a conviction that I desire only the solemn advantage of yourself and those dear to you, and in the hope that I shall find pardon, though I may have exceeded my proper bounds.

The subject is a burden on my mind; and I hail the present opportunity as a golden one, to reason with you on the duty of family worship.

My recent visit to your circle was accompanied by much pleasing reminiscence: hospitality, kindness, affection, all combined to make us happy. At the same time, I candidly own that the absence of family worship throughout the whole of our visit (even including the sabbath) left a weight on my spirit which I could not quite shake off. If ever there was an establishment wherein this plain duty ought to be performed, it is that over which you are mistress. No daily avocations call for the employment of time: each member is alike free to do and to act as may suit one common object: all have an appointed place wherein to exercise themselves without trouble or external interference: in short, as it is evident that smiling peace reigns in the countenances of your circle, so I think gratitude for mercies received should be poured forth to him who giveth all things richly to enjoy. And now can this sense of benefits conferred be more obviously, more rationally manifested than by the incense of prayer and praise and thanksgiving? Who so proper to offer the service as those who receive the blessing? And in what sense can we acknowledge the goodness and mercy we daily receive more entirely than by calling our household together for the purposes of united worship to the Giver of every good and perfect gift? I believe that your heart is not indifferent to these things, that you love the Lord Jesus Christ, and that you desire the constant aid of his Spirit to guide and guard you in the ways of his laws and in the works of his commandments. Tell me, if you can, what sight is more impressive and animating than the assemblage of a family, upon a principle of duty, to return thanks and praise, and to ask for continued mercies at the beginning and close of every day. To this duty I have been accustomed for nearly twenty years; and I freely confess that I never assume the priest of my household without the existence of feelings deep and humbling, and yet with a conviction that I am doing that which is acceptable in the sight of God.

Freely we have received: all is given to us. Why do we fail in acknowledging the bounty, and in thanking the Giver? If it were necessary to enforce these remarks by examples, I might refer you to numerous parts of scripture in proof of my opinion; and, if the custom of all good and holy men is to prevail in the least, as an incentive to good practices, I am confident that you will not find one household wherein holiness is

aimed at and God honoured, without the daily tribute of family worship. Is it our own salvation we seek, as head of a Christian family? How can we more effectually promote it than by the habit and language of prayer? Do we seek the eternal good of those dear to us (the little ones of our flocks especially)? How can we better do this than by teaching their tongues to join in, and their ears to attend to the words of prayer? Prayer poured forth is like bread cast upon the waters: it shall be found after many days. Is it our servants whom we desire to benefit? How can we do this more unreservedly than by calling them to join with us in humble adoration and gratitude to him who has called us out of darkness into his marvellous light? In short, there is no end to the blessings attending this duty; and, even should we fail in witnessing any fruits from the life and conduct of those around us, still we must persevere, because in the end, whatever may be the result to others, we shall reap if we faint not.

Let me then seriously and affectionately entreat you and your husband to give this subject your immediate attention. It is unnecessary to halt on the march: you have but to resolve, to execute. You will find every facility amongst your flock; some anxious to see the practice begun, others ready to join in it; and all, after the first effort is made, will unite in lifting up the arms of him who prays, and joining those who attend the duty.

Thus have I brought my subject to a close. Receive it with all the kindness that is natural to you: think over it with the desire to do what is right; and make it the topic of your prayers, when you have shut to your door, and are alone with your God, that he would direct and bless you in the perception of right conduct, and then in the determination to pursue it. It is not a light matter, I do assure you: give good heed to my affectionate importunity. Family mercies and family wants constrain us to worship God in our families, and to praise and pray to him with all our household.

I will not add one word on any other subject. I commend my words to your care. I desire for you the fulness of the blessing of the gospel of Christ; and I ask you to use the means placed within your reach.

May the Lord direct and bless you in all things, and at all times. Ever believe me to be,

Your very affectionate and faithful brother,

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### The Cabinet.

**GOD'S ANCIENT PEOPLE.**—Eighteen hundred years have passed since two Hebrew disciples, journeying by the way, heard themselves addressed with that awakening rebuke, "O fools, and slow of heart to believe all that the prophets have spoken" (Luke xxiv. 25). May we not hear, as it were, the same heavenly voice speaking alike to Jew and Gentile, and reproving our dulness of understanding and our blindness of heart? What if these things are marvells; what if we cannot discern with certainty the

mode and time for the accomplishment of the divine purposes affecting the ancient people; what is the whole of their history, from Egypt to the dispersion, but a series of perpetual wonders? Take but the smallest fraction of their personal records, analyze the successive events, and they resolve themselves into as many miracles. Witness the division of the sea; the angels' food; the rock that followed them; the garments which waxed not old, and the feet that swelled not; the opening of the earth, the fire from heaven; the parting of the waters of Jordan; the walls of Jericho; the sun standing still in the valley of Ajalon. All the events connected with them—the earliest and the latest—while they show remarkably God's power, are nevertheless full of mystery. What more mysterious than that there should spring from one "as good as dead, as many as the stars of the sky in multitude, and as the sand which is by the sea-shore innumerable?" (Heb. xi. 12). What more mysterious than the way by which they were led out of Egypt on the exact day foretold four hundred and thirty years before? (Exod. xii. 40, 41). What more mysterious than the providential ordering by which they were brought back from the captivity of Babylon at the precise termination of the predicted seventy years? (Jer. xxv. 11, 12; xxix. 10; compared with Ezra i. ii.) What more marvellous than the downfall of their temple, the aptest type of their national history, within forty years of our Lord's prophecy? once the wonder of the world, now not one stone left upon another; once the glory of all lands, now without a mark or token to tell the traveller of its site. Or what more marvellous than their own career as a people? once the sole depositaries of God's truth, the subjects of a direct theocracy, the witnesses of a perpetual miracle, now "an astonishment, a proverb, and a byword among all nations" (Deut. xxvii. 37), whither the Lord has led them; once the freest of all nations, so that their boast was, that they were never in bondage to any man (John viii. 33), yet brought successively under the yoke of Chaldeans, Medes, Greeks, and Romans. Nay, in its present crisis of penal degradation and dispersion, how mysterious is this people! There is a dignity in their very disgrace and infamy. Though cast down, yet not dejected utterly; though stricken sorely, yet not annihilated; aliens and vagabonds, but not swept away from the face of the earth. Christian men can never look at them without associations of solemn interest and awe. They cannot but remember, that of them, as concerning the flesh, Christ came; that of them was the goodly fellowship of the prophets; that of them was the glorious company of the apostles. Would we could add that of them, too, was the noble army of martyrs! And, though subjected to whip and scourge and scorn and contumely, their enemies and they who have been the instruments of their punishment have been themselves abased; Egyptians, Assyrians, Babylonians, Syro-Macedonians, and Romans, have all in their turn been razed from the list of principalities and powers. Yet they, the hated ones, they yet survive. The blessing and the curse of Balaam are both yet in force, and both inseparably connected with their his-



tory: "Blessed is he that blesseth thee, and cursed is he that curseth thee" (Numb. xxiv. 9). Though God has made a full end of all the nations whither he has driven them, he has not made a full end of them" (Jer. xlv. 28). Hath he smitten him, as he smote those that smote him? or is he slain according to the slaughter of them that are slain by him? (Isa. xxvii. 7). Truly we may say, all these things are wonderful, too wonderful for us to know: they are marvellous in our eyes; but we must add, nevertheless, with all the certainty and assured belief of men who have seen with their eyes, and heard with their ears, and to whom their fathers have told it, "this hath God wrought."—*Bishop (Sumner) of Winchester.*

### Poetry.

#### EVENING HYMN OF THE TWO FRIENDS.

FROM THE GERMAN OF VOSS.

Down sinks the sun: the dying day  
More beautiful is growing,  
Touching the trees with golden ray,  
With evening blushes glowing.  
Sweet friend, along the trembling grass  
See gentle gales caressing pass:  
Thus may our well-spent morning prime  
Set in a glorious evening-time.

The golden hem, that skirts the sky,  
Seems o'er yon hill to hover,  
Tinging the reed and cedar high,  
Gilding the wavelet over;  
Whilom beneath the mirror-river  
Blue-mantled heaven is shadow'd ever.  
Thus may our souls the image bear  
Of good, of beauty, every where.

Twilight the sweet restorer is  
Of friend to friend, in hall or bower:  
It is the hour of social bliss,  
The home-affections' nestling hour:  
The labourer, 'neath the shady tree,  
Fondles his young ones lovingly.  
Come, let us lie this bank along,  
While swells to heaven our evening song.

Sing we; for hark! the nightingale  
The list'ning ear rejoices:  
'Tis gratitude awakes the peal  
That rings from happy voices.  
Shepherds pipe upon the reed:  
Should we not rejoice indeed?  
When man, birds, shepherds cease the strain,  
Echo wakes the hymn again.

ELIZA LESLIE.

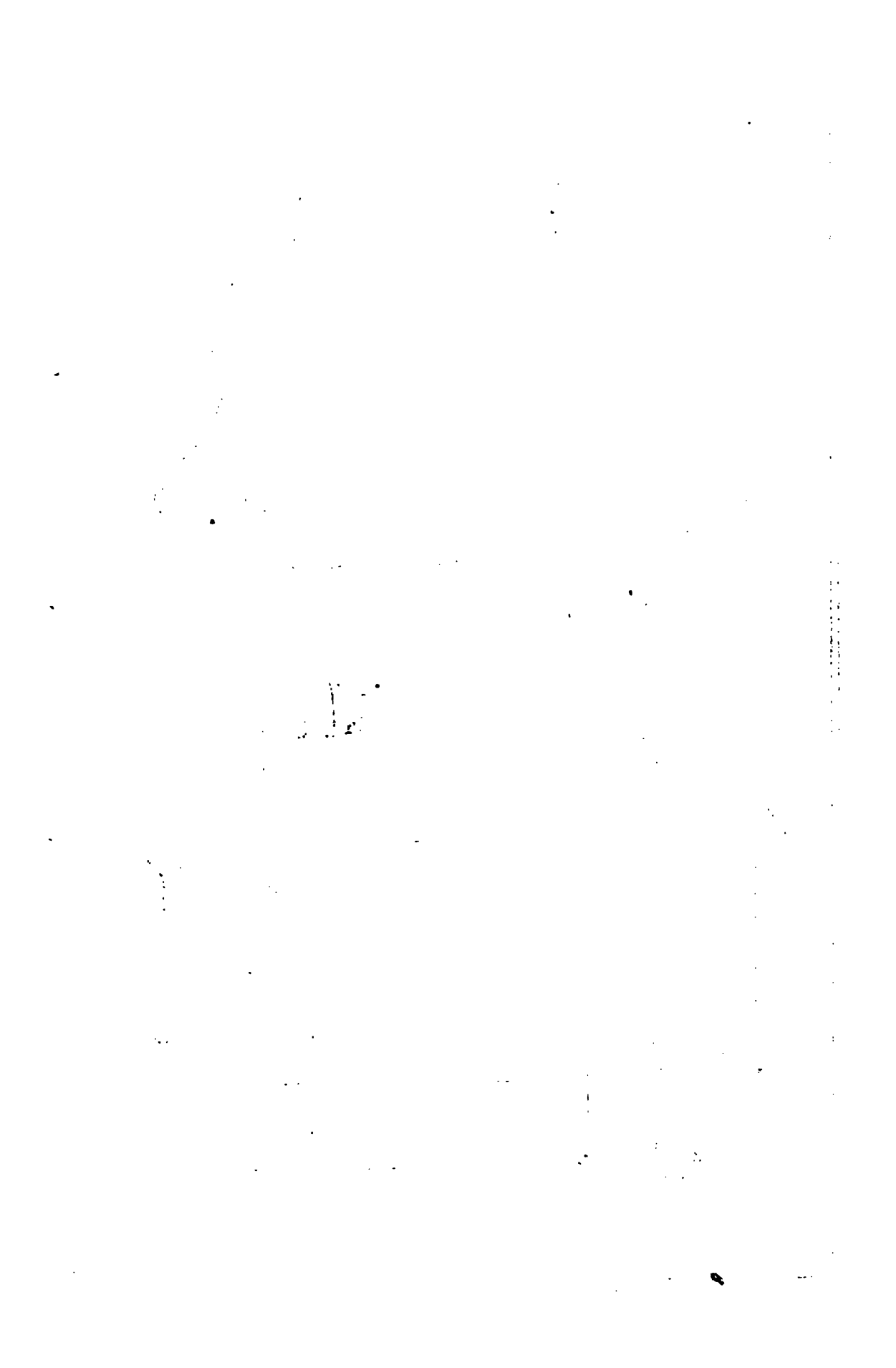
### Miscellaneous.

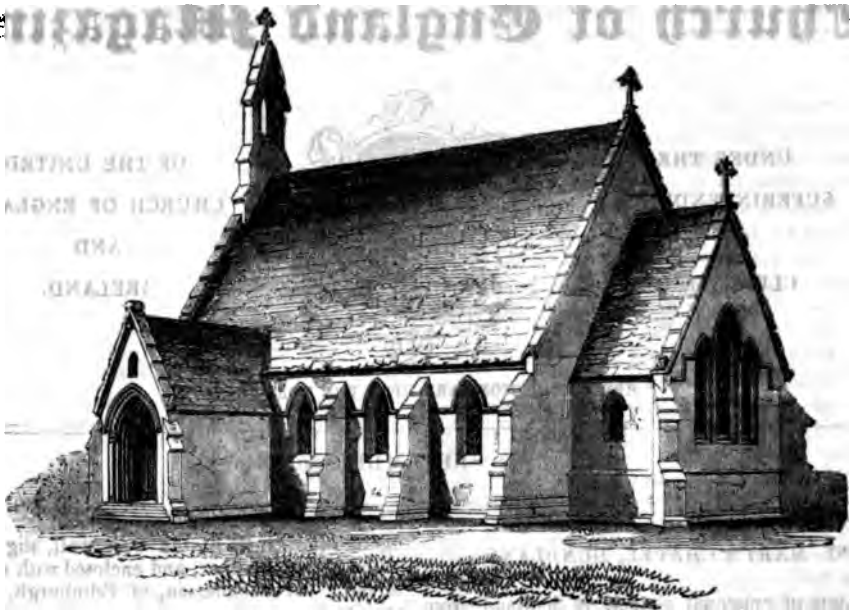
AUSTRALIAN TRADITIONS.—Of their traditions the most novel is their creation. First, say they, a young man, along with others, "quamby along a beek," sat down in the earth, when it was "plenty dark." There they were, not merely two, but many people, lying or sitting unfinished and half torpid in the ground. This reminds us of Milton's Limbo. But Karackarock, daughter of the god Pungil, a kindly

divinity, had condescended to "yannina warreet," walk a long way to look out for them, to clothe them comfortably with good opossum-rugs, of which, no doubt, she had great store. The "old man"—so they call Pungil, their god, not unlike the Hebrew term, "ancient of days," now held out his hand to "Gerer," the sun, and made him warm. When the sun warmed the earth, it opened like a door; and then plenty of black fellows came up out of the earth. Then the black fellows "plenty sing," like it white fellows "big one Sunday;" which means, that a day is kept sacred, like our sabbath, in commemoration of the creation; the dance on that day being of a peculiar kink, called "gaygip;" at which time they corroborate before images carved curiously in bark. For a long time after the creation, in the winter they were very cold, for they had no fire: their condition, as it regarded their food, was not better than their dogs, for they were compelled to eat the kangaroo raw; and, to add to their misery, the whole land was full of deadly snakes and guanoes; but good Karackarock, their truly womanly divinity, did not forget or forsake them. Pungil, her father, like a true natives' god, was too much of a "big one gentleman" to do any thing but carry his war weapons; whilst Karackarock, a native divinity of the true feminine sort, a worker, came a long way, armed with a long staff—native women carry such—and with this she went over the whole land, killing the reptiles; but, just before she had killed them all, the staff broke, and the kind did not all perish. Misery there was in the breaking of that weapon; but there was also mercy, for Karackarock had so warmed it, as well as herself, with such a great slaughter, that, when the staff snapped, there came out of it fire. Fire they now had to warm themselves, and to cook with. Their condition was much improved, but did not long continue so, for "Wang," the crow—a mysterious bird, regarded as superstitiously by them as the raven amongst Thor and Odin's worshippers—watched his opportunity, and flew away with it. For a long time they were again in a most sad and fireless condition, until ever-kind Karackarock learned their state, supplied their wants, and they have never since lost it. Of a great flood they speak, that rose above the highest trees and hills; and how the natives were some drowned, and the rest, for a great wind blew, were caught up by a whirlwind to another similar country above them. When the flood subsided, there jumped up out of the earth trees, kangaroos, and opossums—every thing. The old race, the antediluvians, became stars. Amongst them were Pungil, their principal deity; Karackarock, their female Prometheus; Teert and Tecrer, sons of Pungil; Berwool and Bobinger, son and daughter of Pungil, the first pair who dwelt on the earth after the flood, and from whom the present race of natives are sprung. Wang, the crow, also became a star.—*R. Howitt's Australia.*

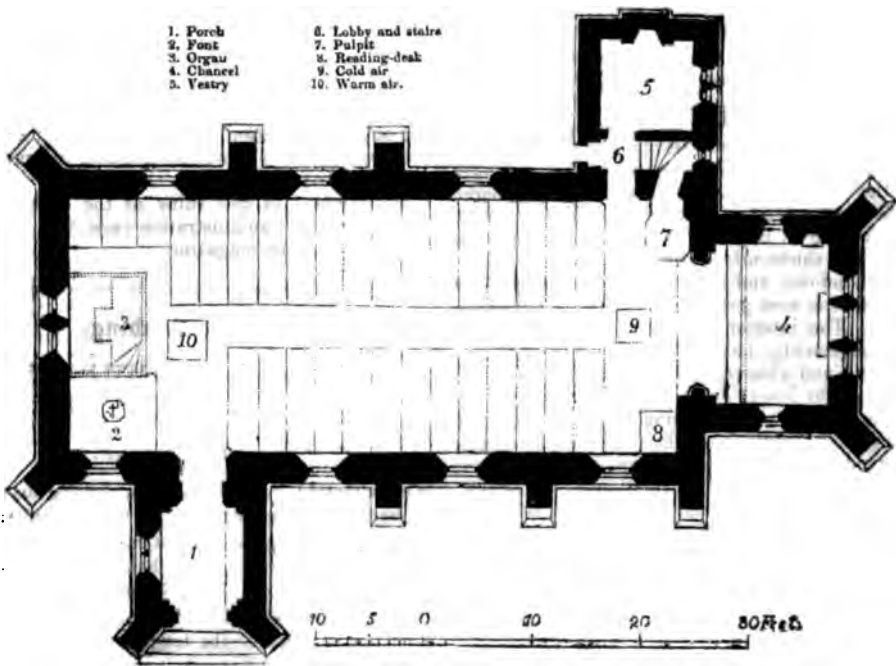
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**ST. MARY'S CHAPEL, DUNBLANE.**



**GROUND PLAN.**

# THE Church of England Magazine.

UNDER THE  
SUPERINTENDENCE  
OF  
CLERGYMEN



OF THE UNITED  
CHURCH OF ENGLAND  
AND  
IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 546.— SEPTEMBER 30, 1845.

## ST. MARY'S CHAPEL, DUNBLANE.

THE state of episcopal chapels in Scotland, from circumstances often adverted to in this magazine, was such as caused much opprobrious remark; and perhaps not wholly unjustly, when it is considered that so much of the Scottish property belongs to members of the episcopal communion. A better spirit unquestionably is now in existence. It is to be hoped that such instances as that of the erection of the building now to be described will act as a powerful stimulus to others to imitate the good example here presented.

St. Mary's chapel, Dunblane, consecrated June 12, by bishop Torry, of Dunkeld, Dunblane, and Fife, occupies a delightful spot in front of a plantation, on the side of the road leading from Dunblane to Perth. It consists of a nave 57 feet long and 23 feet wide, and a chancel 15 feet in length and the same in breadth. There is an open porch to the south, and a small vestry to the north. The building is in the pointed style of the early part of the thirteenth century, with deeply bayed lancet windows, and an exceedingly high-pitched roof, and the west gable finished with a handsome belfry. The interior is simple, but complete in its arrangements, having an open timber roof in the nave and chancel. The chancel window, in a three-light lancet form, is filled with richly-stained glass. The communion table is elaborately carved; and behind it on the wall runs an arcade of carved stone, forming a screen. The pavement is of encaustic tiles, exhibiting a cross in the centre, with lettered borders. The pulpit, of stone, is designed somewhat after the example of that of Beaulieu, Hampshire, but different in detail, and exceedingly rich in the carving. The reading-desk, of oak, is open at the side and also at the front, where the book-board rests on columns and open tracery. The font is on a large scale, after the model of that at Market Deeping, Lincolnshire. The church is calculated to accommodate about 180, and the benches are of oak. The organ, built by Mr. Wood, of Edinburgh, is placed

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against the centre of the west wall, slightly elevated above the floor, and enclosed with an oaken screen. Mr. Henderson, of Edinburgh, was the architect.

To the families of Keir and Kippendavie, long distinguished for adherence to Scottish episcopacy, the erection of the edifice is mainly to be attributed. About 1,000*l.* has already been appropriated to the endowment fund—a point of great importance; dependance of a minister on the will, too often the caprice, of a congregation being always, if possible, to be avoided, as one of the most noxious of the many evils of the voluntary system. The building has been vested in the names of the bishop of the diocese, Archibald Stirling, esq., of Keir, and John Stirling, esq., of Kippendavie, as trustees. A residence is now in the course of erection for the clergyman; and it is purposed ultimately to build a school in connexion with the chapel.

An account of the ruins of the cathedral of Dunblane, with an illustrative view, will be found in No. 427 of the magazine.

## Subenile Reading.

GOTTFRIED; OR, THE LITTLE HERMIT.

CHAP. III.

THE ROCKY ISLAND.

WHILE Gottfried's family were lamenting his death, he yet lived. Cast adrift on the sea, he had experienced, so to speak, the agony of death, thinking every moment that each fresh wave that broke over the boat would sink it into the deep. In his terror, he kept his hands stretched out towards heaven, asking mercy and protection of God, till the tempest at length carried his boat towards, and struck it against the shore of a rocky island. Gottfried got out of the boat, as soon as he felt that she had grounded, and soon reached the shore, completely drenched with rain and sea-water;

Q 2

in which state he climbed up a rock that was near him. When he had recovered a little from his terror and distress, he looked upon the stormy sea; and, finding himself in safety, he fell on his knees, and thanked God with uplifted hands.

He then looked toward the boat, which the angry waves had thrown between two large rocks which formed a hollow. "Merciful God!" said he; "the most skilful boatman could not have profited better by this opening between the rocks! Who has guided the boat into this place with such skill, without even oars? Who has given intelligence, as it were, to the wind and waves which have guided me here? If the boat had struck more to the right or the left against these rocks, it would have been broken to pieces, and I should have perished." The storm was clearing off, and the sun, at its setting, burst through the clouds that concealed it. Gottfried cast his eyes over the immense extent of ocean which he beheld from the top of his rock. The green island, with its large bushy trees, appeared to him but as a handful of moss, which he could easily have covered with his hat. As to the main land, which was at a still greater distance, he saw it at the extreme verge of the horizon, where the earth and sky seemed to touch one another. The highest mountains resembled a low dark cloud, coloured here and there with a purple hue by the setting sun. His father's cottage, and the hill on which it stood, were hidden from his sight by the surrounding trees.

"Alas!" said he, "at how great a distance I am from my parents, brothers, and sisters! These rocks that I am standing on cannot even be seen from the main land; at least I never saw them, nor ever heard any one speak of them; indeed, people said there was no land whatever within fifty leagues, in this direction. My parents, no doubt, imagine that I am drowned, and will never think of coming here to look for me; and so I shall be forced to risk myself in this frail boat to return to them."

The tumultuous waves grew calm; the sea became insensibly smooth, and again resembled a green mirror; and the boat, after the water had subsided, lay high and dry on the shore. Gottfried came down, and got into it; when, to his horror, he perceived that it was stove in. A great quantity of the nuts had rolled out of it, and lay scattered over the sand: the sides of the boat were so much shattered that the planks hardly held together, so great had been the violence with which the tempest had thrown the boat against the island.

"Alas!" exclaimed the unhappy child, "the boat is not fit for farther use, and the oars also are both lost; so that I am now a prisoner, shut up in this wild island. I must stay here all my life, and shall not again behold, in this world, either my father or mother, brothers or sisters." He wrung his hands as he stood up in the boat: his face was pale with agitation; and copious tears moistened his faded cheeks. At this moment there appeared, resting on the dark clouds which covered part of the sky, a beautiful rainbow, which, reflected in the sea, formed an immense and magnificent circle of seven rich colours. Gott-

fried was enchanted at the sight. "My God," cried he; "gracious as thou art in all thy works, how can man be fearful and sad? This beautiful rainbow shall be to me now, as it was of old to Noah, a blessed sign of thy protection and favour. Even as thou sendest the sunbeams after rain, as thou causest the beautiful rainbow to appear after thunder and lightning, so after grief thou sendest fresh pleasures, and after adversity more prosperous days. However great may be the cares and anxieties which come upon me, my sadness shall, nevertheless, be turned into joy. Thou hast snatched me from death: why should I fear that thou shouldest now abandon me? I will place my reliance on thee, and will take courage."

Before he did any thing else, he bethought him of placing his small stock of provisions in safety. The nuts which had been scattered about he gathered up into a basket, and carried it on his head to a level spot, between two rocks, and threw them down there; and, in this manner, he collected several baskets-full. The milk-pots had been broken in the storm, with the exception of one earthen one; but the iron pot and one porringer fortunately remained. These he carried to the spot already mentioned, and placed near them the few tools which he found in the boat, viz., the large and small axe, and one or two other implements, also his jacket, and a few other trifles. He was very glad that he had put all that his father had desired him into the boat, the planks of which he now took one from another, and carried them to a greater distance from the sea. "Who knows," thought he, "but that I may have need of them some time or other? It would be a pity that the sea should carry them away when the tide comes in again." He worked till night was very far advanced, by the help of the full moon, which lighted up the sea and the rocks. The labours of the day, and the terror and anguish which he had suffered, greatly fatigued him. He was at first frightened at the thought of spending the night in the open air. "But," then he reflected, "God has taken care of me till now; and he will surely continue to watch over me. Has not our Saviour said, 'Take no thought for the morrow'?" He then said his evening prayers, as usual, and lay down near his little valuables. But little rain had fallen on the island; and, besides, its rocky soil soon dried; so he wrapped himself up in his father's cloak, and gently fell asleep, after having again commended himself to the divine protection.

#### CHAP. IV.

##### THE EXCURSION.

GOTTFRIED, being very tired, slept all night long as soundly on his hard bed as he would have done on a bed of down. It is true that at first he was troubled with distressing dreams: he still thought he heard the pealing of the thunder and the roaring of the sea, and felt as if he was tumbling about in his boat. At times he thought he was being engulfed in the rearing waves. Again, he thought he saw his boat breaking against the points of the rocks; while he vainly endeavoured to save himself from destruction, by climbing up the steep shore. But towards day-break he

had a very agreeable dream. He fancied he was returning to his father's house. His parents, his brothers, and sisters, were in the garden. All the trees were adorned with tender and verdant foliage, with rosy-cheeked apples, and golden pears, more lovely than any he had ever seen. His father was sitting on the branch of an apple-tree, busy in shaking it. The apples which were falling from the tree shone like burning coals. His mother and the children were carefully collecting them into pretty baskets: as soon as they saw Gottfried they received him with inexpressible joy. His father descended hastily from the tree, and folded him in his arms with the greatest tenderness: his mother offered him the finest of the apples that were heaped up in the baskets.

Just as Gottfried, in his pleasant dream, stretched out his hand to take an apple, he awoke: the scream of the sea-birds, flying round and round the high rocks, as day approached, roused him from his slumber. When he opened his eyes and saw the rocks hanging in a threatening manner over his head, when he cast his eyes over the boundless expanse of ocean, where nothing was to be seen but sea and sky, he shuddered, and was so deeply affected that he began to cry bitterly.

A flock of sea-birds flew off towards the main land, with shrill but joyful cries. "You dear birds," thought Gottfried; "how I wish I could send a greeting to my parents through you! If you could but tell them that I am still alive, and that I am here, surrounded with the sea, my kind father and god-father would, in spite of the danger, hazard their own lives to come and seek me out."

However, he summoned up courage, and said his morning prayers with great earnestness, then ate a few walnuts and a little bit of bread, for breakfast; after which he resolved to examine minutely the island on which he was cast. "Perhaps," said he, "I shall find some fruit-trees, or some bushes, by the help of which I may be able to live till God pleases to send me help. Nor is it impossible that there may be some men here: they may be acquainted with sailing too, and would, perhaps, be compassionate enough to carry me back to my home."

He put some bits of bread in his pocket, and placed them carefully so as to turn the battered side inwards, and added to them as many nuts as his pocket would hold, taking care to get rid of the rind, in order that he might carry the more. After which, he chose a strong willow-branch, cut it to a proper length with his hatchet, and began his journey, with his stick and provisions.

It was a dangerous and toilsome journey: he had to scale many a steep rock, and often to descend into deep gullies. The whole island, indeed, was composed of enormous blocks of a blackish rock, which rose out of the sea, and became steeper and steeper as they approached the centre of the island: their fearful aspect made his heart beat. He was oftentimes at the bottom of a ravine, without being able to imagine how he should get out, and, at last, found himself obliged to retrace his steps. Often, in attempting to climb the rocks, he found them so perpendicular that

he could not mount higher; and he ran the greatest risks in getting down again. No traces of human footsteps were to be seen, nor even the marks of any animal's feet. He looked in vain for fruit-trees and bushes: nothing was to be found but moss, with which many of the rocks were carpeted. Every here and there he saw some clumps of fir-trees, mere shrubs, which hardly grew on this stony soil. "O God!" said he, shuddering, and looking sorrowfully up to heaven, "if I stay longer in this frightful desert, without doubt I shall die of hunger."

Nevertheless, he continued his laborious excursion, hoping that things would improve. The sun darted his rays down upon these rocks with great force: the perspiration ran down from his brow, and he began to be tormented with thirst; while the dry and barren rocks seemed scorched with fire. "Ah," exclaimed he, "perhaps I shall perish by thirst before I die of hunger. Have pity upon me, O God!" A few steps further on he heard the murmur of a stream, and ran towards it immediately. The spring was scanty, but the water was pure and as clear as crystal. He sat down by it, to rest himself, and then drank at his ease. He ate some of his slices of bread and butter, with a few nuts, and then took another draught: he had never thought before that water was so great a blessing—water, of which we think so little, because we are so abundantly provided with it. "Great God," said he, "how good thou art! how I thank thee for this delicious drink! However long I may be here, I shall not want for something to drink. But will my bread and nuts last long? Yet thou, who hast not allowed that I should die of thirst, will keep me from dying of hunger. All the helps that thou hast hitherto given me are, as my mother used to say, an earnest of fresh blessings."

He walked up the stream, and found a small wood, whose trees were fresh and in good leaf: it was there, out of a rock, that the clear spring issued. The rock rose to a great height, and it took Gottfried a good half hour to reach the top of it; and, when he had accomplished the ascent, he found that he was on the highest part of the island. He shuddered at seeing the immense extent of sharp-pointed rocks at his feet, varied only by patches of fir-trees, and entirely surrounded by water. "I am, then, quite alone here," said he, "separated from all men by these waves, which spread themselves out farther than I can see. I am, so to speak, an exile on this wild and barren island; but I will not despair. The God who snatched me from the sea, which the tempest raised, is able to save me now. I will make my bed down there by the spring, and I will carry my provisions and my tools thither; but every day I will come and sit on the top of this rock, and will look out for a vessel which chance may bring this way, and which may carry me back to the main land." The setting sun lit up the distant horizon. Gottfried thought he saw the mountains of his native land, shining like gold and purple. He gazed at the prospect, with his eyes filled with tears, and said, "Thou, my heavenly Father, who hast cast me on this island, far from my own country; thou who, in spite of the storm, hast conducted my boat hither, thou canst easily direct the course of the

largest ship in such a manner that the crew should come to my relief, even though they know not of my existence, and carry me back to my own dear land. To thee nothing is impossible. I put my confidence in thy mercy."

He left the rock with a calm mind, entered the thicket, lay down amongst the fir-bushes, on some soft and tender moss; and his eyes were soon closed in peaceful sleep.



### Wie Helena d's heinde vand

How Helena found and carried away the Tunic, the which she beareth to Constantinople.  
(From a Fac-simile from "The History of the Three Kings," 1480.)

#### THE HOLY TUNIC OF TREVES\*.

IN tracing the series of events which preceded the great Reformation, the character and position of parties, the gradual enlightenment of the human mind by the revival of letters, the increased attention to the study of the Greek and Hebrew languages, and, above all, the invention of printing, we cannot fail to be struck by the influence of apparently wholly independent circumstances in promoting one of the most stupendous changes which ever affected the moral, social, and political condition of society.

The attention of the present pope (Gregory XVI.) had been called to the unfinished towers of the cathedral of Treves, when Arnoldi, the bishop of that see, suggested a general pilgrimage, as a ready means of accomplishing this work. The object of the pilgrimage was to be the pretended holy coat of our Lord, which is preserved as the choicest relique among the many wonderful contents of the treasury chest of Treves.

But it is necessary to premise a few words respecting this object of idolatrous adoration. Tradition says, that the coat of Christ, mentioned by St. John in his account of the crucifixion, as "without seam, woven from the top throughout,"

\* From "The Apostolical Christians: or, Catholic Church of Germany. A narrative of the present movement of the Roman Catholic Church (of that country)." Edited by H. Smith, esq. With a Recommendatory Preface, by the Rev. W. Goode, M.A. 8vo. Wertheim, 1848.

upon which the Roman soldiers cast lots, in order that it might not be rent, was miraculously preserved till the time of Constantine the Great, in the fourth century, when his mother, the empress Helena, discovered it in Palestine, and, on her return to Europe, presented it to the church of Treves.

It lay buried, in oblivion, as we are told, for many centuries, in an obscure part of the cathedral, when it was discovered by the archbishop in 1196\*,

\* Joseph Von Hommer, bishop of Treves, states that there can be no question about its identity, as it bore the following inscription when it was thus unexpectedly brought to light: "Tunica Domini in aditu maximi templi, spatio inter utramque turrim medio recondita." \* \* Manifestis indicibus patefacta" (Brower II. 91, sine lib. xv. No. xvi.). The nineteen possessors of the duplicate tunica, or portions of the vestment without seam, each bring forward quite as good proofs of the identity of their relics, whether exhibited at Argentruil, Friburg, Moscow, Constantinople, or elsewhere, as bishop Von Hommer.

Such an ubiquity of relics is by no means uncommon in the Roman catholic church. Thus, there are no less than fourteen true nails which fastened our Lord to the cross, and four spears which pierced his side. The Council of Constance declares, that the head of St. John is in the possession of the monastery of St. Silvester, at Rome, while Amlens and Arras affirm it to be with them; and St. Jean d'Angely owes its renown to the same relic. Leo IX., in a papal bull, pronounces the inhabitants of St. Denis to be under a delusion in supposing that they possess the body of Dionysius, the Areopagite, as it subsists entire at Ratisbon.

The Roman catholics have only followed in the footsteps of the heathen priesthood; for the Lacedæmonians, the Athenians, the inhabitants of Pontus, Cappadocia, and Lydia, all affirmed that they possessed the true statue of Diana, brought from Scythia by Orestes; while two other cities claimed the honour to possess the actual knife with which Iphigenia was sacrificed.

who at once resolved to avail himself of this precious relic, as a means of enriching the coffers of the cathedral, which was then undergoing repair.

According to Von Hommer's equivocal testimony, the coat was first publicly exhibited in the same year. In 1514, Leo X. issued a papal bull, in which he promised complete absolution of sin to all who should go in pilgrimage to Treves, to worship the coat once in every seven years.

It was on this occasion that Martin Luther exclaimed: "How has the devil dressed up dead bones, garments, and vessels, into the holy bones, garments, and vessels! How confidently have men believed all impudent liars! how have they crowded on the pilgrimages! All this the pope, the bishops, the priests, and the monks have confirmed—or at all events they have been silent—and quietly received the money and offerings, while the people go astray. What results have been brought about by this parading at Treves of the coat of Christ!"

In 1655, the same exhibition was renewed under circumstances of great splendour, and attended by a vast concourse of people. In 1810 the coat was once more made the object of a general pilgrimage in Germany, from the 9th till the 27th of September, when upwards of 200,000 pilgrims are stated to have paid their devotions at its shrine.

So great, however, were the scandals which attended this ceremonial, that the late bishop of Treves, Dr. Von Hommer, although he wrote an elaborate pamphlet to prove the genuineness of the holy vestment, always refused to make it the object of a general pilgrimage. The present bishop, however, as we have already seen, has taken a different view of the case: he wished to raise funds to complete his cathedral, and at the same time to make an imposing display of the vast influence of Roman catholicism, and place German credulity on its trial.

In the official document issued at Treves, it is observed: "Thirty-four years have elapsed since there were assembled within the walls of our city 200,000 pilgrims, actuated by a holy zeal and longing after this sacred relic, before which they might offer their adoration, and under lively feelings of devotion be confirmed in the faith and love of the Lord. The decorum which prevailed throughout the whole of the ceremony—although between 20,000 and 30,000 persons were every night quartered in the city—the universal piety and devotion displayed by the pilgrims, still survive in the memory of those who witnessed the ceremony from its commencement to its close. \* \* Since this period, however, our youth have grown up to manhood, and they have expressed their ardent desire that this sacred relique should be once more exhibited. These pious aspirations soon reached our bishop, who had sometime before formed the design of gratifying them. Previous to his consecration in 1842, he met prince Metternich, at Coblenz, who, by circumstances which are known only to few, is in possession of one of the holy nails, which is the rightful property of the cathedral of Treves. This relique his highness promised to restore; and the bishop resolved to commemorate the event of its restoration by a public exhibition of both the nail and the coat, to the devout worship of the faithful. The nail, however, has not yet been returned, though the word

of the prince is a guarantee of its fulfilment. Yet, as this could not take place in the course of the present year, the bishop determined at once to gratify the universal desire for the exhibition of the holy coat. \* \*

"The believing sight of this pre-eminently holy relique, which is so closely and solemnly associated with the life and passion of our Redeemer, must at once awaken the most overwhelming thoughts and emotions in the soul: it must feel itself rent asunder, and placed, as it were, in the immediate presence of the body of our Lord. \* \* The Christian believes that he hears the voice of him who wore this garment, publishing the words of eternal truth, and exhorting sinners to repentance: he believes that the holy garment is encircled with that radiance of glory which, on mount Tabor, made St. Peter exclaim, "It is good to be here:" he believes that it is covered with that bloody sweat which bedewed his face in the mount of Olives."

It is impossible to contemplate without a feeling of awe, amazement, and indignation, the blasphemous impiety and unblushing effrontery of such a document! Truly the bishop and chapter of Treves are under "a strong delusion to believe a lie;" and awful is their sin in wilfully imposing upon the credulity of others what they do not believe themselves. In proof of this we give the following extract from bishop Von Hommer's "History of the Holy Coat," written in 1834, and republished at Bonn, in 1844.

After a minute detail of the tradition and history of this coat, the bishop concludes by saying: "The foregoing is all I have been able to collect respecting the holy coat. Till future sources of information shall either refute or confirm what I have adduced, we must content ourselves with what has been brought forward. The decision of any ancient matter, which cannot be fully proved, must be referred to a constituent principle in the mind of man. If, from whatever cause, he is prejudiced against any thing, he will always be opposed to that which contradicts his views. But, if he is predisposed in its favour, he readily accepts partial proofs as valid ones, and willingly abandons himself to the belief that what he wishes is really true. An unbiased mind will, without reference to the question, always reverence whatever is venerable, for the sake of its antiquity."

It is remarkable too, that while Leo the Tenth solemnly proclaimed the genuineness of the coat of Treves, by his bull of the 1st February, 1514, a brief of the present pope, dated 22nd August, 1843, gives the same character to the coat deposited at Argenteuil!

### POETRY.

#### INSCRIPTION,

FOR THE INTERMEDIATE LEAVES OF MY FAMILY BIBLE\*.

WHAT meeter symbols could be found, to trace  
Upon this blank yet consecrated space,  
Than these I here inscribe? where meeter page  
For names that own an heavenly heritage?  
Our noblest household epochs I indite;  
The bridal vow, and each baptismal rite.

\* From "Dryburgh Abbey, and other Poems;" by the rev. T. A. Holland, rector of Greatham, Hants. New edition. London: Saunders and Otley, 1846.



Oh! happy, happy have the blest years flown  
 Since first I called thee, partner dear, mine own.  
 Seven precious souls we've gotten from the Lord,  
 And thus the earnest of their hope record;  
 Baptized in name of Father, Son, and Spirit,  
 By faith in Christ, his kingdom to inherit.

On Pisgah vantage, here, our offspring stand  
 (Like Israel, from the Red Sea's wave-walled sand,  
 Where the bright cloud had sped them, rescued  
 through,

Besprent but with their baptism's typic dew\*).  
 Behind them, death demands each sinning soul,  
 And awful, Sinai's penal thunders roll,  
 While yet the lightnings of enkindled wrath  
 Point through the gloom to Zion's opening path,  
 Where priest, and temple, type, and prophecy  
 Adumbrate heaven to faith's far-piercing eye.  
 Before them, choirs of angels hymn his birth  
 Who brought good will to man and peace to earth;  
 Jesus discourses in a strain divine;  
 Through human guise supernal glories shine;  
 Now darkened sun and quaking rocks proclaim  
 That he has paid our debt and borne our shame;  
 And to the risen and ascended King  
 The hosts of heaven triumphal anthems sing:  
 Now persecutions dire oppress the saints;  
 Now heresy the conquering gospel taints;  
 But not for aye: to Christ's ascendant sway  
 Now earth and hell, responsive, homage pay;  
 Till the last trumpet's death-dispelling tone  
 Summon mankind before the judgment throne,  
 To reap award of bliss or woeful thrall—  
 Christ's kingdom merged, Jehovah all in all.

Here, then, our loved ones, oft in flexile youth  
 Trace these glad vouchers of your plighted truth,  
 And scan the sacred lore with ardent eye;  
 That God may seal their counterparts on high,  
 To you effective made in holy life,  
 And conscience clear and thoughts with glory rife.  
 And your fond parents will not cease to pray,  
 As righteous Job was wont, from day to day,  
 Lest latent germ of yet unconscious guile  
 Mid heedless mirth, your bosoms should defile;  
 And the arch tempter stealthy entrance win,  
 Masking with specious pleasure deadly sin;  
 That hence you learn the Almighty's wrath to fear,  
 And that his love your worldly travail cheer:  
 In childhood, years mature, and hoary age,  
 Whate'er the measure of your pilgrimage,  
 Following the path your great Ensampler trod,  
 Which, with the Spirit's guidance, leads to God.

\* 1 Cor. x. 1, 2.

### Miscellaneous.

THE EASTERN WORLD\*.—Notwithstanding all the prodigies of European civilization and all the lasting benefits which, both in ancient and modern times, the race of Japhet has conferred upon the species, its history will never equal, in the profound interest which it will excite in the human breast to the remotest eras of existence, that which arises from the contemplation of the eastern world. It is there that is to be found the birth-place of the human race; there the scenes alike of the earliest and the greatest efforts of civilization; there the spot from which the fortunes of the whole human family have taken their rise. The greatness of the states of modern Europe may have produced a more durable impression upon the fortunes of the species: the

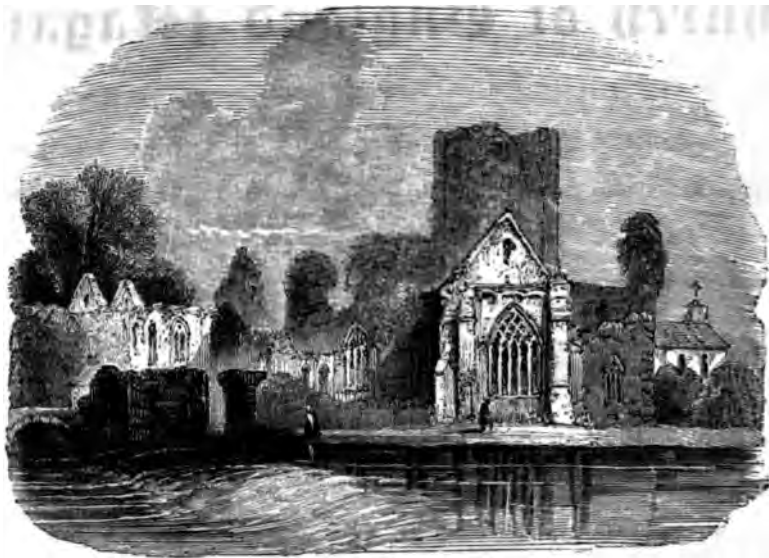
\* From Alison's "History of the French Revolution."

achievements of their intellect may have exalted higher the character of humanity; but they will never awaken so profound an interest as those which carry us back to the original separation of nations, and the first cradle of mankind. Independent of the interest which naturally attaches to the east, from the sublime events and heart-stirring episodes of which in every age it has been the theatre; independent of the obligations which we owe to it as the birth-place of letters and of figures, of knowledge and of religion, there is something in the simplicity of eastern story and the pathos of Asiatic incident which must ever touch the inmost recesses of our hearts. Although the human race have existed longer there than in any other part of the globe, although wealth exhibited its earliest prodigies on the plain of Shinar, and commerce first began with the march of the camels through the Syrian deserts, yet society has always existed in a more romantic and interesting form in the eastern than in the western world. The extremes of civilization and simplicity, of wealth and poverty, of grandeur and humility, have always been there brought into close proximity with each other. The splendour of the capital is to be found close beside the rudeness of the desert; and the traveller, equally in the days of Herodotus and of the present time, on emerging from the greatest cities, finds himself surrounded by the camels of the children of Ishmael. The whole empires of central Asia are penetrated in all directions by these nomadic tribes. They have, in every age, formed a distinguishing feature of Asiatic society, and at times have exercised a most important influence on the fortunes of mankind. Through every subsequent stage of society nations will recur with interest to these primal occupations of their race. The scenes, the manners, the imagery of the east, will always form the profoundest chords that can be touched in the human heart; and, to the last ages of the world, man, by an indelible instinct, will revert to those regions of his pristine existence with the same interest with which the individual looks back to the scenes of his own infancy. Nor are the present situation and future destinies of the oriental states less calculated to awaken the interest alike of the heedless observer of passing events and the contemplative student of the fortunes of mankind. By a mysterious agency, it would appear that the fate of man, even in the most advanced stages of his progress, is indissolubly united with the eastern world; and the present course of events, not less clearly than the whole scope of prophecy, concur in demonstrating that it is there that the great changes calculated to affect the destiny of the species are to be brought about. The course of civilization, which hitherto constantly has been from east to west, has now, to all appearance, begun to alter its direction. The vast wave of civilization is rolling steadily towards the Rocky Mountains; and its standard will, ere long, be arrested only by the waters of the Pacific. But the progress of human improvement is not destined to be thus finally barred. For the first time since the creation of man, the stream of improvement has set in in the opposite direction: the British Australian colonies are rapidly sowing the seeds of the European race in the regions of the sun; and even the sober eye of historic anticipation can now dimly descry the time when the eastern archipelago and the isles of the Pacific are to be cleared by the efforts of civilized men, and blessed by the light of the Christian religion.

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HOLYCROSS ABBEY.



INTERIOR OF HOLYCROSS ABBEY.

# THE Church of England Magazine.

UNDER THE  
SUPERINTENDENCE  
OF  
CLERGYMEN



OF THE UNITED  
CHURCH OF ENGLAND  
AND  
IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 547.—OCTOBER 4, 1845.

## HOLYCROSS ABBEY.

It was the practice of Camden, in his quaint but interesting description of the counties of England, to follow the course of the more remarkable streams and rivers; and a similar system of topography holds good almost universally, though, like other general rules, not without its exceptions. I will not stop to search out the reasons why the most remarkable objects, both natural and artificial, of a country should be found on or near the course of its streams, but merely content myself with giving Holycross abbey as an example very much to the point, being situate upon the very brink of the "gentle Suir;" one of the three allied streams so beautifully alluded to by Spenser, in the fourth book of his "Fairie Queen," where he enumerates the rivers attendant on the nuptials of the Thames and the Medway—

"And there the three renowned brethern wore,  
Which the great giant Blomius begot  
Of the fair nymph Rheusa;"

alluding to their rise in the Sleive-bloom chain of mountains, or what Spenser, by an allowable poetic licence, supposes to be so; for, in plain prosaic fact, one of these streams only, the Barrow, has its rise in Sleive-bloom, while the Nore and Suir flow from one spring in the range of heights called the Devil's Bit, at about fifteen or eighteen miles' distance from the source of the Barrow. Of their after-course I must let Spenser himself speak:

"The first, the gentle Shure, that, making way  
By sweet Clonmel, adorns rich Waterford;  
The next, the stubborn Newre, whose waters grey  
By fair Kilkenny and Rossepointe board;  
The third, the goodly Barrow, which doth hoard  
Great heaps of salmon in its deep bosom:  
All which, long sundered, do at last accord  
To join in one, ere to the sea they come;  
So, flowing all from one, all one at last become."

BOOK IV., CANTO II.

But to return to Holycross. It is situate, as above stated, on the brink of the Suir, three miles from Thurles, on the road to Cashel, and seven miles north-east of the latter place. This abbey cannot lay claim to as high antiquity as most of

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our Irish monasteries, having been founded for monks of the Cistercian order, and in honour of the holy cross, St. Mary, and St. Benedict, by Donald O'Brien, king of North Munster, in the year 1182.

Of the building then erected, with the exception of a doorway in the south side-aisle, if my recollection serves me right, little remains, if any; and of the exact date of the present structure there is no existing record that I am aware of. However, by the style of its architecture (being that termed the decorated, with traces of the perpendicular or florid) we are referred to the latter part of the fourteenth, or commencement of the fifteenth century; and, if a conjecture might be hazarded, I would say that the choir and transepts were commenced about the year 1395, when we find the charter of the abbey confirmed by the unfortunate Richard II., and the works brought to a conclusion about 1414, when James, earl of Ormonde, and the lord-deputy Thomas le Botiller, prior of St. John of Jerusalem, further granted the protection of the crown to his house\*; and this conjecture seems to be strengthened by our finding the royal arms of England along with those of the Ormonde family, on beautiful and elaborately wrought sedilia, at the south side of the choir; thus commemorating the royal patronage, and that of the house of Ormonde†.

Donald O'Brien, on founding this abbey, endowed it largely with lands and privileges.

A.D. 1186. John, lord of Ireland, confirmed the grants made by the founder.

A.D. 1238. Henry III. confirmed the charter of king John, and, on the 30th of September, took this house into his royal protection.

A.D. 1234. This king renewed his protection.

A.D. 1249. In a general chapter of this year

\* "Monast. Hib.," p. 659.

† The sedilia, in the perpendicular style, has been erroneously called the monument of the founder; and no less erroneously, as it seems to me, the monument of Eleanor, countess of Desmond, daughter of James II., earl of Ormonde. A piscina, in the same style, adjoins. (See "Dublin Penny Journal," vol. i., p. 330 for this latter supposition; which is founded alone on the occurrence of the Desmond arms among the sculptures of the sedilia).

the abbot of Clarevaux subjected this abbey to that of Furness, in Lancashire. It was originally a daughter of the abbey of Maig, or Monaster-Nenagh, in the county of Limerick; and, when at the height of its prosperity, its abbot was styled earl of Holycross; the lands belonging to the abbey forming an earldom. He was also a baron of parliament, and usually vicar-general of the Cistercian order in Ireland\*.

The relique, in honour of which this abbey was founded, viz., a piece of the cross, said to have been presented to Murtough O'Brien, the father of Donald, by pope Paschal II., is stated to be still in the possession of the Romish clergy of the place, having been preserved at the period of the dissolution of the monastery by some members of the Ormonde family. The few abbots given by Archdall in the "*Monasticon Hibernicum*," are as follows. viz. :—

A.D.

1182. Gregory.

Maurice Mc Amreogh,

Richard O'Finnore,

Dionysius O'Congail

(The exact year of their abbacy not known).

1275. David O'Coffy, or Tussigh; afterwards bishop of Emly.

1278. Peter O'Connings.

1313. Thomas.

1538. Peter Parcell.

William O'Dwyre last abbot.

Fergul, or Virgilius, is also mentioned as an abbot of this house; but no date is given.

The church of this abbey has been justly celebrated as one of the most beautiful of its style and age in Ireland. It presents the peculiarity of the choir having been carried thirty feet westward of the tower, thus making the choir fourteen feet longer than the nave, which is but fifty-eight feet in extent, while the choir measures seventy-two. It is probable, however, from the style of the present chancel-arch, which is evidently more modern than the remainder of the choir, that this peculiarity was an after-thought, and that in the original plan the western supporting-arch of the tower formed the termination of the chancel; indeed the original plan seems never to have been entirely carried out, as there is a marked difference between the profusion of ornament and elaborate finish bestowed on the chancel and transepts, and the rude and unadorned masonry of the nave.

The chancel is beautifully groined, the roof being supported by numerous transverse and cross ribs or springers, and is lit by a large east window, filled with simple but elegant tracery†. The altar, though in a dilapidated state, still remains; and on the south side, as before remarked, are extremely rich triple sedilia, with piscina adjoining.

Each of the transepts contains two chapels. These chapels, the execution of which is singularly beautiful, are vaulted in the same manner as the choir: a handsome window in the decorated style, placed in the east end of each, admits light; under which the altars still remain, in two or three instances. The pier between the two chapels in the

south transept rests on a double row of three-pointed arches, supported on short twisted pillars, each row distant from the other by about two feet four inches, the thickness of the pier: these pillars are supported in their turn by a stone plinth, on the upper surface of which there is a sunken panel or compartment, of about the length and breadth sufficient to hold a large-sized coffin. "The object of this singular feature," says Mr. Petrie, "has given rise to much conjecture; but the more rational opinion seems to be, that it was designed as a resting-place for the dead bodies of the monks and other persons, previous to interment in the abbey or its cemetery."

The wood-cut of the interior, given with this part of the magazine, affords some idea of the beauty and picturesqueness of the view formed by these chapels seen in perspective with the chancel; nothing but an actual visit to the ruins can, however, give a just idea of the whole. The material used is a hard and fine-grained limestone, which retains the sculptured ornaments as sharply, and, where not maliciously injured, in as good preservation as when it left the stone-cutters' hands.

As before observed, the original plan was never carried out: the chancel and transepts having been finished, the building probably ceased for a few years, from want of funds or some other cause, and was never again resumed in its original splendour. The nave, which is separated from the side-aisles by four pointed arches at each side, is of much meaner architecture; in fact, it may be said to be entirely devoid of ornament, with the exception of a good window over the west door: it was never vaulted, and has lost its roof.

The cloisters and monastic buildings extend to the south of the church, and are very extensive: some portions of them seem to belong to the middle of the sixteenth century, and were probably erected shortly before the Reformation. On that event, the abbey, with its appurtenances, was, like other monastic establishments, vested in the crown, and, on the 3rd of October, 1563, was granted by queen Elizabeth to Thomas earl of Ormonde *in capite*, at the annual rent of 15*l.* 10*s.* 4*d.* The advowson of the church was excepted from this grant\*.

The abbey at present forms portion of the estate of a learned and worthy fellow of Trinity college, Dublin, namely, Dr. Wall; and I cannot close this short and imperfect account without giving to this gentleman the thanks due to him from every lover of antiquity. Dr. Wall found the abbey fast verging to utter ruin: it was open to every mischievous and idle hand that chose to deface its exquisite sculptures, while fallen stones and rubbish choked its beautiful chancel and side-chapels; but, to the honour of its proprietor, it did not long continue thus; and his plans for its preservation were energetically carried out by his no less worthy agent, major Armstrong, of Farney castle. The rubbish that concealed its beauties was cleared away, arches and buttresses built to support its walls where injured by time: the idle and mischievous are excluded, while ready access is given to all who come to admire this exquisite

\* "*Monast. Hib.*," pp. 658, 659. The author of this work is in error, in attributing the foundation to the father of Donald Donough O'Brien. (See Donald's charter in the "*Monasticon Anglicanum*.")

† Many of the original iron bars, to which the leading of the glass was attached, still remain in this window.

\* Archdall ("*Monasticon Hibernicum*," p. 660) says, it was granted to Gerald earl of Ormonde. This is a mistake, as Thomas was the Christian name of the then earl: he was called "Thomas dhuiv" by the Irish; and queen Elizabeth used to term him her "black cousin," from his complexion.

relics of former times. To all proprietors of similar memorials of the taste of our ancestors, too often, alas! wantonly destroyed, I would say—  
 "Go and do likewise." J. G.

*Borris-in-Ossory.*

### THE PASTORAL CARE\*.

BUT the more sacred a man believes his office to be, the more unworthy should he feel himself of so high a trust, the more deep should be his humility in dispensing it, and the more carefully should he eschew anything approaching to undue assumption. The admonition of the great apostle should be continually borne in mind: "Not as lords over God's heritage, but as examples to the flock." He is "not to mind high things, but to condescend to men of low estate;" "to be the servant of all;" to esteem himself "less than the least of all saints." Any thing dictatorial, or which may be construed into priestly arrogance, especially in a young and inexperienced man, will be sure to give general offence, and, by creating prejudice against the individual, impair his ministerial usefulness.

Never was such assumption to be more deprecated than in the present day. And this both because it is suspected to be the wish of some of the clergy thus to entrench themselves in fancied prerogatives, and because it is happily unnecessary to arrogate a respect and consideration so largely and spontaneously rendered by all classes to real pastoral worth. The change which the last quarter of a century has witnessed in this respect calls, indeed, for our devout acknowledgments. We have to bless God for the disappearance of prejudices and obstructions, with which the zealous pastors of our church had to contend a few years ago. Whatever may have been the opposition and obloquy which those encountered, to whom, under God, we owe the revival of religion within our pale, pastoral fidelity and zeal are now expected in a clergyman, and operate to his advantage. Few will now be found to censure a clergyman for diligence in his Master's service; and, where the standard exhibited is scriptural, faithfulness, however uncompromising, will not only be tolerated, but respected. To how many instances can we point, where the pastor's devotedness has its rich reward in the affections of a people; where many offer themselves, as his fellow-helpers in the Lord, to encourage and assist him; where his real danger lies, not in opposition and obloquy, but in the eulogies and caresses of his flock!

But how has this change been effected? Not, surely, by stiffness and assumption on the part of the clergy; not by their drawing a stricter line of demarcation between themselves and their people, and magnifying their official importance; by nothing repulsive in manner and esoteric in doctrine, but by cordial and brotherly approximation to the people; by identifying themselves as much as possible with the humblest of their flock; by endeavouring to assimilate their own habits and thoughts and modes of speech to theirs; by whatever could knit them together in bonds of sympathy and union; above all, by those earnest, heartfelt, unfettered proclamations of the gospel,

\* From "Parochialia;" by rev. John Sandford. Longmans.

which commended them to every man's conscience in the sight of God, which touched chords, and awoke echoes in the soul, and which convinced the people that their pastor felt for and with them, and was indeed their friend and servant for Jesus' sake. It was not by a system of repulsion and exclusion, but of attraction and comprehension, that they rekindled the flame of piety in the hearts of our people, and recovered their confidence and affection for their authorized instructors, and once more filled our churches with devout and intelligent worshippers. And, unless we would undo their work, extinguishing the flame they had revived, and estranging the hearts they had reclaimed, we must cultivate the same pastoral habits, and cherish the sympathies and affections of our flocks, as they did.

Nothing is more adverse to a clergyman's usefulness than an impression that he is difficult of access. Whatever discourages the humblest of his flock from resorting to him in their difficulties and troubles, and opening their minds and hearts to him, must prejudice his ministry. Yet this is a hinderance to pastoral acceptance, to which a clergyman of our church is often liable. His social position and habits, his fancied gentility, not unfrequently his aristocratic birth and connexions, interpose an imaginary barrier between him and a large proportion of his flock. Hence arise feelings of restraint in domiciliary visits, and often a bashful reluctance on the part of humbler parishioners to communicate freely with one whom they have been accustomed to view as a superior. With others, of a different character, the sense of social inferiority even causes soreness and dislike; since they attribute to the clergy a pride which might be more justly charged upon themselves. And, in either case, the sense of distance acts prejudicially to the clergyman, and in favour of sectarian teachers, with whom such persons feel themselves more on an equality, and therefore more at ease.

It is, probably, with the middle classes that the church has suffered most from want of freedom in pastoral relations. And it is here that, in one sense, the loss is chiefly to be deplored. Most zealous clergymen will acknowledge with thankfulness that the more attached and zealous members of their flocks are to be found in the order intermediate betwixt the two extremes. Hence their auxiliaries, in every good work, are mainly derived: here their ministerial labours are generally most prized and improved: to this large and influential class of our countrymen the church might look for her best support, and for the richest harvests from her labours. Yet, from none have social usages more separated the great body of the clergy: none have been more debarred from friendly intercourse with their pastors, and from the endearing ties thus engendered; and, therefore, from no quarter have there been such numerous and fatal secessions from our communion.

The difficulty, however, can be met only by a proportionably greater display of pastoral humility and devotedness. The remedy must be sought, not in a change of the constitution of the ministry, but in a nearer approach to the spirit of apostles. To place the ministry in the hands of a lower order of men, while it impaired its influence with the higher classes, would not necessarily conciliate

those beneath them. On the contrary, the intermixture, as at present in the ministry, of men of hereditary station and importance, not only renders the class with which they are connected more accessible to pastoral influence, but seems more in accordance with the constitution of our church and with the prepossessions of our countrymen. Indeed, such men, when religiously impressed, are often, of all, the most humble-minded and self-forgetful, the most ready to merge social distinctions in the service of their divine Master, the most accessible to their poorer brethren.

The true secret of a pastor's influence is found in sympathy with his people. It is this which will secure him their confidence, and open his way to their hearts. And it can only be acquired by that personal sense of religion, which affords an index to the feelings of others. The consciousness of wants in common with the humblest of his flock, and of the provision to meet them, open to all alike, removes ascetic barriers. It establishes a common centre of union, and a common bond of equality: it makes both to feel that "one is their Master," and that "all they are brethren." It merges all distinction in the thought that they are fellow-sinners and fellow-sufferers, equally beholden to the same grace, thrown together for a while in the journey of life, and to be for ever associated at its close.

Such sympathy must be improved and deepened by frequent and confidential intercourse. To be qualified for his work, either in the pulpit, or by the sick bed and in the house of mourning, a pastor must be much among his people. He must acquaint himself with their characters and habits; and, if he can without intrusiveness, with their circumstances and state of mind; and, if they value his services, this is a knowledge which they will themselves facilitate. Sacred as such confidence must ever be with him in whom it is reposed, it is essential to the due discharge of pastoral duty. Without it, ministerial efforts must be aimless, and consequently ineffective. It is to a clergyman what an acquaintance with practical anatomy is to a professor of the healing art. It is to qualify him for the work of an evangelist, that he may mould his addresses and give them point. It is to give him the tongue of the learned, that he may speak a word in season to him who is weary.

In a preacher, such a knowledge of his people as will enable him to adapt his discourses to their special circumstances and state is of inestimable value. Nothing will so facilitate his preparation for the pulpit, or render his discourses so effective. It will impart to them a transparency which will render them intelligible and interesting to the humblest of his hearers. It will suggest the most suitable subjects, and clothe them in the most appropriate expression.

Neither is its importance in pastoral visitation less apparent. In dealing with the troubled conscience, or ministering to the bereaved or otherwise afflicted, or by the bed of languishing, sympathy is indeed a pastor's highest qualification. It will conciliate, where a dry and perfunctory performance of duty would repel: it will unseal lips, and unlock breasts, which would otherwise have remained closed; and it will invest the pastor's own words with an unction and persua-

siveness which nothing else can impart. To administer to a mind diseased, to soothe a troubled conscience, to melt the soul of the obdurate, to secure the confidence of the timid and reserved, the spiritual guide requires a knowledge of men, and a tenderness and delicacy which sympathy alone will supply. The peculiar blessing attendant on the visits of some of the clergy to the house of mourning and the sick room is generally to be explained by their facility of entering into the feelings of those they minister to. A channel of communication is thus readily established: the manner wins by its appearance of good will and consideration: the addresses go to the heart, because they flow from it.

In no ministerial act is the value of sympathy so sensibly felt as in social prayer. He who would perform this sacred and blessed office aright must not look to books, but to his own heart, to supply him with both the matter and expression. He must possess himself of the mind, and realize the emotions of those in whose behalf he is to approach the throne of grace. He must feel a brotherly interest in them: there must be communion between their spirits. And when he kneels down, it must be to breathe from his own heart what those for whom he prays may be conceived to feel and long for. Their spiritual condition must therefore be known to him, and must have awaked sympathies in his own soul; or his prayers cannot be sincere, and cannot be appropriate. But, when thus offered warm from the heart, and bearing upwards wants and aspirations which may have been struggling for utterance, but could not clothe themselves in suitable expression, such prayers are beyond all price. They are services which none but a man of God can render, which authenticate his commission as a messenger of peace, which stamp all his other offices with an impress of sincerity and power, and which can hardly fail to recommend and to endear them.

Many, indeed, are the avenues afforded to a faithful pastor to the confidence and affection of his flock. None possess such opportunities as he of evincing brotherly interest, and consequently of creating it. Every day he is called to perform offices calculated to touch the heart, and under circumstances when it is most accessible. To whom, when the mind is either exhilarated or depressed—when in the receipt of God's mercies, or when called to resign them—do his fellow-men so naturally turn? "His pervading influence is to hallow every joy and sorrow of their lives: he is to bless every wedded pair, to receive every infant into the communion of the church, to superintend the religious education of every child within his bounds, to attend and minister at every sick bed, and, finally, to commit to rest in the church's shade the mortal remains of every member of her holy brotherhood."

It may not be, if he welcomes such calls and subordinates them all to the service of his heavenly Master, that his labours shall be barren or unfruitful. Many, indeed, may be his failures—the saddest those wherein opportunities have been lost by his own neglect, or marred by his own imperfections—and many his disappointments; needful, perhaps, to discipline his own mind and test his devotedness. He will find that impressions are not always lasting, nor protestations to be depended

on; that resolutions, formed in sickness or affliction, are sometimes forgotten with the wounds that caused them; that his fellow-creatures are not more true to their engagements to their spiritual guide than he, alas! must own himself to have been at times to God. Prospects, over which his heart had glowed in thankfulness and hope, will be suddenly obscured, opening buds of promise nipped. He will see some, who had escaped the pollutions of the world, again entangled and overcome; others, renouncing duties which they had voluntarily assumed. It will be happy if none, once the most forward in avowals of attachment and offers of assistance, shall become not merely indifferent, but adverse.

But, if his disappointments come from quarters whence he least expected them, so too will his encouragements. If his own schemes are often baffled, and doors of usefulness closed at which he was prepared to enter, help also will come whence least anticipated; "unseen paths will open in the distant hills;" some whom he would have pronounced the most inaccessible to pastoral influence, in the course of providential events, will not only admit, but even seek it. His will be at times the rapture, so touchingly described by his divine Master, when welcoming one formerly the object of painful solicitude, at whose hands he may even have encountered opposition and unkindness, but who is at last embraced as a brother in Jesus Christ.

#### THE AGE OF TREES\*.

It was the opinion of De Candolle, and it appears to be that of other eminent botanists, that trees cannot be said to die of old age in the real sense of the word, since their youth is constantly being renewed from year to year; but that we must attribute their decay chiefly to accidental causes. The baobab, which Adanson has proved, by ingenious and plausible calculations, to be 5,150 years old†, the taxodium, which analogous reasoning would make still older, and other examples less worthy of notice, seem to confirm the idea that there may be at present some trees in the world of immense antiquity, witnesses perhaps of its later physical revolutions. "We can easily conceive," says De Candolle, "that errors may happen in calculations of this kind, and that they cannot be considered as the expressions of exact truth, until examples of this vegetable longevity are multiplied to such an extent as to support one another." The means of ascertaining the truth, as it respects the longevity of trees, would be greatly increased were observations such as we are about to record more frequently made on the subject.

Mr. Twining was engaged, in the year 1827, in measuring and inspecting a large lot of hemlock timber cut from the north-eastern slope of East Rock, New Haven, America, and destined for the foundation of a wharf. While thus employed, he took particular notice of the successive layers, each of which constitute a year's growth of the tree, and which in that kind of wood are very distinct. These layers were of various breadths, and plainly showed that in some seasons the trees made a much greater advance than in

others, some of the layers being five or six times broader than others. Every tree had thus preserved a record of the seasons for the period of its growth, whether thirty years or two hundred; and, what was worthy of notice, every tree told the same story. Thus, by beginning at the outer layer of two trees, the one young, the other old, and counting back twenty years, if the young tree indicated, by a full layer, a growing season for that kind of timber, the older tree indicated the same.

"I had then before me," says this intelligent observer, "two or three hundred meteorological tables, all of them as unerring as nature; and by selecting one tree from the oldest, and sawing out a thin section from its trunk, I might have preserved one of the number to be referred to afterwards. It might have been smoothed on the one side by the plane, so as to exhibit its record to the eye with all the neatness and distinctness of a drawing. On the opposite side might have been minuted, in indelible writing, the locality of the tree, the kind of timber, the year and month when cut, the soil where it grew, the side and point which faced the north, and every other circumstance which can possibly be supposed ever to have the remotest relation to the value of the table in hand. The lover of science will not be backward to incur such trouble, for he knows how often, in the progress of human knowledge, an observation or an experiment has lost its value by the disregard of some circumstance connected with it, which at the time was not thought worthy of notice. Lastly, there might be attached to the same section a written meteorological table compiled from the observations of some scientific person, if such observations had been made in the vicinity. This being done, why, in the eye of science, might not this natural, unerring, graphical record of seasons past deserve as careful preservation as a curious mineral, or a new form of crystals?"

To ascertain the respective ages attained by different kinds of trees is not merely a curious inquiry which may pleasantly occupy the time of an enlightened observer of nature, but it is also one which may reasonably be expected to produce useful results, as determining points in the history of the globe, and throwing light on many parts of vegetable physiology and the art of forestry.

But, in order to make observations on this subject that shall be really useful to the cause of science, we must first become acquainted with a few simple laws by which the growth of trees is regulated. Vegetables designed for the formation of trees are ranged under two heads, with which it is necessary that we become well acquainted. The first division contains a much larger number than the second, and presents more important objects for consideration. The vegetables in it have a woody body and bark; and their method of growth is to add every year a new woody layer on the outside of the preceding ones, and immediately within the bark. The new layers are therefore the most outward; and the whole division of vegetables is, on this account, named "exogenous," which signifies increasing by addition to the outside. The second division is composed of vegetables whose trunks, very cylindrical and seldom branching, merely present a woody body, properly speaking, without bark, whose outer fibres are

\* From "Chronicles of the Seasons." Parker, London, 1844.

† Doubtless this is exaggerated.—ED.



older and harder, while the inner are younger and softer. As the newest and latest formed portions of these vegetables are within, the whole division is termed "endogenous," which signifies increasing by addition to the centre.

Now to the first, or exogenous, class belong almost all the trees in the temperate parts of the world; and this class, therefore, has been made the subject of especial study by scientific men. While it is ascertained beyond a doubt that these trees grow by the addition each year of a new woody layer, it follows as a consequence that, by the number of these layers, distinctly marked by the rings which are seen on cutting through the trunk or branch of a tree, we may ascertain, with tolerable correctness, the number of years which have passed since the tree or branch began to grow. The cut made through a branch determines the age of that branch, while that made through the trunk determines the age of the tree. The irregularities which sometimes occur are so trivial that they need not obstruct our inquiries; for we may take it as a general rule, that the number of rings or layers indicates the number of years.

In order that the inspection may lead to true results, not only the number of the rings, but the width of each ring, must be noted. This will give the rate of growth in different seasons, as well as the age of the tree. Let us note the method followed by De Candolle in this respect: "Whenever I meet with a clean cut, off an old tree," says the professor, "which is sufficiently sound to enable me to discover its layers, I place a slip of paper on the branch from the centre to the circumference: on it I mark, with a pencil or pen, the junction of each zone, noting the side of the pith, of the bark, the name of the tree, its native country, and the particular observations which it has suggested. The collection of these slips, not unlike those in the shops of tailors, gives me an exact appreciation of the growth of trees, and the means of comparing them. I am in the practice of marking, in a more striking manner, the lines which indicate the tens of years, and also of measuring the width from tenth to tenth. My measures being taken from the centre to the circumference give me the radius. I double the figures, if I require the diameter: I sextuple them, if I require the circumference of the ligneous body."

De Candolle strongly recommends to travellers, and to those who live near extensive clearings of wood or dockyards, to prepare such tables as those just described. Where it is impossible to obtain a transverse section of trunks, other modes are recommended, i. e., to find out old trees, the date of which is known, and measure their circumference, and by that measure to calculate the age of other trees of the same species. It would even be useful to take the circumference of some very old trees which we may meet with, though we are ignorant of the precise time when they were planted. Such measurements, repeated at intervals, would give some idea of the rate of growth in aged trees.

In the collection of natural history at the museum at Cassel, in northern Germany, is a very interesting set of volumes, as they appear to be, though, when examined, they prove to be no real

library, but specimens of the woods of five hundred different European trees, made up in the form of books. The back is formed of the bark; the sides, of the perfect wood; the top, of the young wood, with narrow rings; the bottom, of the old wood, where the rings are wider apart. When one of the volumes is opened, it proves to be a little box containing the flower, seed, fruit, and leaves of the tree, of which it is a specimen, either dried, or imitated in wax. Something of this kind, though with a more especial reference to the age of trees, might be made an interesting portion of our own collections in natural history, both private and public.

#### THE MYSTERY OF GODLINESS:

A SERMON,

BY THE REV. BENJAMIN PARSONS SYMONS, D.D.,  
Warden of Wadham College, Oxford.

1 TIM. III. 16.

"Great is the mystery of godliness, God manifest in the flesh."

A LITTLE attention only to sacred scripture is enough to satisfy us that its great and leading purposes are, first, an adequate expiation of sin, with a view to our reinstatement in the spiritual privileges which we had forfeited; and, secondly, the attainment of such a character as should render us not unfit for the attainment of them. These two prominent objects of revelation we can scarcely be at a loss to discover; but, unhappily, when we have this knowledge, we are too apt to think that we have all that is important to be known; and, though even here serious mistakes and perversions may take place, yet, where the intention is upright, they are so directly amenable to the common understanding of a Christian that they are little likely to mislead: the errors we have chiefly to apprehend arise rather from an undue partiality towards one of these objects, to the prejudice of the other, or from disregarding their bearing on each other. Many, for example, who are ready to acknowledge that the power of sin, as well as its penalty, was contemplated in the provisions of the gospel, are yet accustomed, in fact, to insist upon the one to the virtual exclusion of the other, or at best to consider them as alike intended indeed, and equally important, but without any necessary or designed connection; and, in any case, they have yet to learn that in the proper adjustment of the two lie the substance and the strength of all practical religion. Undoubtedly it is one great design of revelation to provide means of rescue from wrath to come; but, apart from a corresponding alteration in our moral taste and capacity, this would hardly have been an object at all worthy a Being of infinite perfection. Again, on the other hand, it is an acknow-

ledged end of Christ's mission and ministry "to purify unto himself a peculiar people zealous of good works;" but this would be as useless as it would be impracticable, unless he had "redeemed them first from all iniquity;" the doctrine of an incarnate Saviour being, in fact, as essential to the new character as it is to the new hope. We may venture to name, therefore, as a further purpose of the gospel revelation, the bearing of its discoveries upon the character which it requires. This purpose is not merely distinct from the other two, but, by giving effect to them both, seems naturally to complete the design of the dispensation.

Now, these discoveries are embodied in the person and ministry of the Saviour, and are so many indications of the divine character and will; the eternal Word becoming flesh, and exhibiting, in the whole course of his ministry, his sufferings, and death, that combination of holiness and mercy which, when believed, cannot fail to excite love, and, when loved, to produce a desire to imitate them. In this way is the great mystery of godliness shewn to be in "God manifest in the flesh." I would not be thought to imply that the incarnation and sufferings of Christ are not ordinarily regarded with deep interest, or that we are not fully aware, however inconsistent our conduct may be, of their import as a provision for the removal of guilt, and for our restoration to the divine favour. With this topic I am not now concerned; all I mean to intimate being, that it is to the habitual contemplation of the divine mercy and goodness, embodied in the same person, acts, and sufferings of the Redeemer, that we are to be indebted for our greatest advances in real holiness, in actual likeness to the character exhibited in him. There may be perhaps many ready to own that, while they humbly but yet confidently trust they have studied, learned, and received the direct truths which the scenes at Bethlehem and Mount Calvary represent, they have for the most part neglected the moral uses of the facts, and they may have been depriving themselves thereby of the most powerful means appointed for their religious improvement. The subject, therefore, is confessedly of importance; and it is my wish to bring it home to the thoughts and the feelings of the well-intentioned Christian.

The incarnation of Christ and his offering on the cross are the great fundamental facts of the gospel history; and the direct end of those facts was undoubtedly the deliverance of mankind from the final effects of guilt. But, had nothing else been designed beyond an adequate provision for forgiveness, had

the sole object of God's dealings been to pardon sin (though that object would still have been of the last moment), yet much of the humiliation of the Redeemer might have been spared: there would seem to have been no need of his becoming a spectacle for the world to gaze at: the appalling blow might have been dealt in secret: its efficacy might have been simply reported, and every condition and element of a perfect expiation of sin been amply secured. At all events, it may be safely presumed that the incarnation, sufferings, and death of Christ might have been attended with the same results, as far as the forgiveness of sin alone was concerned, though an explicit knowledge of them had never been communicated. It may be that all the mercy that was in reserve for a guilty world could flow upon it only through the expiatory sacrifice of the Son of God; but it is another question, whether the justice of God might not have been satisfied, and his purpose of pardon been equally valid, without exhibiting to his creatures the method by which the moral harmony of his character was secured. For, though it is expressly declared that it is only on the account and in consideration of Christ's death that salvation is attainable, yet it does not appear to be any where distinctly asserted that for that end an actual acquaintance with the Christian covenant is necessary.

Supposing, then, the merits of Christ to be available to persons who never heard of his name, we see how the single blessing of redemption, unspeakably great as it is, might have been extended in the early ages of the world to the Israelites and even to the heathen, though the one had only obscure intimations, and the other no knowledge whatever of the particular plan by which their deliverance was to be wrought. The Jew indeed had a partial manifestation of the divine character: he knew Jehovah generally to be holy, merciful, long-suffering, abundant in goodness, and forgiving iniquity, though he had very indistinct conceptions of the particular way in which the propitiation for sin was to be made; while the heathen might observe many indications, in the course of providence, that its great Author, though strictly moral in his government, was not implacable; and upon this observation might conclude that, in determining the condition of his creatures, he would shew compassion as well administer justice. Nor is there anything unreasonable in the supposition that, though under a less favoured discipline, he was not absolutely excluded from the benefits of redemption. It would appear, therefore, from both cases, that all the direct advantages of Christ's passion,

in expiating guilt and producing reconciliation, might have been obtained without any understanding accompanying it, "how mercy and truth therein meet together, or righteousness (justice) and peace kiss each other."

We are brought, therefore, to this point of inquiry, viz., Had nothing further been intended beyond the mere pardon of sin—as that blessing had been virtually imparted many generations before—why should the dispensation of the gospel have been represented as a subject of so much praise and thankfulness? What was, in fact, the great privilege there especially granted? It is undoubtedly true, that the authentic information of the Christian, when compared with the dark intimations of the Jew, or the doubtful inferences of the heathen, is an abundant ground of thankfulness and joy. Still it is scarcely sufficient to account for the language in which the introduction of the gospel is announced, or for the exalted description of its privileges. For, if we look only to the article of forgiveness, we shall scarcely find, in the whole gospel, a clearer or stronger assurance of divine mercy to the penitent, than was evinced and declared under the earlier dispensation: "Blessed is he whose transgression is forgiven, whose sin is covered." "I said, I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sin." Still, notwithstanding all this however, we are expressly told that prophets desired to see and hear of the things done by Christ in the flesh. The former knowledge too, clear as it was on the article of pardon, is represented as a light shining in a dark place, compared with the day-star of the gospel. In what, then—the question recurs—consists the peculiar blessedness of this further dispensation? It must be something beyond the bare assurance of God's merciful disposition, something which distinguishes the religious condition of the Christian from that even of the most enlightened Jew; and it would seem to lie only in the more explicit discoveries respecting the method of salvation. As these discoveries, however, convey no new or more ample provision for pardon than what had previously been more or less intimated—Jesus Christ being, in this respect, "the same yesterday, to-day, and for ever"—it is not so much in their capacity to inform the understanding as in their tendency to affect the will, in the moral influence, in short, of the truths embodied in the facts of the gospel, that we shall find the grounds of its peculiar excellence.

This moral influence, then, we believe to be the further and final end contemplated in that particular arrangement and display of

means which God has been pleased to make use of for the expiation of sin. And how well calculated such an exhibition of the divine character is as a mighty moral machine to subdue the irregularities of our nature, to win our affections, and to secure something of conformity and resemblance to himself, we shall see to more advantage when its authority as an appointed mean under the agency of the Spirit has been more directly established; and, for this latter purpose, one or two intimations will be evidence enough.

Thus, when we read that "the grace of God, which bringeth salvation hath appeared unto all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly," whatever we are to understand by this grace of God, as it is clearly not a direction or rule, it cannot with any propriety be said to teach as a precept; but can mean only, that the manifestation of God's grace—*i. e.*, his kindness, or favour, or love, or by whatever name it may be called—as shown in the actual way of reconciliation, tends to awaken and keep alive in the mind the moral qualities here described; a sense this which the order of the words in the original more plainly suggests, being literally, "the grace of God which brought in salvation to all men hath appeared, teaching us," thus making the grace, or favour, a common blessing to all, while the appearance or manifestation of it forms the immediate appeal to the Christian—that grace which was salutary to all hath been now as an essential boon to us displayed, unfolded, *i. e.*, exhibited to our view.

I will cite one other passage, where the gradual improvement and eventual renewal of our nature are distinctly made to result from the clearer revelations of the divine character with which the Christian is favoured. To the Israelites, argues St. Paul, even Moses had a veil, so that they could not steadfastly look upon him; "but we (Christians), with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." The plain meaning of which, divested of all figurative language, is, that the contemplation of the divine glory manifested in the person of the Saviour exercises a moral agency on the heart, and is the appointed way of bringing us into a conformity with God, and of enabling us to express and to reflect the image which it is here our duty, and will be hereafter our happiness, to resemble.

From these passages then, to omit many others, it would seem that the disclosures of the gospel were expressly designed to exert a

moral influence; and we have only to look, for a moment or two, to the actual condition of mankind, to be satisfied that the principles upon which the moral machinery is contrived are founded on the deepest insight into our nature, and the method itself just calculated to effect its end. That actual condition unhappily consists in the corruption of the world, and its consequent misery. Men generally, without any measured expression, are reproached as depraved, ignorant that is, and sinful; and it is plainly intimated that this melancholy state of things is likely to continue, and to become, as it advances, darker and more desperate. The business of revelation, therefore, being their recovery from this deplorable condition, it begins by impressing upon them the conviction of these facts, which they are naturally reluctant to admit, and proceeds, in general terms, to call upon them to return unto God.

By this, or phrases equivalent to it, which are constantly recurring, I understand the disposition to abandon all reliance upon our own resources, a readiness to imbibe new principles, and a resolution to live accordingly; in short, the disposition which prompted the question of the awe-struck persecutor: "Lord, what wouldst thou have me to do?" The answer, *i. e.*, the divine will conveyed in it, turns out to be very different in its demands and purposes from the ordinary apprehensions of men. Under whatever variety of phrase, however, its general requirement is expressed—godliness, for example, or holiness, or sanctification—the pattern always is the divine image, and the avowed purpose to liken us to God. The great end contemplated is, to discipline us here to a taste for the kind of happiness which the Godhead possesses in perfection, and so to qualify us eventually for the enjoyment of the state to which, by his gracious covenanted mercy, we may be entitled.

Now, to this moral condition of things it is obvious that the benefits of the atonement simply might have been applicable, even though the economy of it had never been distinctly revealed. And, if the further end of our moral qualification could have been sufficiently attained by any incentives of interest or duty, a sincere and considerate mind—even before the great mystery of godliness, "God manifest in the flesh," had been disclosed—would have had nothing to desire. His real deficiency, however, was, that he was without incentives, without motives mighty enough to counteract the powerful propensities of his nature; and therefore was it that another discipline was introduced: God was graciously pleased to exhibit to the world his own perfec-

tions, in the constitution of the person and office of his incarnate Son: he laid open for its inspection the unfathomable depth of his own loving-kindness; and the immediate consequence we know was, that "the kingdom of heaven suffered violence," and many pressed to enter it. It was this discovery then, I conceive, that formed the peculiar blessedness of the gospel. The religious Jew, I repeat, might have learnt to his satisfaction that there is forgiveness with God, and that holiness is the way to it; but he was imperfectly taught the means, and was destitute of all adequate motives. He had yet to learn that it is "the love of Christ only which constraineth us." Undoubtedly, if the sufferings and death of Christ offer the most affecting excitements to the love and practice of holiness; in other words, if they are most available for the completion of the character contemplated and required throughout scripture, the distinct publication of this great event, whatever might have been its value unpublished, well deserved to be commemorated as the most illustrious display of divine favour. It may be observed, too, that the tidings are not merely communicated in the gospel in the way and for the purpose of information; but they are studiously displayed, pressed upon our notice, and earnestly recommended to our acceptance; a circumstance for which we are at no loss to account, if we suppose their moral influence on our nature formed the great reason for their being urged on our belief.

If we may infer, then, from the views that have been taken, that it was the ultimate design in God's dispensations to prepare us for a high state of happiness by reflecting upon us the likeness of his own moral perfections, and if, further, there are grounds to believe that the means by which he designed to accomplish this gracious purpose was the development of those moral traits in the revealed scheme of the atonement, we are prepared to discover in that doctrine such an exhibition of the divine character as shall tend not merely to convey to our mind the clearest conceptions of its beauty and excellence, but to impress upon our hearts the most powerful and appropriate inducements to study and to imitate it. That we have within us something more than an indifference, a disinclination even, and reluctance to the contemplation of God, a very slight self-knowledge is sufficient to attest; and the reason perhaps will be found to be, that the form under which he is naturally made known to us presents few traits that to a conscious offender are attractive, while it cannot fail to have many that are positively repulsive. There is enough too in the bare distance, the immense inter-

val between an unseen God and all that is visible, to preclude every hope of the affections being interested by the contemplation of his moral excellency. To afford any chance of such an effect, he must condescend to come somewhat within that province of things with which alone our faculties enable us to communicate. And, though in the earlier dispensation he is divested occasionally of some of his sterner attributes, yet the impression we know that the discovery of him ordinarily suggested was, "I shall die; for I have seen God." It was not until the moral qualities of our Maker were embodied and manifested in the person of the Redeemer that they were brought home to our senses, and in a state to interest our affections. Christ being "the brightness of his Father's glory, and the express image of his person," presented to the world in palpable form a portrait of the divine character, and placed it in such an amiable and attractive view, that it carried with it the force of a most persuasive address.

In truth, had the constitution of the person of Christ been directly intended, not for an expiation of sin, but for a display of the moral predilections of the Almighty, an assemblage of qualities more honourable to the divine Being, or better suited to the wants and condition of our moral nature, or fitter to operate on it a corresponding effect, could scarcely have been devised. The prominent feature exhibited in this picture is the harmony of seemingly opposite perfections. There is no compromise in it of the entire and absolute moral excellence which belongs to the Godhead. There is a manifestation of love indeed surpassing all conception; but it is a love in perfect consistency with a holiness which cannot look upon iniquity—the love of an almighty Being who has not exerted his omnipotence in silencing or overstepping the claims of justice, but in meeting and fulfilling them. Nay, if we may so speak without presumption, divine justice is in fact more amply vindicated by the exhibition of so stupendous a propitiation made for sin, than if the minister of vengeance had actually executed the sentence of condemnation on every offender. And yet so admirably is the moral economy arranged, that both this and every other attribute seems as if designed only to reflect lustre on the mightier display of mercy and loving-kindness. Of such a manifestation of the divine character the world before had confessedly no instance, or even conception; and the effect of it upon the character of man, when really believed and embraced, cannot but be to put the fullest confidence in God's power and willingness to forgive, to associate sin, as an offence to him,

with ideas of the deepest misery and the basest ingratitude; and a further effect must be, that we shall experience the liveliest sympathy with our fellow-beings, from the consideration that our common Father has manifested so deep an interest in their welfare. We shall feel that we are all involved alike in the same degradation and danger, and all invited alike to the same gracious privileges.

It would be at variance with the first principles of our nature to suppose the display of so much loving-kindness to be attentively contemplated without awakening and strengthening emotions in some degree answerable to it. If the feature most prominent in it be the demonstration of good-will, we may fairly infer that such would seem to be the point of view in which the Almighty would wish himself to be regarded by his creatures, the idea and impression of himself which he would have most current. It may be, he saw there was no other practicable way in which a corresponding emotion could be created in man; that it was the only inlet left open to the heart for the love of God; that, callous as our nature may be to the bare demands of duty, it is still not insensible to an object that evinces sheer good-will; and therefore may it be that he has thought fit to confide to its influence the whole cause of our recovery. Nor is it by any mysterious operation that it is set in motion; for, as soon as this manifestation of character has removed our fearful forebodings of the Most High, and convinced us that our suspicions of him are groundless, and satisfied us that he is indeed our friend, so soon shall we be ready to render back to him the homage of a grateful and affectionate obedience: we shall love him because we shall then be sensible that he has first loved us.

It would not be difficult to go on to show in detail, that the manifestation of the divine character in the person and work of the Saviour involves every moral quality which his word prescribes, as well as supplies the most persuasive motives for imitating them. To take, however, only a specimen, what could have represented more impressively the character and claims of holiness than the spectacle of a divine Person suffering and dying to vindicate it? Most of us, perhaps, are sensible of a difficulty to fix in our minds such a sense of the sanctity of the divine nature, and of the turpitude of sin, as corresponds in any degree to the measure of them there represented. We are inclined to lower our considerations of the moral attributes of God to something like our own standard, and often to fasten our attention on the single trait of his indulgent forbearance.

We need, therefore, a powerful corrective; and it is impossible perhaps to conceive any better fitted than the doctrine of the cross, either to attest visibly the holy dignity of God, or to cover the offender with the deepest confusion; for it stamps upon sin an unutterable impression of gloom, and manifests, in a manner that cannot be mistaken, its dreadful tendency. As our gratitude, too, will be in proportion to our notions of the demerit of sin, and of the danger connected with it, the doctrine of the atonement, by its overwhelming representations on these points, will afford, if any thing can afford, a sure pledge of an ardent attachment to the Author of our deliverance, and of cordial devotion to his will. Accordingly, the doings and dealings of the Saviour are frequently described in scripture, not only as emblematic of our services, but as actually available to produce the very things which they typify. Thus we are said to be dead with Christ, to be buried with him, and to be quickened again with him to a lively hope. "I am crucified with Christ," says St. Paul; "nevertheless I live; but the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me."

The sum of what has been said is, that the palpable exhibition of the divine character in the person and office of the Redeemer constitutes the Christian's peculiar privilege, and that it is designed and calculated to effect in us some degree of conformity to itself, as a qualification for the enjoyment of the blessings which the facts of the gospel have procured for us. But, whatever suitableness may have been now attributed to these developments of the divine character to purify and exalt our moral condition, it is in no way insinuated that these or any other means would be of any avail, independently of the agency of the Holy Spirit. To him we still equally owe our success, whatever may be the channel of his aid. It is he who must first draw our attention to the subject, fix our affections upon it, and strengthen our purposes and endeavours to imitate it. Without his quickening touch, this whole moral apparatus, admirable as it is, would be without the spring or principle of life, which could alone regulate its movements or even put it into action.

After all, I am very sensible of the mortifying disappointment, when we look for the exemplification of these views in the actual conduct of the Christian world, and am forward to confess that the clearer manifestations of the gospel are not seen, in fact, to be attended with a corresponding change in disposition and life. But we are to bear in mind, that the effect must depend

upon the manner in which we regard these discoveries: we may, for example, unhesitatingly admit the several propositions, which the facts of the gospel imply, concerning the divine character, and yet have no actual sense of their true, genuine nature. However valuable they may really be, if we have no just and adequate conception of their value, we shall be incompetent subjects to illustrate their efficiency. We know with how different a result the same person even, under different circumstances, will view the same picture or contemplate the same moral action. The affecting fact ought rather to suggest serious grounds of self-inquiry; and, should there be reason to apprehend that the divine communications have not wrought in us that moral conformity to the thing revealed which we believe was a main purpose in their manifestation, the safest inference will be, that there has been something imperfect or faulty in our manner of embracing them. Possibly, when once convinced of their truth, we may have failed to have sought distinct ideas of their nature, or any just estimation of their import: we may not have been practically aware of the necessity of keeping these views as far as may be present to the mind and attention in the actual conduct of life: we may, in fact, habitually think little about them. I am not supposing what is commonly regarded an irreligious or even careless person: many are sincerely earnest about character, and insist upon it as the great business of moral discipline, who yet think they need not trouble themselves about the special disclosures of religion: they think little of the divine dealings or doctrines, and still are surprised that they make so little progress. They seem to forget that the character is in the mind, that the obedience of the will and heart is required, and that such an obedience implies a love for the facts of things themselves, upon which the rule of duty, even when joined with some desire to fulfil it, can never inspire the predilection or the mind for it. We cannot love any thing by simply endeavouring to do so: we must first see something in it which attracts our attention and engages our affection; and it is this thing, whatever it may be, that forms our character on that particular head. Duty, therefore, must be presented to our minds as associated with considerations that call forth our attachment, with the feelings of esteem, of gratitude, and of interest; else we can never, in the sight of him who looks to the heart, obey it. We may still, therefore, entertain the hope that, whenever we shall be brought in actual truth not only to confide in these discoveries as pledges of our safety,

but to be in the habitual daily contemplation of them, we shall not fail to be conformed thereby in some degree to the character which they represent. Nor must it ever be forgotten that, if the clearer knowledge we possess is a privilege deserving to be celebrated as the most illustrious instance of the divine goodness, and its great benefit consisted in the new helps it conveyed towards an improved moral condition, something answerable to such an advantage will reasonably be expected of us. It is a rule in the divine administration, that the duty shall be in proportion to the gift. Whenever, therefore, we become stationary in the scale of moral and religious attainments, we not merely fall short of an actual obligation, but we are disqualifying ourselves for a state of happiness to which we might have attained; the gracious purpose of the discipline under which we are placed being to train us up to a capacity and to a relish for spiritual employments, to produce in us, in fact, that degree of conformity to the divine nature with which, as a qualification for the blessings which he promises his people, God will not ordinarily dispense.

### Subtile Reading.

GOTTFRIED; OR, THE LITTLE HERMIT.

CHAP. V.

THE SCARCITY.

GOTTFRIED supported himself upon the small quantity of bread that he still had, together with his walnuts. Day after day, seated on the top of his rock, he looked for the arrival of a merchant-vessel or fishing-boat. He watched so closely as almost to impair his sight; but he could not perceive a single vessel upon the whole surface of the sea; and he became fearful of perishing of hunger on this desert island. He felt the necessity of managing his provisions with care, in order to make them last as long as possible: he took his knife, and cut his bread into slices; one of which was to be his daily portion. Each piece he ate was stale, and hard as a stone; and he was obliged to soak it in the stream before he could eat it. He counted over his walnuts with more care than a miser would his pieces of gold; and he ate very few a day. He never ate enough to satisfy himself, and yet his bread and nuts diminished visibly day by day. At last the day came, on which he was forced to eat his last nut and his last bit of bread. That night he went to sleep in tears, and awoke the next morning suffering from hunger.

He began to search all over the island for roots and herbs fitted for satisfying his hunger; but, as the soil was rocky, he found but few; only near the spring he found a little water-cress. He eagerly ate up the green leaves and the juicy stalks, and gathered all of it that he could find, from the head of the spring to the sea; but the whole was insufficient to appease his hunger. Exhausted for want of food, he sat down on a rock

by the sea-shore, and looked across towards the main land. "O God," exclaimed he, "how many blessings did I receive from thee on that shore, without being grateful for them, without thanking thee for them from the bottom of my heart! There bread, that precious gift, proceeds wonderfully from out of the earth. There are found trees which bend down their branches, laden with dainty apples and delicious pears, offering themselves, as it were, to our reach. There, rivers of milk and honey flowed for me. Forgive me, if I have not thanked thee as I ought to have done! Alas, we do not feel the value of our blessings until we have lost them!"

Whilst he thus spoke, he perceived, through the transparent sea-water, a number of small fish, with red scales and black eyes, swimming gaily. "Ah," said he, "how I wish I could catch some of these, to appease the hunger which torments me! but I have got no nets; and it is impossible to catch them in my hand." It was a great grief to Gottfried to see these fish so close to him without being able to catch them, as he only knew how to fish with nets.

At this very moment a little bird alighted on a fir-tree, which grew out of a rock near the spot, and was reflected in the sea. This little bird had a small worm in his beak. "Heavenly Father," cried Gottfried, "thou feedest the birds of the air, even as thy Son hath said, and as I see now with my own eyes: O do not let me, a poor helpless child, die of hunger." The little bird struck the writhing worm against the branch of the tree, but the worm fell into the sea: the fish immediately ran in shoals up to it, and one of them devoured it. "Well," said Gottfried, "if a worm were fastened to a thread, and a fish swallowed it, I might, perhaps, by means of the thread draw the fish out of the water." His straw hat was lying by his side: Gottfried unravelled the riband that his sister had fastened round it, formed a long line of it, looked about for a worm, tied it to the line, and threw it into the water; but the fish were not in too great a hurry to seize upon it. He then fastened it to his stick, and let the worm down into the water: a fish darted forward immediately, and swallowed it; but Gottfried pulled back the line without either worm or fish. "I see this will not do," said he: "I must put a hook to the line, and then perhaps the fish will come up hanging to it." He took a pin, with which the riband had been fastened to his straw hat, bent it, tied the string tightly round its head, put a small worm on the hook, and then threw it into the sea. A little fish swallowed it directly: Gottfried pulled it out quickly; and what was his joy at seeing a little silver fish struggling at the hook! He took this one off, and tried again, but without always succeeding; however, he had soon caught about half a dozen little fish, and his happiness may be imagined. Amongst the utensils that had been in the boat was a tinder-box, a flint, and tinder: he collected some dry sticks, and kindled a fire, in order to broil his little fish; and, after having long suffered from hunger, he was able once more to appease it: he fell on his knees, and thanked God for it. Gottfried was delighted with this discovery, and now fished every day.

From the top of the rock, where he sat, he saw some much larger fish swimming in the water.



"O," said he, "if I could catch one of those, I might live upon it several days." He was quite aware that such fish could not be caught with so weak a line and so small a hook as his, and he pondered on the means of getting a stronger hook. After a little while, he recollected that there were a great many long nails sticking in the planks of the boat. So he ran down to the remains of the boat, drew a nail from one of the planks, sharpened it carefully on a stone, bent it into a hook, plaited a line with the threads of his linen handkerchief, fastened the hook to it, stuck a great worm on the hook, and, to his great joy, succeeded in catching a large fish.

But Gottfried soon saw that his invention was far from being complete: it often happened that a fish, though drawn out of the water, would struggle so successfully as to get back into it again. It cost him much time and reflection to ascertain the cause of these accidents. Having from his infancy been eager to learn, and observant of things around him, he remembered that he had once seen an arrow in the hands of a sportsman, and that he had asked him why it was provided with a barb; and the sportsman had told him that it was for the purpose of keeping the arrow in the wound, as the barb prevented it from falling out; so Gottfried tried to barb one of his hooks: his two hatchets served him for hammer, anvil, and pincers. It cost him infinite pains and labour to fashion his barbed hook; but, having at last succeeded in so doing, it rarely happened that he lost a fish that he had once hooked.

Many defects remained, however, to be avoided: it was very inconvenient to the little fisherman to keep his line always at the same height, and to give all his attention to see whether the fish took the bait, and then to withdraw the line immediately. One day it so happened that a bit of wood got under his line, and Gottfried saw that he was not then obliged to hold his arm up at the same height, because the bit of wood prevented the hook from touching the ground; and he also saw that the wood made known to him, by its motion, the very moment that the fish bit, and he could then withdraw his line at the proper moment; so he tied a little bit of wood to his line, and, from this time, fishing became a real amusement to him. Experience and reflection taught him many other things besides; and he thanked God for having given to men such intelligence as to make them capable of inventing such useful things.

Nevertheless, Gottfried again suffered from want, and was greatly tormented by hunger for some days. The sea became so stormy that it was impossible for him to angle. The waves rose into the air with such a noise that he was even afraid of coming down to the shore: he then began to consider how he might guard against such scarcity in future, and it came into his head to make a little enclosure for his fish. He found, at no great distance from the spring, a hollow formed by the rocks, into which he caused the stream to flow; and the pool was soon full of water: he put the fish that he caught into it; and he soon made a considerable store, so that he no longer feared being short of food. "O how happy I am," said he, "now that I am not afraid of dying of hunger. How I thank thee, most merciful God! I shall now remain willingly in this island as long as thou dost order it; when thou, in thine

own good time, wilt use the proper means of delivering me from my captivity!"

#### CHAP. VI.

##### THE CAVERN.

Gottfried, no longer tormented by the want of provisions, or the fear of being without food, longed more and more to be restored to his family. Every day, at every hour, he looked around him in every direction, still hoping to see a vessel approaching.

One morning, when he had once more climbed to the top of his rock, he suddenly perceived a large vessel, about a mile off. Its outspread sails were tinged with red by the golden rays of the rising sun. Poor little Gottfried was transported with joy: he trembled with hope and fear: his eyes were fixed upon the vessel, which was still coming on, and making direct for the island. Gottfried ran off to get a large branch of fir, which he had prepared for this purpose, tied his pocket-handkerchief to it, and, standing on the top of a rock, waved this little red banner all round him, to signify to the vessel that she should approach; but, before she got within view of the signal, she suddenly changed her course, and passed by within sight of the island.

Gottfried followed the vessel with his eyes till it was out of sight, and then threw himself on the rock, sad and despairing. Having wept bitterly for a long time, he recollected what his father had said to him one day, when he had been disappointed: "Often, in adversity, God's help seems near to us, and yet suddenly disappears; but we must not, on that account, lose our courage: it is a trial by which God proves our trust in him, and by which he puts our patience to the test; and he helps us afterwards all the more strikingly. Yes, if he should even leave us to perish in our distress, our confidence in his paternal tenderness should still be unshaken; for everything that God allows to happen to us is for our good, if not in this world, yet in the next." These words of his father comforted the boy, and gave him fresh courage. Neither was he without hope that another vessel might near the island, and take him off.

The weather was growing daily more severe: the end of autumn arrived, and brought with it almost incessant rain. The leafy boughs of the fir, which had hitherto afforded him shelter from the rain, were no longer sufficient for his protection; on the contrary, he was, as it were, beneath the spout of a gutter; and the ground got so thoroughly wet, that there remained not a dry spot in the whole grove. These heavy rains were not, however, of long duration; but winter was drawing near. The gusts of wind which now visited the island were cold and biting, and the little fir-wood was not thick enough to break their force. Gottfried shivered with cold all night long, and thought within himself, as he lay on the cold ground, "If this severe weather be but the beginning of winter, what shall I not have to endure when it is well set in? If I have to sleep in the wood on the frozen ground, I shall certainly be frozen too."

He then set himself to work, without loss of time, to find out a shelter such as he required. There lay between the highest rock on the island—the one which Gottfried scaled every day—and another which was nearly as high, a small green valley. He had often looked down into it, and admired it from the top of his favourite obser-



vatory; but he had never been able to make out a way into it. It was impossible to get into it by sliding down the face of one of the rocks, so he tried again to find an entrance into it. After considerable examination, he perceived, about a hundred paces off, a rock which was cleft, as it were, in two, from top to bottom: he succeeded in getting to it; and, passing through the opening, he reached the narrow valley in safety, and perceived, in one of the rocks that surrounded it, a cavern, whose mouth was overshadowed by two old fir-trees. He entered the cave, which was roomy enough, and exclaimed, in an ecstasy of joy, "It is made for me! I can easily here shelter myself from the rain and freezing winds. Thy solicitude extends over every thing, O my God. Ever since I have been here thou hast provided me with food. Thou hast pointed out a spring to me, in which I may quench my thirst; and now, also, I am furnished with a protection against the cold. Great, indeed, as is the trial to which thou hast subjected me, I still recognise thy fatherly tenderness in it, and cannot sufficiently thank and praise thee."

The grateful and now happy boy set to work to collect a heap of moss, which he dried in the sun; for, though the nights were cold, the sun still gave out some heat during the day. And when, by evening time, the heap was well dried, he carried it to his cave; and in this his new abode, on this soft bed, he spent his first night most comfortably. He made the best arrangement he could of his hermitage; carried thither his pitcher, his iron pot, his porringer, and all his tools; and, remembering the near approach of winter, he also removed into it all the wood he had already cut, prepared more pieces, and heaped them up against the rock. He tried to make a fire in his cave; but the smoke having nearly suffocated him, he was obliged to give that up, and to content himself with protecting the entrance to it from the harsh wind. For this purpose he wove a kind of door, of the willow branches which yet remained, using the trunks of the young firs for stakes, which he hammered into the ground, close to the mouth of his cave. In the place of iron hinges, he substituted osier twigs, so managed as that the door opened and shut with perfect ease. He stopped up all the chinks with moss, and left only a small opening, through which the light might enter. He then chose for his fire-place a dry corner, which he found at one end of the valley, under a jutting rock; and there he always contrived to keep a few live embers, by means of which, and some dried branches, he could make a fire whenever he pleased, and use it for the purpose of cooking his fish, boiling his pot, or warming himself. He would not use his flint and steel but in the last extremity; and as for his matches, he looked upon them as treasures which no amount of gold would have tempted him to part with. "Without these matches," said he, "I should have been forced to eat my fish raw; yes, without this little bit of sulphur, no larger than a barley-corn, I should, perhaps, have died of cold long ago. My steel and flint have been also very useful to me."

Winter came. Gottfried perceived, on going out of his cave one morning, that it had snowed: another time he saw the rocks and trees covered with a white hoar-frost, and felt the more thankful to God that he had a fire to warm himself by.

When, during the long winter evenings, Gottfried was seated by his fireside, and watched the sparks as they flew upwards, or the smoke ascending towards the sky, while the rocks and trees, covered with icicles, sparkled around him like diamonds, but remained ever cold and insensible, how he would look back with regret to his father's hearth! His eyes would fill with tears at the recollection of the happy moments he had spent in the bosom of his family, when his father was wont to tell little stories to them, as he wove his baskets; while his sisters, seated round him, were busily spinning the hemp, from which his mother made the fishing-nets, and while she herself was preparing their frugal supper of nuts or baked apples. "O, I would give a finger off my hand," would he say, "for the pleasure of being amongst them again, were it but for one hour!"

He tried his hand, during the winter, at various little works. He manufactured a small table and bench, from the remains of his boat, without much difficulty. He placed them both, as well as he could, against the outer edge of the wall of his cave; and then roofed it over with planks, that he might, on rainy days, without fear of getting wet, sit there, and plait his fish-lines, sharpen his hooks, take the scales off his fish, and busy himself in other occupations, or else take his meals there.

When the spring returned, and the mews and other sea-birds began to lay their eggs amongst the rocks which were nearest the sea, he succeeded in taking a few of their eggs; and they appeared to him as delicious as they were rare. Wild cress, and the tender leaves of the chain-flower, formed his salad; and the roots of these plants were an agreeable food. The sea-salt, which he found on the sea-shore, came very opportunely to give flavour to his food. Though he ate but little, his health was good; and he daily grew stronger and stouter. "How little is necessary for man," would he often say, "to keep him in life and health!"

When he was neither fishing, cooking, cutting wood, nor doing other things of the kind, Gottfried employed himself in collecting, along the sea-shore, those shells which contained pearls, and which the waves threw up on the beach. As no one came near the island to pick them up, he found them in great numbers, and amongst them some of wonderful beauty. He also made a great collection of corals of all kinds; and, to keep them and his pearls in safety, he wove little rush baskets with close-fitting covers, to put them in. "I hope," said he, "that God will some day take me back to my parents: then I will give them my little treasure, which will be quite a provision for them in their old age: it will also help to establish my brothers and sisters honestly. How I should like to assist them in all their work, now that I am tall and strong! But, alas, I am too far from them! Perhaps, however, I am useful to them in collecting these pearls and corals: I am still labouring for them; and there is no occupation more agreeable for a child than that of labouring for his dear parents."

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UNDER THE  
SUPERINTENDENCE  
OF  
CLERGYMEN



OF THE UNITED  
CHURCH OF ENGLAND  
AND  
IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

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No. 548.—OCTOBER 11, 1845.

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## BRADGATE PALACE.

"This was thy home then, gentle Jane,  
This thy green solitude; and here  
At evening, from thy gleaming pane,  
Thine eye oft watched the dappled deer,  
VOL. XIX.

While the soft sun was in its wane,  
Browsing beneath the brooklet clear:  
The brook runs still, the sun sets now,  
The trees wave still; but where art thou?"

BRADGATE palace, in the county, and about five

miles from the town of Leicester, was the ancient seat of the Greys, the ancestors of the present earl of Stamford and Warrington, the modern proprietor; a family remarkable for having been the objects, in past times, of royal displeasure, if not of royal vindictiveness. In the reign of Edward I. it became the property of William de Ferrars, second son of the earl of Derby; and, on the death of the last lord Ferrars, descended to sir Edward Grey, knight, summoned to parliament by the title of lord Ferrars of Groby. The palace was erected by his descendant, the second marquis of Dorset, in the reign of Henry VIII. Henry, the third marquis, was created duke of Suffolk. Having married Frances, daughter of Charles Brandon duke of Suffolk, by Mary, queen dowager of France, daughter of Henry VII., he was induced, by the duke of Northumberland, to seek to raise lady Jane to the throne. He was attainted, his titles forfeited, and he himself beheaded, the duke of Northumberland having before undergone the same fate. His daughters were lady Jane, married to lord Guildford Dudley, the son of the duke of Northumberland; lady Catherine, who married the earl of Hertford, and died a prisoner in the Tower, in which her two sons were born; and lady Mary.

The following account of Bradgate, with the illustrations, is from the pen of Miss Mary Roberts\* :—

A rocky bank, and scattered sheep, are objects on which the mind loves to rest. Such is the back-ground of Bradgate ruin, the birth-place of the beautiful Jane Grey, the illustrious and ill-fated scion of the house of Suffolk; concerning whom it was related by one who had seen and loved her, that even in her eighteenth year she had the innocence of childhood, the beauty of youth, the solidity of middle, and the gravity of old, age, the life of a saint, and yet the death of a malefactor. On that rocky bank she had often gazed; for, though man passes from his inheritance, and noble dwellings crumble to the dust, nature changes not. Rude eminences extend further back, on which the wild rose and sweet-brier have long fixed themselves, with bramble-bushes, ferns, and fox-glove: they are skirted by low and romantic dingles, where sheep pasture, and butterflies sport from one flower to another. He who approaches the old ruin, from the little village of Cropston, can hardly picture to himself that time has done its work in laying low the ancient palace of the Greys. On the left stands that noble group of chestnut-trees, under the shade of which little Jane used to play. On the right extends a slate coppice, intermingled with moss and flowers, in beautiful contrast with the deep shade of the old chestnuts, the roots of which are laved by the clear trout-stream, on which stood a corn-mill in Leland's days: "that faire and plentiful springe of water, brought by master Brok, as a man would judge, agayne the hille, thorough the

lodge, and thereby it dryveth the mylee." The mill came into decay when the mansion was deserted, and no one went thither for the grinding of his corn: some of the large stones fell into the stream, and interrupted for a short space the rapid flowing of the water; and among them grow the water-dock and bulrush, with large river-weeds and trailing plants. Again it hurries on, dancing from amid the roots and broken masses of huge stones, clear and sparkling, and fringed with ferns and flowers, the delight of Jane, when she used to watch beside it with Elmer\*, that "dear friend and schoolmaster, who taught her so gently and yet so pleasantly, that she thought the time as nothing while she was with him." This streamlet laves, in its course, the once hospitable mansion of the Greys, and passes from thence into the fertile meadows of Swithland. Beautiful, too, is the vale of Newtown, lonely yet romantic, the favourite resort of all who delight in the sylvan solitudes of nature—where, as legends tell, Jane used to walk—with its hill and tower in the distance, the nearest neighbours of Bradgate palace; now, like that, all roofless and deserted. What a contrast, in its loneliness, to the busy tide of care, ever rolling on, in the ancestral halls, the towns and villages, that vary the mighty landscape, which extends before the elevated solitude, with its aged ruin! That ruin was dwelt in once, not by the owl and bat, its sole tenants now, but by living men and women, who held pleasant intercourse with the inhabitants of Bradgate palace; with dwellers, too, in places, the sites of which grass has long grown over, or which the antiquary can hardly trace. Woods, and fields, and streamlets are seen from the same hill; wide commons and quiet valleys, with dells and dingles; and above them extends the glorious dome of heaven, where light summer-clouds are speeding, and the bright sun looks down on the lovely scene beneath.

Back to my old ruin; for high hills and far-off scenes are not the objects of my search. Back to my old ruin, which stands alone in its desolation, while all around is verdurous and joyful. Full shining on it are the warm beams of a summer sun; and soft breezes shake the tufts of ferns and wallflowers that spring from out the crannies, the rents of ruin, which time has made in the old walls. Butterflies shut and open their gorgeous wings on the golden disk of that bright flower, which loves to fling its friendly mantle over fallen greatness, and now carpets with luxuriant vegetation the broken pavement, through the interstices of which its broad leaves rise up. Birds are singing on the trees, and bees come humming to gather pollen from the flowers of the noble chestnuts, that droop in all their beauty and luxuriance over the old ruins. Those who have long ceased from among the living used to gaze on them, and gather their beautiful tufts of pyramidal white flowers with which to adorn the open spaces in the oriel window. They grew here far back as the reign of

\* "Ruins and Old Trees, associated with Remarkable Events in English History;" by Mary Roberts; with illustrations. London: Harvey and Darton. This is really a most interesting work. It sets forth many curious circumstances connected with historic incidents, and reflects much credit on the research of the authoress, by whose permission the extract has been given, and who has furnished the illustrations.—Ed.

\* John Elmer or Aylmer, subsequently archdeacon of Slow, in the diocese of Lincoln, who was compelled under queen Mary to fly the country. Returning in the reign of Elizabeth, he was consecrated, in 1578, bishop of London. He died in 1591, at the age of seventy-two, and was buried in St. Paul's cathedral.

Edward, when the great park of Bradgate, with its circumference of seven miles, came into the possession of the earl of Ferrars; for the chestnut is a tree of long duration, and the stately group is beginning to decline. Little now remains of the once princely mansion, the palace; large, and fair, and beautiful, as wrote the historian, Fuller. The walls are low and roofless, broken and dismantled; and scarcely is it possible to point out the different apartments that once resounded with cheerful voices. All is still and lonely now: the tilt-yard is nearly perfect; but none are playing there: the garden-walls, with their broad terrace-walks, remain entire; but none are walking there: gray and yellow lichens, with tufts of moss, dot over the old stones; and so wild and high has grown the grass, that it looks as if no one had trodden there for ages. A noble pleasure-ground formerly extended round the mansion; and beyond it was the spacious park, where the duke and duchess, the parents of lady Jane, with all the household, gentlemen and gentlewomen, used to hunt. Traces of walks and alleys, and broad spaces for exercise or pleasure, are still visible; though generations have passed away since the members of the house of Groby sauntered among them, and the place has much the appearance of a wilderness. Yet the aspect is not that of total wildness, of a spot where the hand of man has never been: indications every where present themselves, that, where the nettle, and the dandelion, with its golden petals and sphere of down, reign undisturbed, the rose and lily once grew luxuriantly. The house too, how desolate and changed! The earls of Leicester, of Hinton, and of Ferrars presided here; then came sir Edward Grey, lord Ferrars of Groby, and then the earl of Huntingdon. Here also resided the marquis of Dorset, the son-in-law of him who wedded the dowager queen of France, Charles Brandon—"cloths of gold and frieze," as sung the courtly poet, when contrasting his own condition with that of the widowed queen:

"Cloth of frieze, be not too bold,  
Though thou art matched with cloth of gold:  
Cloth of gold, do not despise,  
Though thou art matched with cloth of frieze."

Tradition points through the dim vista of long ages to a broken tower as the one where lady Jane resided, and which bears her name. Beside it is a chapel, wherein are effigies of lord Grey of Groby, and the lady Grey, his wife. The chapel is carefully preserved; but all else are in ruins: the tower, the great hall, the state apartment, the refectory, the tennis-court, nothing remains of them but lichen-tinted walls, or ruins black with smoke. Here, then, amid lone ruins and green trees, beside the streamlet's rush and the old grove of chestnuts, where the laverock and the titlark, the goldfinch and the thrush are singing, with no companions but rejoicing birds and flowers, let me recall the mournful realities of bygone days.

"Here, in departed days, the gentle maid,  
The lovely and the good, with infant glee  
Along the margin of the streamlet play'd,  
Or gathered wild flowers 'neath each mossy tree;

And little recked what cares were hers to be,  
While listening to the skylark's soaring lay,  
Or merry grasshopper, that carolled free  
In verdant haunts, throughout the livelong day,  
That beauteous child as blithe, as sorrowless as they.

"And here, where sighs the summer breeze among  
Those echoing halls—deserted now, and bare—  
Oft o'er some tome of ancient lore she hung;  
No student ever since so wondrous fair!  
Or lifted up her soul to God in prayer,  
And pictured on his verse, of price untold,  
Radiant with wisdom's gems beyond compare,  
Richer than richest mines of purest gold,  
The star that guides our steps safe to the Saviour's fold.

"To many's wizard gaze, fleet o'er yon height  
Hunters and hounds, tumultuous, sweep along;  
And many a lovely dame and youthful knight  
Gaily commingle with the stalwart throng  
Of valiant-nobles, famed in olden song.  
But not could them, as they rapid ride,  
Is that mock damsel; trained, by grievous wrong  
Of haughty parents, to abuse her pride,  
Ere yet her lot it was to be more sternly tried.

"Here, from her casement, as she cast a look,  
Oft might she mourn their reckless sport to soon;  
And well rejoice to find, in classic book,  
Solace; withdrawn from all that pleasure can  
Impart to rude and riot-loving man:  
Aye, and, when at the banquet revels ran  
To loud extreme, she here was wont to haste,  
And marvel at creation's mighty plan;  
Or with old bards and sages pleasure taste,  
Unknown to folly's crowd, whose days all run to waste.

"And thus it was—the child of solitude,  
She grew apart, beneath that Father's eye  
Who careth for the wild birds' nestling brood,  
And decks the floweret with its varied dye;  
Nor, in his presence, had she cause to sigh  
For the vain pageants of delusive mirth;  
Trained to uplift her soul, in musing high,  
From this dark vale of wretchedness and death,  
Aloft, above the stars, where angels have their birth.

"Well had she need! a scaffold was the path  
To that abode her soul had often sought;  
Scarce crowned, before the stormiest clouds of wrath  
Rolled o'er her head, with scathing ruin fraught.  
Alas for human greatness, it is nought!  
And nought she found it, save a deadly snare,  
Enchantment, by the evil genit wrought,  
Whose diadems conceal the brow of care;  
Whose tissued robes display a lustre false as fair.

"Beautiful martyr! widowed by the hand  
That reft thee of thy life, ere yet 'twas thine,  
Thy grave to find beneath a gully land,  
Thou hast no need of gilded niche or shrine!  
Pond recollections round thy memory twine,  
A sacred halo circles thy brief years:  
'Tis thine, redeemed from sin and death, to shine  
Eternally above this world of fears,  
Where Christ himself, thy King, hath wiped away all tears.

" Farewell, thou mouldering relique of the past !  
 An hour unmetely was not spent with thee :  
 Events as rapid as the autumn's blast  
 Have hurried onward, since 'twas thine to see  
 The fairest flower of England pensively

Expand and blossom 'neath thy rugged shade ;  
 And here thou stand'st, while circling seasons flee,  
 A monumental pile of that sweet maid,  
 Whom men of cruel hands within the charnel laid."  
 THE AUTHOR OF "THE VISIONS OF SOLITUDE."



#### THE PATRIARCHS BELIEVERS IN ETERNAL LIFE.

BY THE REV. GERARD SMITH, M.A.,  
*Vicar of Cantley, Yorkshire.*

THE sublime revelations of the New Testament penetrate and illumine with bright and welcome explanation the profound mysteries of the Old. If viewed under the light of the gospel, there is conclusive evidence in his history that Abraham waited for another, that is a heavenly country, in hope. For, in the scriptural record of the words and works of faith contained in the 11th chap. to the Hebrews, we are informed that this holy patriarch, and all of like faith with him, acknowledged themselves "strangers and pilgrims upon earth." Now "they that say such things," observes the apostle Paul, "declare plainly that they desire a better country, that is a heavenly; and therefore God is not ashamed to be called their God; for he hath prepared for them a city" (Heb. xi. 13-16).

It is no valid objection to this doctrine, that the Lord Jesus Christ is reported to have brought life and immortality to light (2 Tim. i. 10), that is, to have thrown light upon them by the gospel. The natural sun by rising again illumines those parts of the world which had grown dark in his absence; and by ascending the skies more thoroughly enlightens all on which he shines. Thus also the Sun of Righteousness: he by his clear

shining made plainer and richer discoveries of eternal life than the people of God had previously enjoyed, and illuminated the heathen world with the doctrine of a better resurrection and more excellent and exalted issues from death than tradition or philosophy had conceived and taught (Acts xxvi. 6-8). "And now I stand, and am judged," saith Paul, "for the hope of the promise made unto our fathers," alluding to their hope of eternal life through Christ; "unto which promise our twelve tribes, instantly serving God day and night, hope to come. For which hope's sake, king Agrippa, I am accused of the Jews. Why should it be thought a thing incredible with you that God should raise the dead?" And, more distinctly still, the great apostle affirms this prevailing hope of the resurrection to life: "I worship the God of my fathers, believing all things which are written in the law and the prophets, and have hope towards God; which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust" (Acts xxiv. 14, 15); which testimonies leave no doubt of the views of a future life held by his nation in St. Paul's time. Such views, therefore, did not originate with the brightness of Messiah's rising.

It is my purpose in this paper, with a view to instruction, and in the way of answering certain questions which have been raised as to the belief of the Old Testament saints in life and immortality, to shew—First, that Abraham

\* Compare John v. 39.

and the fathers did not look for transitory promises; but that eternal life was clearly revealed to them in the word of God as the portion of all those gracious persons who, believing upon him that should come, that is, Jesus, walked with God upon earth: Secondly, to explain what fuller and richer discoveries of immortality were made at the appearing of the Redeemer, and to press upon all my readers the importance of a personal profiting under the gospel—that better thing which the Lord has provided for us, the issues of which the fathers are waiting for, “that they without us should not be made perfect” (Heb. xi. 40).

I. First, then, to show that eternal life was clearly revealed as the portion of the true believer from the foundation of the world.

I may open this inquiry by the general observation, that the existence of another world, and of the angels who inhabit it, appears to have been familiarly known from the times of Adam\*. The nations at large certainly possessed an acquaintance with futurity and with the existence of spirits both good and evil. Is it to be conceived then, that the heathen world was beforehand with the people of God in attaining to a belief of a future state, such as that belief was? Whence, indeed, could the nations have derived those first elements of the world to come, but from traditions delivered down to them through Noah and his children? But I let this pass, and will invite attention on the sacred evidences. Jacob, in his journey to the house of his grandfather, Bethuel, is reported to have dreamed by night, and to have seen a vision of a ladder set up on the earth, the top of it touching the heaven, and the angels of God ascending and descending upon it. When Jacob awakes from his sleep, does he make any such remark as would show that those heavenly things were new and strange to him? He is certainly struck with astonishment and awe; but he speaks of what he had seen as of things well known: “How dreadful, he says, “is this place: this is none other but the house of God, and this

is the gate of heaven” (Gen. xxviii. 10-17): “The gate of heaven” is an expression which plainly shows that Jacob believed in a world beyond this, and yet nigh at hand, and that he considered that place where he had been sleeping, and where he beheld that vision, close by the everlasting doors of the eternal world. In Gen. iii. 24, cherubim, heavenly beings, are in like manner mentioned, without any explanation as to what they were, or whence they came; and, Gen. v. 24, Enoch’s removal into heaven is recorded so briefly and darkly, that, unless the doctrine and hope of eternal life had been well known to the fathers, those words never could have been understood to signify that Enoch was translated that he should not see death: “Enoch,” it is written, “walked with God, and he was not, for God took him”\*; but Abraham’s words, Gen. xxiii. 3, 4, are even more to our purpose. He speaks to the sons of Heth of himself as a stranger and a sojourner with them; whereas he had received the inheritance of all that land by divine revelation, and had been certified of it by a special sign (Gen. xv. 8-21). When, therefore, Abraham said to the sons of Heth, “I am a stranger among you,” it is plain that his faith was the confidence of things hoped for, that he had his eye upon the heavenly Zion, and that his heart was there also; for of the earthly he “never inherited so much as to set his foot on; yet God promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child” (Acts vii. 5).

The nature of Abraham’s call, and the peculiar trials which he suffered—the loss of his native country, patrimony, and kindred; suspense in the expectation of the long-

\* Dr. Doddridge, in a note on Hebrews xi. 4, mentions a tradition that Abel was slain by Cain in a dispute upon a future life. This tradition proves the opinion of the Jews upon the existence of such a knowledge of the world to come among the children of Adam. Cain, the tradition relates, said to Abel, “On what account is thy sacrifice accepted and mine despised?” And Abel replied—“There is a Judge, a future world, and a coming judgment, where good rewards shall be given to the righteous, and the impious punished; and there is no respect of persons in judgment. Because my works were more precious than thine, my oblation was received with complacency.”—See A. Clarke’s Comment. on Gen. iv. 8; Doddridge’s Expos. of Hebrews xi. 4.

\* “Enoch was not, for God took him.” How is this to be understood? 1. That God took Enoch away from some evil to come, and that his people sought and could not find him? The New Testament report denies that interpretation. 2. That God, of his own sovereign purpose and will, cut Enoch off by sudden death? This is impossible: if God be the rewarder of the faithful, what honour is done to a tree which being in the prime of life is cut down without cause, never to rise again? 3. That Enoch had done evil, or had at least declined from God, and therefore was visited by the hand of God? St. Paul, well acquainted with the fact, gives quite another view of Enoch’s removal. 4. And what is that view? That Enoch was taken up into heaven, an example for all just men; and no other view of this important event is consistent with the analogy of the divine dealings with the saints. We must conclude, therefore, that where Moses writes “God took him” he intended to express that “God took him to himself:” “he did not taste of death.” The words “he was not,” and “was not found,” confirm this view; for it is evident that Enoch’s body was sought after, as was the body of Moses perhaps, and certainly that of Elijah. The friends of Enoch could not find their father; and why? God had raised Enoch in the body into heaven.

promised child; the command to slay that child when grown up to manhood; the death of Sarah; the profaneness of Ishmael; and the separation of Lot, as well as Lot's calamities—all these trials, together with a wandering life, and the prospect of his children's bondage for four hundred years, constitute an exercise of faith, fortitude, and obedience, to which nothing appears as a recompence answerable to the righteousness of God, unless Abraham be regarded as one that waited for the eternal rest of the saints. And this happy and infinitely satisfactory compensation seems to be clearly intended by the God of all comfort, when he animates the patriarch by the encouraging words, "Fear not, Abraham: I am thy shield, and thy exceeding great reward" (Gen. xv. 1). Can it indeed be denied that faith in the being of God, and the relation also in which the believer stands to God, imply the knowledge and expectation of eternal life? "He that cometh to God must believe that he is, and that he is the rewarder of them that diligently seek him" (Heb. xi. 6). We have such evidence, therefore, of a general belief thus early, in heaven, in a heavenly country, in eternal life, in angel and spirit; and, if the hearts of the just were thus strengthened to endure to the end in a prospect of such things, so were the wicked warned of judgment, and the place of their torment was as clearly revealed. Psalm ix. 17, for instance, proves that the fathers had a view of the final doom of the impenitent sinner: "The wicked shall be turned into hell, and all the nations that forget God." Hell, in the Psalms, frequently signifies the grave; but here it expresses more, for both the righteous and the wicked sink into one grave, and the just are often taken away, while the wicked survive. When, therefore, it is written, "The wicked shall be turned into hell," that sentence must be taken for eternal death, and for hell in contradistinction to heaven—a solemn but wholesome warning; for the conviction of an eternal separation between the fallen sinner and a holy God is essential to inspire the sinner with desire of an atonement, and to persuade him to embrace with an intelligent and cordial willingness such an atonement when offered. It is thus seen how another world, consisting of heaven and hell, was revealed to the fathers; how its inhabitants were known to be angelic people, and the spirits of just men made perfect; and that the souls of the unjust would be consigned after death to the darkness of hell.

II. But, although this general knowledge may be allowed to the fathers\*, the particu-

\* As it is even by bishop Warburton, "Divine Legislation," book 6, sec. 3.

lar acquaintance which they had with life and immortality in respect of the resurrection, of judgment, of eternal salvation, and of the enjoyment of God, as touching them personally, may be matter of serious question.

It may be asked, for instance, Is evidence to be had of a belief in those days of the immortality of the soul of man? Can it be demonstrated that any one had a clear view of his own personal interest in eternity? The evidence on this point is both abundant and conclusive. A very formidable difficulty, indeed, besets the opinion that Moses left Israel, under the law, in ignorance of eternal life. For, if it be held that the fathers had no clear revelation of eternal life, and yet it be admitted that they were, as we are, immortal, then is God by that view represented as revealing a system of duty and discipline accommodated only to time, for the use of creatures whose sins pertain to eternity; for sin is of eternal consequence to the sinner: "And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works" (Rev. xx. 12). Either then the law, of necessity, kept men in a state of fatal blindness, or was imposed upon them in an understanding of a previous sufficient acquaintance with life and judgment to come. But the law contained abundant typical and many prophetic illustrations of the covenant of redemption; and Christ was, by means of those rays of better light, seen and believed on under the law. But how could any man believe in everlasting salvation who had not a personal consciousness of himself as eternally interested in it? The Saviour, indeed, proves the doctrine of a future life from the writings of the law, in a passage I will afterwards more particularly refer to (Matt. xxii. 20-32). And, again, he affirms that the Jews in general drew their hope from the same ancient record: "Search the scriptures; for in them ye think ye have eternal life" (John v. 39).

But to return to the question in hand: not only do we find such simple statements as that of the preacher: "All go unto one place; all are of the dust, and all turn to dust again. Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth?" (Eccl. iii. 20, 21); and, also: "The spirit shall return unto God who gave it" (Eccl. xii. 7), but one says of himself in Psal. xlix. 15: "God will redeem my soul from the power of the grave; for he shall receive

me." And yet more to the purpose, in Psal. xvii. 15, another saint, having spoken of the portion of the proud and worldly as being enjoyed in the present life, in the following pious address to his God, confidently and comfortably expresses his own undying hope of everlasting life: "As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness." But before all these testimonies was that of the aged Jacob, who, now at the point of death, and foreseeing much sin and sorrow in his posterity, expressed confidence in his own happy resurrection: "I am waiting for thy salvation, O Lord" (Gen. xlix. 18). Under so strong an assurance, Israel might have truly exclaimed, "O grave, where is thy victory?" Though Immanuel's body had not yet transformed the gloomy doors of the tomb into gates of life and immortality, nevertheless, through the Spirit of Immanuel, the dying eyes of the patriarch and prophet beheld in the valley of death itself the shadow of that coming and joy-inspiring event; and through him, from the beginning of time, as one to whom to promise and to perform are equal, "the righteous had hope in his death." See Psal. xxxvii. 37, 38; Prov. xiv. 32: examine also Psal. lxxiii. 18-20, with v. 4, 23-26.

The inquirer into truth, however, may still desire further information of the hope of the people of God in old time. He may argue that, if the Lord revealed to the world his unalterable condemnation of sin, and absolutely decreed that "the soul that sinneth it shall die;" if he opened to the trembling soul of the convinced and contrite sinner a discovery of a way of redemption by the woman's seed; if the Lord fulfilled the covenant engagement which he made with the poor in spirit in Job xxxiii. 14-30, saying, "Deliver him from going down into the pit; I have found a ransom," in such a case, believers under the Old and under the New Testament stood upon the same foundation; and therefore it is reasonably to be expected that the Old Testament saints should have been instructed in the resurrection of the dead, in the separate existence of the souls of the departed, in the final triumph of the just over the wicked, in the confusion and perdition of bad men, and in the rest and joy of the faithful in their glorious God. And the scripture evidences do not fall short of that reasonable expectation: the voice of the Spirit of Life in the word pronounces a clear answer to all such questions.

Is it then asked, who was a believer in the resurrection of the dead before the coming of him who is emphatically called "the Resur-

rection and the Life?" We reply, Job, David, Isaiah the prophet, &c. The first, whom all hope of restoration to health and wealth on earth had forsaken, who wished that it would please God to grant him the thing he longed for, that is, death, and justified the desire to die by inquiring, "What is my strength, that I should hope, or what is mine end, that I should prolong my life?" (Job vi. 8-11). Under such despairing thoughts of recovery, Job breaks out into this song of triumph: "I know that my Redeemer liveth; and, although after my skin worms destroy this body, yet in my flesh shall I see God." David, also, in the same spirit exclaims: "Thou shalt guide me with thy counsel, and afterward receive me to glory" (Psal. lxxiii. 24; compare Psal. xvi. 11); and the third witness, in his 25th and 26th chapters exults over death as over a fallen enemy, and sings with gladness: "Thy dead men shall live, together with my dead body shall they arise: awake and sing, ye that dwell in dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead" (Isa. xxvi. 19).

Equally convincing is the witness which the living saints give of their belief in the separate existence and future appearing of the dead. Enoch is reported by St. Jude to have declared to the generations before the flood, that the just then dead had been gathered to God, and would return with him. "The Lord cometh," said he, "with ten thousand of his saints;" and the Saviour who was "with the first" (Rev. xxii. 13; Col. i. 17) proved to the blinded Sadducees that Moses understood the Lord to speak of his departed servants as living and resting in him, when he said, "I am the God of Abraham, of Isaac, and of Jacob;" adding, "God is not the God of the dead but of the living." "Ye do err," said Christ to the Sadducees, "not knowing the scriptures, nor the power of God;" implying that the doctrine which they denied was contained in the scriptures; and, then, in proof against them, he quotes, not the psalms and the prophets, the inspiration of which they denied, but the law which they believed. (See Gen. xvi. 1, Exod. iii. 6, and Matt. xxii. 29-32).

The origin of the Sadducean heresy is thus reported: Sadocus misunderstood his master Antigonus upon the subject of the recompence of the just. Antigonus taught his disciples to serve God, with no higher expectations than the service itself was calculated to realize in the way of the purest satisfaction. Sadocus, concluding, from this affectation of elevated motives on his teacher's part, that Antigonus denied there was any



reward for the just, or any life to come, both believed and taught this conceit for truth; and from this doctrine of Sadocus sprung the extensive heresy of the Sadducees.

To return. David, also, speaks of the child who was cut off for his father's guilt: "I shall go to him; but he shall not return to me." And Saul, though sinfully resorting to means which God, in a jealousy of his own honour, had forbidden, yet plainly asserted his belief in the existence of the deceased prophet, when he said to the woman of Endor, "Bring me up Samuel" (1 Sam. xxviii. 11). And, if it be required of us to prove concerning those who in all ages experienced the truth of the word, "They that live godly in Christ Jesus must suffer persecution" (some of whom were tortured, not accepting deliverance, in the hope of obtaining a better resurrection), that they endured the most cruel persecution in the certainty of a glorious triumph over the wicked at the last day, we desire no firmer proof than the words of Psal. xvii. 13-15: "Deliver my soul from the wicked, which is thy sword; from men which are thy hand, O Lord, from men of the world, which have their portion in this life, and whose belly thou fillest with thy hid treasure: they are full of children, and leave the rest of their substance to their babes. As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness." But we have, also, that witness of Psal. xlix.: "They (*i.e.*, the wicked) are laid like sheep in the grave: death shall feed on them; and the upright shall have dominion over them in the morning:" while very explicit is that place in Isa. lxvi. 24: "They shall go forth and look upon the carcasses of the men that have transgressed against the Lord: whose worm shall not die, neither shall their fire be quenched." But Malachi is the most precise of all; for, when he had said, in the Spirit of the Lord, "They (the just) shall be mine in that day when I shall make up my jewels," he addressed them as follows: "Ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of Hosts" (Mal. iii. and iv.).

This is a clear evidence of a general expectation, among the fathers, of a day when they "that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt" (Dan. xii 1, 2); and in the most encouraging and unanimous language, the whole of the witnesses in the word testify to the blessed truth that the Lord Jehovah has been and will be the portion of his saints for ever and ever. "Fear not," saith the Lord to Abraham, as above quoted,

"I am thy exceeding great reward" (Gen. xv. 1). "In thy presence," sings the son of Jesse, "is fulness of joy: at thy right hand are pleasures for evermore" (Psal. xvi. 11); "I shall be satisfied, when I awake, with thy likeness" (Psal. xvii. 15); and (Isa. xxv. 9), "It shall be said in that day, This is the Lord: we have waited for him: we will be glad and rejoice in his salvation;" while the writer of Psal. lxxiii., who had tasted so deeply of the mercies of the Lord in time, celebrates, in a happy foretaste, the sufficiency of his God in eternity: "My flesh and my heart faileth; but God is the strength of my heart, and my portion for ever"

Thus it may be shewn, by a sufficient body of proof, that eternal life was clearly revealed from the beginning to the church of God. I have brought forward evidence that the church in the days of Enoch, Abraham, Jacob, Moses, David, and the prophets at large, believed in the immortality of the soul; in the world to come; in the resurrection of the dead, and specially, of the body; in a place and a portion both for the just and the wicked in eternal life; in the condemnation of the one, and in the exaltation of the other; in the endless misery of the unjust, and in the perfected bliss of the saints, which is the eternal and single enjoyment of God.

#### THE MISERY OF SPIRITUAL DELUSION, AND ITS ONLY EFFICACIOUS REMEDY:

##### A Sermon,

By THE REV. BERKELEY ADDISON, M.A.,

*Assistant Minister of St. John's Episcopal Chapel, Edinburgh.*

EPH. v. 14.

"Awake, thou that sleepest, and arise from the dead; and Christ shall give thee light."

UPON reference to the context, we find the apostle reminding his Ephesian converts of the gross moral darkness which had once possessed their minds, and the works of darkness which, in consequence, had characterized their lives; and he contrasts with it their altered state under the gospel of light and purity, exhorting them to "have no fellowship with the unfruitful," *i.e.*, mischievous, "works of darkness, but rather to reprove them." He then shows the excessive impiety of such works, yea, of the works wrought at their sacred mysteries, by affirming that "it is a shame even to speak of those things which are done of them in secret." "But," the apostle continues, "all things that are reprov'd," or rather discovered, "are made manifest by the light; for what-

soever doth make manifest is light." As if he had said, These deeds of darkness, in which you, my converts, once walked, still abound where you left them: their wickedness is beyond what it would become a Christian to express. But the light has been brought to bear upon them by the preaching of the gospel; and, as it is the property of light to make all things manifest, they have been made manifest: their secret and appalling flagitiousness has been laid bare. It is the iniquity, and not the sacredness, of the pagan mysteries which requires that they be not divulged; but the light in which you are now walking has detected and exposed them. Had the light not shone upon those works of darkness, you must have continued therein: you are, therefore, wholly indebted to it for your deliverance from the powers of darkness, and for your present illumination."

In this way we find the apostle arguing in the context. Then he interposes, abruptly, the emphatic appeal of the text, not, it would seem, addressing it directly to the enlightened, but adducing it as a quotation, explanatory or in confirmation of his train of reasoning. There is a temporary interruption of the argument, or, more correctly perhaps, there is a break between the argument and the exhortation founded on it. For, immediately after the universal affirmative, which I have just explained—"whatsoever doth make manifest, is light"—and before the practical conclusion drawn from the whole argument—"see, then, that ye walk circumspectly"—there occurs this rapid parenthetical allusion: "Wherefore he saith," or, according to the translation in the margin, "Wherefore it saith, Awake, thou that sleepest, and arise from the dead; and Christ shall give thee light." These words, then, are introduced by the apostle, not as his own, but in the way of quotation from an acknowledged authority; and we are naturally led to inquire whose words they are, and where they are to be found, before we consider them in their distinctive capacity.

I. You will observe, then, that the allusion may be either to some passage in the ancient canon—"it," i. e., "scripture saith"—or to what St. Paul, while in the act of writing his epistle to the converted, felt himself inspired to issue as an awakening call to the unconverted. It must be admitted that there is considerable difficulty in determining this point. If the apostle adverted to some passage in the Hebrew scriptures, it is clear that he quoted it as, in his day, a fulfilled prophecy. His words, therefore, would not be accurately the words of the original; but, while embodying their general import, would

fill up, in explicit terms, what had, previous to the event, been only implied.

We find, then, two passages in the book of Isaiah, either of which, viewed under this aspect, would satisfy the reference of St. Paul. The former occurs in the twenty-sixth chapter, where the prophet, in a striking metaphor taken from the resurrection of the dead, celebrates the future effects of the life-giving gospel: "Thy dead men shall live: together with my dead body shall they arise. Awake and sing, ye that dwell in dust." The latter is found in the opening verses of the chapter appointed by our church for the festival of the Epiphany, or manifestation of Christ to the gentiles: "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people; but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the gentiles shall come to thy light." Assuming, then, that the apostle was quoting either of these two passages, but that, with a view of asserting its complete fulfilment, he introduced by name the divine Being pointed out, in the one under the character of light, in the other as a revivifying agent, and thus adduced the passage in the spirit rather than in the letter, there is no occasion to have recourse, with some expositors, to oral traditions or apocryphal writings for an explanation of St. Paul's reference.

And, further, if the solution which I have suggested does not commend itself, there yet remains the alternative that the apostle interposes a communication made emphatically to him as the apostle of the gentiles, and by which he both proves his point and accounts for his line of conduct. If either of these solutions be adopted, it will surely be found adequate; and it is of no little importance to disentangle the inspired word from uncertain traditions and apocryphal references.

But not only does St. Paul introduce the text either as a quotation from the Old Testament, or as a message which he had been commissioned to deliver to the heathen: he also connects it, in a remarkable way, with his general argument. The passage runs thus: "But all things that are reprov'd are made manifest by the light; for whatsoever doth make manifest is light. Wherefore he," or it, "saith, Awake, thou that sleepest, and arise from the dead; and Christ shall give thee light." A certain appeal has gone forth: for what purpose? or on what great principle is it founded? This the apostle may be said to solve, and in the following way: "It is because the principles which I am unfolding are God's unchangeable truth: it is because the

light of the gospel alone could have made manifest to mortal view the darkness in which the heathen are shrouded: it is because of this that it hath been said by another, 'Awake, thou that sleepest.' You are in the sleep and darkness of death: it is by the light of the gospel alone that you can see and recognize your deplorable state. But such a manifesting property will not be withheld: awake, arise; and Christ will give thee light, give thee that which alone can bring your works to the test."

The next point, then, to be observed, is manifestly this: that, whoever was the author of the appeal in the text, we must look for its force and bearing to the comprehensive argument in the context; for the apostle distinctly declares that, by reason of the nature of certain truths, which he was then authoritatively unfolding, the appeal had been made on another occasion and by another authority. We may thus have definite grounds for determining who are the persons addressed; and then, in the metaphorical language of the text itself, we can discern a representation of their real state, and of the only efficacious remedy placed before them. Their condition is that of persons in the sleep and darkness of death: the remedy provided is the light which Christ himself will give.

II. Now, if, as I maintain, the force of the emphatic appeal in the text is to be determined by the drift of the apostle's argument, it will result that the persons addressed are those under a delusion in regard to their duties here and their destinies hereafter. I will not press my interpretation of the authority referred to in the words prefixed to the text; for, although what I have just stated, as to the force of St. Paul's expressions, would derive confirmation from a conjoint view of them with the passages which I previously adduced from Isaiah, the connexion may be thought conjectural, and thus what is susceptible of direct proof might seem to be partly resting on questionable grounds. Taking, then, the apostle's argument, apart from any connection with the predictions of Isaiah, it can be shown that to the darkness of delusion he refers those cases comprehended in the appeal which he quotes. He points to the darkened understanding of certain without the Christian pale, and warns against the wayward wills and consequent works of darkness; but then he adds, as the foundation of their errors, and to secure his converts from being misled by the speciousness of the arguments which they would hear in vindication of such errors, "Let no man deceive you with vain words:" "Be not ye, therefore, partakers with them." "Not only,"

the apostle argues, "are such workers of iniquity self-deceived, but their aim and consistent endeavour will be to deceive others. They are themselves under the dominion of an imperious, all-perverting delusion, with their faculties debased, their affections evil-disposed, and their actions following the irregular sway of their wills; but they have arguments to show for their habits of thought and action—arguments in which it may be difficult for some to detect the fallacy. But as for you, my converts, whether or not you can refute the things taught, be not deceived by the teachers." And for this purpose the apostle introduces also an allusion to their secret mysteries, lest the plea of a religious motive should deceive his converts. He does not deny that they had a religious motive, and we may admit that one is implied; but he proves thereby the awful power and fatal consequences of such a delusion. He shows how it can fix itself on the moral sense, and render it unable to apprehend the eternal distinctions between right and wrong, and overthrow the noble economy of the faculties, and convert the sanctuary itself into the theatre of crimes too shocking to name.

Those, therefore, to whom St. Paul applies the awakening call in the text are persons in a state of delusion, persons whose consciences are blind guides, in whose understanding and heart there is a self-deception, including the desire to deceive others. But has the warning voice or the emphatic appeal ceased? It is true that circumstances are changed. We celebrate no pagan mysteries: we deify no passions: no evil principles are propitiated lest they should compass our ruin: virtue is respected, and vice discountenanced. But has the delusion itself undergone any change? I trow not. As, in regard to the great spiritual warfare, it is not now with us the church against the world; but, the world having come into the church, the contest still continuing is between right and wrong, between truth and heterodoxy, within the pale. So neither has the delusion ceased, albeit the circumstances in which it is embodied differ materially from those of old. It works as in the days of St. Paul, with the same fatal results, though assuming a different aspect. The particular actions are dissimilar; but, when the apostle, after the caution on which I have been dwelling—"Let no man deceive you with vain words"—immediately added, "for because of these things cometh the wrath of God upon the children of disobedience," he adapted his argument to the circumstances of any and every age. The delusion of the heathen consisted in their disbelief that a certain course of action entailed upon the

actors the wrath of the Almighty, that for those things God would bring them to judgment: such a delusion has ever since existed, exists now, and ever will exist, though the kind of action will necessarily vary with the customs of successive generations. The truth is, that the erroneous maxims and habits of the day are what the majority always follow, and their delusion will invariably manifest itself in this way: they deceive themselves, and seek to deceive those within reach of their influence, by denying that the wrath of God will come, because of those things which fashion has familiarized. In St. Paul's time, the deluded maintained, with specious arguments, and according to the wisdom of this world, that no judgment would follow on the indulgence in a career of licentiousness and depravity, and they consecrated their works of darkness to religion. This is certainly not the case now: but to this day men pursue a career as plainly repugnant to the word of God, and urge for it the same apology. In other words, though the circumstances of the case have altered, the delusion, which is independent of circumstances, has remained.

In no other way can you account for that almost incredible fatuity which, having divested Christianity of its peculiarities, and presenting it clothed in that wisdom by which the world knew not God, flatters the votaries of that world that there is no cause for alarm, that God is too merciful to take vengeance, that all will be well with them in the end. You find professing Christians practically denying every doctrine of the gospel which surpasses the disclosures of a natural, or as they would say, rational, religion. With them there is no abiding sense of what our apostle has elsewhere most powerfully defined "the terrors of the Lord;" and, as they can discern nothing to awaken their fears, so neither do the saving doctrines of grace enter into their system. The sublime economy of redemption through the atonement of an all-righteous Saviour, of justification by faith in his meritorious death and passion, the preaching of the cross, the ministry of the word, the sacraments, and the ordinances of grace, the vows they have contracted, and the covenant of repentance, faith, and holiness under which they are placed—these doctrines they practically discard. They do not repent. They do not fear a judgment to come. They do not walk by faith. They do not realize their actual condition here, be it ever so plainly and ever so earnestly set before them. They know the truth; but they will not obey its voice. They say, and do not; and, all the while that they are not even attempting to work out their sal-

vation in the only acceptable way, they have no misgivings for the future. They "cry, Peace, peace! when there is no peace." And thus they close their ears against the thrilling reality as it affects their own souls, that "because of all these things cometh the wrath of God upon the children of disobedience."

III. It has been proved, then, from the expansive reasoning in the context, that the appeal of the text is addressed to those who are under a delusion in regard to their duties here and their destinies hereafter. Let us now confine our attention to the terms of that appeal, and commence by observing under what characters it represents the miserable condition of the deluded—"Awake, thou that sleepest, and arise from the dead; and Christ shall give thee light." It is a sleep, the sleep as it were of darkness and of death, which has benighted their consciences, disorganized their faculties, and perverted their affections. We need not dwell at any length on this topic, as already it has to a certain extent been anticipated. But it may be well not to overlook the appropriateness of a metaphor so constantly employed in holy scripture. The deluded man is as one in a deep slumber: he has closed against his soul all the avenues of light: his thoughts are illusory: he may dream of felicities; but they have no actual subsistence: imaginary dangers may appal him; while to real dangers he is insensible. Like Jonah, sleeping when the anger of God was against him for his disobedience, and flattering himself that no evil would come nigh to hurt him, all the while that the storm was raging around him, and a watery grave yawning beneath him, the deluded sinner literally sleeps away his salvation in deadly indifference. God thunders above, and hell gapes below, and he hangs over it by a fretted thread; and yet he can realize no peril to himself: the senses of his soul are bound up. But not only is his spiritual condition analogous to that of the natural sleep: it may as properly be said to resemble the awful sleep of death. His soul is, for the time at least, spiritually dead, dead in trespasses and sins. God is not there; and, where his presence doth not shine, there can neither be light nor life. His soul breathes not—for prayer is the breath of the soul; and not an aspiration ascends from it to the throne of grace, and neither can it awake to full consciousness, unless the same Power, which shall hereafter open the graves, and raise and quicken the dead, revivify its energies. But death, temporal as well as eternal, is the wages of sin; and in this respect, perhaps, the metaphor may be yet more striking. It is one of those fearful truths, to which men

are strangely indifferent, that God punishes one sin with another, that to certain works of darkness he has annexed, in the way of wages, the punishment of a still grosser darkness. Thus the darkness (as it were) of sleep will, by a natural process, end in the darkness (as it were) of death; and this process may advance unperceived, without a check or an interruption, till all possibility of an escape be precluded.

IV. But now it is cheering to observe that, although eternal ruin be, and often is, the final result of such a delusion, yet, if at any time the sinner, stung by remorse, or moved by the presages of conscience, awake to a sense of his peril, there is within his reach a co-extensive remedy. Let him spring up from his deadly sleep, let him rise from this bed and sepulchre of death, let him betake himself to the resurrection and the life; and Christ will give him light. As, when the trump of the archangel shall sound its long and pealing blast, earth and sea must give up their dead, and the bodies of the saints shall rise to the glories of an incorruptible condition, so on this side the grave the power of the resurrection can be put forth to free the awakened sinner from the dominion of sin and the fetters of death in which his soul is bound. "The hour is coming," said our Saviour of such, before he went on to speak of the resurrection at the great day—"the hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live."

It is evident, then, that in this marvellous work, the work of rescuing an immortal soul from the deceptableness of unrighteousness, Christ and that soul co-operate. Christ will give light, but only to those who awake and rise from the death in trespasses and sins: his voice will be echoed and re-echoed; but only those who hear and obey its tones shall live. The sinner cannot repent of his own power, much less turn himself from darkness unto light, and from the power of Satan unto God. But he must cultivate the willing mind: he must listen to the arresting appeal: he must break loose from evil habits and evil associates: he must do what he can; and the delusion to which he has been a victim will be removed by a higher Power: from the darkness, and from the region of the shadow of death in which he has been long sitting, Christ will raise him to the light of day. This, then, is the co-extensive remedy. He, who was celebrated in the strains of prophecy as the star out of Jacob, the light to lighten the gentiles, the glory and sun of his redeemed, as the day-spring from on high, ~~the~~ *the* orient brightness of the everlasting light,

hath spoken emphatically of himself, "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." Let a man earnestly desire and energetically strive to follow Christ, "the true light, which lighteth every man that cometh into the world," let him pray with the psalmist, "Open thou mine eyes, that I may see the wondrous things of thy law;" and Christ's word will be found in very deed "a lamp unto his feet, and a lantern unto his steps;" and, after patient continuance in well-doing, his own path, once dark as the valley of the shadow of death, will itself be "like the shining light which shineth more and more unto the perfect day:" "If he sit in darkness, the Lord shall be a light unto him:" "the Lord shall be his light and his salvation:" "The god of this world" having no longer the power to "blind his mind, the light of the glorious gospel of Christ, who is the image of God, shall shine into it. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ."

It is, therefore, to Christ, and to Christ alone, that the repentant sinner must look for the light of the glorious gospel, and the graces flowing through its ministration. It is his own light, it is himself, the true and heavenly light, which he will give. No created being can impart it, for none has it. But then it will not be withheld by the only Giver; for hath he not left on record the encouraging promise, "Him that cometh unto me, I will in no wise cast out"? Have we not heard his own tender expostulation, "Ye will not come to me, that ye might have life"? Has there not been urged upon us his invitation of mercy and love, "Come unto me, all ye that labour and are heavy laden; and I will give you rest"? The grace, therefore, which we believe that Christ alone can impart, we believe as assuredly that he will never withhold from those who awake to a sense of their duty, and repair to his life-giving cross. We believe, in the fullest acceptance of the term, that he will give them light. Their former works, wrought without his Spirit, will indeed be both manifested and reprov'd by the light brought to bear upon them. But sad though such a spectacle be, and severe the condemnation, it will direct at the same time to "him whom God hath exalted to be a Prince and a Saviour, for to give repentance and remission of sins." So that, while it detects the disease, it will point to the remedy. The light thus introduced, while discovering past transgression, will reveal to the trembling sinner that adorable Being who can and will

give him the grace to repent of it as he ought, and pardon when he has thus truly repented. It will point him to the Lamb of God, which not only taketh away the sins of the world, but his sins in particular. It will assure him of his justification through that atoning blood, his freedom from the supremacy of sin, and the extreme malediction of the law, his sanctification by the indwelling presence and operations of the Holy Ghost, his adoption into an inheritance undefiled. It will allay his apprehensions for the future, by disclosing to him an all-prevailing Advocate as well as an all-sufficient Redeemer, by persuading him that whatsoever he shall ask in that name the Father will vouchsafe, that Christ's grace will be sufficient for him, that he will be enabled to do all things through Christ, who will strengthen him, that in temptation he will be succoured, in troubles comforted, in sufferings blessed, in the last struggle be made more than a conqueror, through him who loves him, and hath given himself for him, Jesus Christ the righteous.

In this way (and it includes more than we can either ask or think) Christ will give light to those who go to him as awakened and contrite sinners. What, then, is the summons which the watchmen on Zion's tower have to urge, but as the apostle delivered it, "Awake, thou that sleepest, and arise from the dead"? Awake! the Sun of Righteousness has risen; there is healing under his wings: the light of the gospel has dawned; her morning is fair; the dews of refreshing grace are fallen: "wilt thou sleep a perpetual sleep, and not awake?" Awake! the ransom has been paid; salvation is within your reach: the gates of the eternal city are open; the Intercessor is within the veil: he will plead aloud; but he bids you watch and be ready: "What, can ye not watch one hour?" Awake! Is it a time for slumber, when the face of the earth is renewed? Shall the arms be folded to sleep when transcendent glories are above and around? Is it a time for sloth, when the noblest of prizes is sparkling on the mount of God? Awake! Who will lie in the dust, when beneath him is the pit of darkness, and above bright things are passing by; when heaven has to be won, eternal woe to be escaped? Awake! ye on whom the early morn of life is beaming; for lovely the light which shines on the path of the youthful saint, beautiful the garments of light which adorn the child of Christ. Awake! ye who have been spared to the meridian of manhood; put on the whole armour of God at a time when you have strength and opportunity to fight manfully his battles. Awake! ye on whom the gently-setting sun of old age is

resting. To you at the eleventh hour the appeal is addressed. You may yet repent unto salvation: you may yet partake of the light of the glorious gospel: you may yet bear fruit unto the day of the great harvest.

"And Christ will give thee light." To all who awake, and rise from their death in trespasses and sins, does this promise freely go forth. Here Christ will illumine their minds, purify their hearts, shed abroad in them his own love, fill them with his own peace; and in the ages to come they shall be jewels in their Redeemer's crown, they "shall shine forth as the sun in the kingdom of their Father."

"Who hath ears to hear, let him hear."

#### THE PAPERS OF L. E.

##### No. III.

#### THE ISLE OF PORTLAND.

It was a brilliant morning in September, when, having ascended gradually above the town of Weymouth, we were admitted into a family sitting-room. Only one of the family had I ever seen; but, though I could not "claim kindred there" and have the "claim allowed," yet I could claim a family connexion, which gave me an interest in the eyes of one and of another of the kind group who welcomed me.

All the neighbourhood and scenery were new and deeply interesting. On its being remarked that I had never seen Portland, a plan was immediately suggested for me to go thither, some of the family offering to accompany me: their father, once a sailor, and still a lover of the water, was just going out in his own little vessel, and most willingly, they said, he would steer for Portland: surely we could arrive at the dock before the vessel was really off. No time was to be lost—no long study in arranging the dress; so we took a hasty leave, passed from the window of the drawing-room into the garden—for that was the shortest way—just welcomed the perfume of a luxuriant clematis, but did not stop to gather a spray, just gave one glance at the unusual sight of a laburnum in blossom in September, and away.

The vessel was in sight, but was just off. No; another did not think she was: we could overtake her by the help of old Ben and his boat; so the sailor's daughters and myself were soon in the little boat, and away. The old man laboured at his oar, full of energy, in the hope of overtaking the "Victoria." Away, away we went over the deep blue sea—so literally, so darkly blue, that a painter would have been accused of exaggeration, who had ventured to make it so blue, deeply blue, except where the shadow of a vessel changed it into a streak of green, or the sunshine sprinkled the amethyst with its myriad spangles of gold. Away, away we went, full of hope, at first, that we should reach the "Victoria," and then beginning to doubt; but old Ben kept up his spirits. Now he would lay down his oars for a moment, stand up, wave his cap, and hail "Victoria!" with the

utmost effort of his voice; then take up the oars again, and make a desperate effort to reach her. Sometimes we thought we gained a little on the vessel we so longed to reach: we thought she appeared a little nearer to us than before: no, it was only that the sun shone more distinctly on her white sail, or she had moved a point the other way. Now we would all stand, wave our parasols or handkerchiefs, while again the old seaman would shout "Victoria! Victory!" then having turned, and labouring once again at the oar, would ask of his companions—"Did they hear? Is she turned?" No—all in vain. Meanwhile every thing was so beautiful that I contentedly thought, if this should be all, still it would be a day of enjoyment: far away in the sunshine, the chalk hills, with the short green verdure on their summits, looked beautiful; and the sky was calm above. How long the four voyagers encouraged each other thus I cannot say; but at last even the most sanguine—and which that was I know not—agreed that it was wisest to return to the port. And what was to be done then? Was there no hope of reaching Portland? One packet-boat we knew was gone; and another, which was to go at three in the afternoon, was useless to us, as our return would be too late. But another boat goes sometimes: where is the "Sea-bird?" Our old sailor said she had not left the port when we had; and, had she gone since, we must have seen her. "Is the 'Sea-bird' gone?" he asked of one and another; and all replied "No." When asked in the evening whether I had thought I should see Portland or not, I could scarcely tell, so many hopes and disappointments were alternately our share; but certainly I thought I should, at the moment I looked on one little vessel, and read her name—"The Sea-bird." But another disappointment—the vessel was not going. So many voices of sailors were now heard around us, so much consultation took place, that I hardly knew all that passed; but we were soon rowed by our old man to the other side of the harbour, where lay a vessel, the master of which was willing to take us; but there must be an hour's delay; and one of my companions at last proposed to give up our plan. And why? A little demur had risen among the men: several were now contending for the honour of accompanying us; and my young companion, though as a sailor's daughter she was not afraid of wind or weather, was afraid to hear them quarrel; but even this we must get over: we fellow-voyagers will go in peace, and leave all contention behind.

At last we embarked in the "Eben-ezer," and were fairly off for Portland. And was it not suitable, when once safely in the little vessel, to look back many thousand years ago, to the time when the prophet Samuel took a stone, and set it up between Mizpah and Shen, and called it "Eben-ezer," saying: "Hitherto the Lord hath helped us?"

"To thee there's nothing old appears,  
To thee there's nothing new;"

and, as "new and old" are with us comparative terms, so are "great and small;" and

"Not one concern of ours is small,  
If we belong to him."

The incidents of every voyage and every journey

are all ordered by him; and, though merely on an excursion of pleasure, yet surely thoughts of his providential care are never more delightful than when, as it has been strikingly observed, "there is but an inch board between us and eternity." They may smile at the thought of danger who never saw it, who cannot tell the tale of some dear one's death, when the waves were all unruffled—but here I pause: "Whatsoever the Lord pleased, that did he in heaven, and in earth, in the sea, and in all deep places."

"Lead us, heavenly Father, lead us  
O'er this world's tempestuous sea:  
O protect us, guide us, feed us,  
For we have no help but thee;  
Yet possessing  
Every blessing,  
If our God our Father be."

Now it is in sight. That is the isle of Portland; yet not exactly an island—it is a peninsula; for there is a long, narrow beach which connects it with the coast of Dorsetshire. At last we stepped from the "Eben-ezer" into a small boat, and then, springing one by one on the pebbly beach, bade each other welcome to Portland. And where shall we go first? To the parsonage-house and to the church of St. John the Baptist. So we began to climb the steep ascent, and found a welcome at the parsonage. The stained glass in two large windows, brilliant purple, red, and yellow, threw the colours in strong reflection on the delicate silvery paper on the walls, on the light muslin window-curtains, and the white marble chimney-piece; but it was when looking through the windows on the prospect beyond, that we saw most reason to admire the taste which had selected those brilliant colours: through whichever pane we looked, a new effect was given to the glorious and extended sea below, almost too brilliant when the red glass added to the effect of the bright sun, which scattered on the sea ten thousand times ten thousand diamonds. O the glorious, the blessed sea! "the blessed sea"—the word dropped from my pen, and I will not erase it; but, though I have ever been such an enthusiastic lover of the sea, I believe I never before called it the blessed sea. And what is the idea in my mind that made me call it so now? Is it not the feeling that, as we suppose, it bears no marks of the fall? Is it not as it ever was?

"Great ocean! storiest of creation's sons,  
Unconquerable, unrepaid, untied;  
Thou rol'st the wild, profound, eternal bass  
In nature's anthem, and muffle music such  
As lull'd the ear of God! Original,  
Unmarred, unaided work of Deity,  
And unburlesqued by mortal's puny skill;  
From age to age enduring and unchanged,  
Majestic, amiable, vast!  
"Unfallen, religious, holy sea!  
Thou bow'd'st thy glorious head to none, fear'dst none,  
Heardst none, to none did'st honour, but to God  
Thy Maker—only worthy to receive  
Thy great obedience! Undiscovered sent  
Into thy dark, unknown, mysterious caves,  
And secret haunts, unfathomably deep,  
Beneath all visible retired, none went  
And came again, to tell the wonders there."

We were taken to see the church dedicated to St. John the Baptist; a large and handsome modern church, with pointed windows and an arched roof. And blessed was the thought that the same doctrine is preached here as was preached by him whose name it bears—that here is uttered the

sound, "Behold the Lamb of God, which taketh away the sins of the world."

There is another church and another parsonage in Portland; but we could not encounter the long walk to see them—two miles further up a tremendous hill; and it was an exceedingly hot day, so that I saw but little of the island: the rocks I heard of, but did not see them. On the summit is a quarry of fine Portland stone: the quarry affords employment to many of the inhabitants; and many of the others are fishermen.

Though we could not attain the very summit of the hill, we pursued our course some way, and then very thankfully sat down to rest. Above us was a further ascent of soft, short turf; below, an abrupt precipice; and then an extensive plain, on which were grazing many sheep and cattle: there stood the ancient castle and the modern inn; beyond was the sea with many little fishing vessels—some of larger size; while away, far away, opposite to us, were ranges of low, chalky hills, Weymouth and the beach beyond, and distant land almost vanishing in the horizon; but more to the left the sea was boundless.

I have often thought of that particular passage in the description of a better world, "There shall be no more sea." Is that which I account so beautiful, in reality an imperfection? Why shall there be no more sea? Perhaps the sea is accounted an emblem of differences and separations, which, in a better state, shall be no more for ever.

I shall not be expected to say much of our return. Who has not observed how quiet a party generally becomes when returning from such an excursion? One sat quietly in one corner of the vessel, and one in another, all full of thought: more or less deep those thoughts may have been: I cannot tell many of them. I tried one faint sketch of the isle of Portland, ere it faded in the distance. I heard the joyous voices of my companions now welcoming the "Victoria," so much and so vainly desired in the morning. That vessel and ours approached; and I was introduced to the father of my companions, who now sent off his little green boat for them; and we parted, with more knowledge of each other, I think, in one such day's intercourse, than we might have acquired in a time of lengthened acquaintance, with infrequent and formal visitings. I watched the fearless girls as they stepped from our vessel into the boat, and from the boat into the "Victoria," and trusted a gracious Providence would be with them through all their voyages, even to the end.

My voyage being ended, I had a beautiful walk along the esplanade, watching the full moon rise over the waves, and once again pour upon them its stream of radiance.

## Poetry.

### "WE GAZE ON THE CHILD."

(For the Church of England Magazine.)

WE gaze on the child with the guileless brow  
And the heart of buoyant glee,  
The pure young cheek, with its ardent glow:  
Alas that a change should be!  
Seared by the gush of scalding tears,  
Sunk in the strife of maturing years;  
Cankered by sorrow, sin, and pride.  
Alas for earth and its changing tide!

We look on youth in the dawning hour,  
Where gladness hath set her home;  
Dewy and fresh as the opening flower:  
Alas that a change should come!  
Sickened and stained by the rust of years,  
Blighted by sorrow, care, and fears;  
Its brightest and purest treasures sold  
At the gripping shrine of the blood-red gold.

Alas for earth, and the fleeting ties  
For those who have thought it home,  
Who watch not the meteor guide that flies,  
To point that a change must come,  
Where love shall die in the grasp of pride,  
Where youth and sorrow are side by side!  
Alas for those who would trust the glare!  
They have planted hope, but shall reap despair.

W. A. J. D.

### THE HALL OF WATERS.

(For the Church of England Magazine.)

"There is beneath Constantinople the ruins of a palace, now filled with water, supposed to have been buried under ground by some natural convulsion."

HUSH'D is the voice of song  
That woke thine echoing halls  
When mirth swept wild along  
With joy within thy walls.  
The youthful brow shone fair  
And glad some eyes were bright;  
While beauty, rich and rare,  
Gleam'd o'er such revel sight.  
And there were hearts that burn'd  
With friendship's holiest flame,  
Vows given and returned  
'Neath a still dearer name.  
Bright seem'd each future lot,  
And manhood's hopes beat high:  
Earth smil'd—a fairy spot:  
Who dreamt that death was nigh?  
Where hath this vision fled?  
Destruction hovered o'er:  
Long buried with the dead,  
Those kind hearts beat no more.  
Their death-note had been sung:  
Earth swallowed up her prey:  
One last loud shrieking rung,  
Then all had passed away.  
Say now, what hast thou left?  
Hid from the sunlit day,  
Amid thine archways cleft  
The sea-bird wings her way;



And far within thy cave  
The noiseless reptile glides,  
While murmuring waters lave  
Thy dark and dimy sides.

No sculptur'd marble stands  
To mark the early grave,  
Where rest those sleeping bands,  
The lovely and the brave.  
Still let the voice of love  
Through thy lone echoes flow,  
Pointing the hearts above,  
For all is vain below.

E. B. B.

Pimlico.

### Miscellaneous.

SECRET POLICE OF RUSSIA\*.—Every man in the empire, from field marshal Paskevitch, prince of Warsaw (until recently the only man of the first of the fourteen classes), down to the humblest individual above the condition of the serf, feels or fears that its all-seeing eye is watching his conduct, and often viewing it with vision distorted by private malignity, revenge, or envy. From what he has heard, from what he has learned and seen, the Russian doubts those nearest and dearest to him: the friend feels occasionally the suspicion flash across his mind that the friendship of long years may prove only a cloak to this fearful espionage which the secret police entertain in all classes of society: the brother sometimes dreads to confide to the brother thoughts which may be registered against him, and meet at some future period with a retribution, sure, if slow: the very bridegroom often questions whether the bride does not open to him her arms to worm from him some secret which may be supposed to exist. The very existence of the civil police is based on an avowed, if an illegal, system of extortion. The police masters, under the grand master, the heads of *chasts* or divisions, the majors of quarters, and the *naziratsels* or aids under them, all receive salaries merely nominal. They not only make fortunes, but are all expected, on new year's day, to make a present to the grand master, at least tenfold exceeding the amount of their pay. There is no regulation, indeed, to oblige the subordinate to make the present, and there is even an ukase to punish the superior for receiving any; but, should the tributary offering fail, the underling would be not only removed, but disgraced and prosecuted, on some other pretext, with all the rigour an indignant master could display towards a dishonest servant who had betrayed his confidence. Should his present prove below the usual amount, he is removed to a less lucrative situation; and if, on the contrary, his ambition prompt him to sacrifice a larger portion of his iniquitous gains to swell his tribute, or that his superior activity enables him to do so, it ensures promotion to a post which yields a more abundant harvest. A constant emulation is thus kept up in crime between these established to detect and punish it. The reader may form some idea of the extent to which trade is bur-

thened by these vampires, from the fact that tavern-keepers in St. Petersburg calculate, in a series of years, from forty to sixty per cent. of their profits to be wrung from them, directly and indirectly, by the municipal or civil police. All the inhabitants of the towns, excepting those who are protected by the high offices which they hold, their military rank, or their connexion with people in power, are perpetually exposed to the rapacity of its innumerable officials, grasping, remorseless, and depraved, and invested with an authority over nearly all the population; on which the only check appears to be, the observance of an understanding by which to prevent confusion in the perpetration of all extortion and iniquity, of which every large city in Russia presents the hourly spectacle. \* \* The passport-office is comprised in the institution of the high police; and through its intermedium every individual above the peasantry is registered. Annexed to the duplicate of his registry is a compilation of all the reports, collected by all the spies who have come across him during his life, with their original observations, notes, and denunciations, all arranged with such admirable order and regularity, that in St. Petersburg and Moscow, within a few hours, the superintendent of police can become acquainted with the most secret actions of his life, together with the opinions he is supposed to entertain, or at least the sentiments he has avowed. There is thus many an individual who imagines himself utterly beneath the notice of government, to whose name, in its black registry, are appended whole manuscript volumes upon volumes of secret information. Cordial acquaintances, dear friends, servants, and slaves, and too often relatives, have consciously or unconsciously contributed to swell the mass. \* \* "Man forgets, and God forgives," whispered a Russian; "but the secret police neither forgets nor forgives." The frivolous conversation which took place years ago, at the dinner-table, over the punch-bowl, or in a moment of vexation or anger, all is noted, with the malicious comments of those who reported it—all is thrown into the balance when his fate is weighed; unknown evidence thus influencing the decision, by unknown judges, of the destiny of a man who has perhaps, in reality, never offended even against the peculiar code of political and social morality which is the standard of this fearful institution. When the Russian subject has been found wanting in this balance, his disgrace overtakes him as suddenly and unaccountably as the doom of fate; and he may often waste the remaining years of his dreary existence in vain attempts to guess the cause of his punishment—his friends and relatives in conjecturing the nature of it. The grave is not more incommunicative as to what passes in the unknown regions beyond its bourne, than the secret police. It is true the enmity of private individuals, the anger or the vindictive spirit of princes, may die before them, or die with them: changes of party, and the web and woof of fresh intrigues, may render meritorious what a few years before was odious in the eyes of those who have been replaced or superseded; but all these eventualities seldom bring relief to those who suffer. \* \* The Russian is not only subject to this terrible surveillance within the pale of the empire; but, when he travels abroad it follows him like his shadow. In the drawing-rooms of London and Paris he dreads that the eye of the secret police may be upon him. Foreigners, in their own country, laugh at his terrors; but experience has taught him too painfully how truly they are grounded.

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\* From "Revelations of Russia" 2 vols. Colburn. 1844. The passage above quoted is not devoid of interest; but the evil it describes is enormously exaggerated.—Ed.

# THE Church of England Magazine.

UNDER THE  
SUPERINTENDENCE  
OF  
CLERGYMEN



OF THE UNITED  
CHURCH OF ENGLAND  
AND  
IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 649.—OCTOBER 18, 1845.



## MOUNT CARMEL.

No. I.

**MOUNT Carmel** is the first object which the sea-borne pilgrim discovers in this quarter of the "land of promise." It is a promontory which forms the bay of Accho or Acre: it terminates the range of hills that runs in a north-westerly direction from the plain of Esdraelon, and is connected by the southernmost range of Galilee with Mount Lebanon. The brook Kishon runs at its northern foot, and in the same direction the river Belus. It is about 1,600 feet above the dark blue waters of the Mediterranean, and in the days of the Israelites was comprehended in the dominion of Manasseh. From its name, which signifies "a vineyard," it will be inferred that the vine was planted upon its sides: this was undoubtedly the case in the days of Uzziah, who had "vine-dressers in the mountains, and in Carmel" (2 Chron. xxvi. 10); and living evidence is forthcoming, for even now the scene is varied by the intermingling of cedars and oaks with wild olives and vines, and the husbandman may be seen transplanting them.

The "excellency" of this range in the olden time is established also by the prophet Jeremiah's

memorable revelation of God's gracious design towards Israel, the sheep scattered by the kings of Assyria and Babylon, "Behold, I will punish the king of Babylon and his land, as I have punished the king of Assyria. And I will bring Israel again to his habitation; and he shall feed on 'Carmel' and Bashan" (l. 18, 19). Holy writ, in fact, from the early times of Joshua to the later times of Micah, an interval of seven centuries and upwards, never loses sight of the fruitful mount, and the "goings up to," and "gatherings," and "hiding," and "dwelling" on the Lord's Carmel "by the sea" (Isa. xxvii. 24). And what searcher of scripture can forget that this was the spot which the Lord God chose unto himself, that here his servant Elijah might glorify him in the sight of Ahab and idolatrous Israel, and receive "the answer of fire" which consumed the burnt sacrifices of the prophets of Baal; or that here the prophet was warned to flee the pursuit of Ahab and Jezebel (1 Kings xviii. ; xix. 2)? Even so late as Jerome's age, this region was known for its rich pastures; but in our day "Carmel languisheth," and hath shaken off her fruits;" and "the top of Carmel is withered" (Amos i. 2), the barren headland forming a

striking contrast with the rich verdure which surrounds it. Its climate is delicious; for, while the inland parts of Galilee and Samaria are frequently dark with fogs, the highlands of Carmel are blessed with a pure, exhilarating sky. It is the top or headland only which is withered; the trees, which cover the mountain, hanging over a beautiful carpet of grass and flowers, which spreads through the surrounding meads.

In early Christian ages, when a life of seclusion and austerity was vainly esteemed a passport to eternal bliss, when the social spirit of Christianity was obscured and disfigured by a fanaticism which conceived it could fulfil the first great commandment without a care for the second, the mountains of the Holy Land were densely peopled with ascetics and solitaries, and none more so than the range of Mount Carmel. Thousands tenanted the caves which abound in its site; and its acclivities were covered with chapels, to which they resorted for worship, and embellished with the gardens which these cenobites cultivated. Lamartine, in 1833, visited these caves, "the caves of Elijah and the prophets. The most remarkable among them has evidently," says he, "been formed by the hand of man out of the hardest of rocks. It is a chamber of prodigious height, and has no other prospect than the boundless ocean: its peace is interrupted by no other noise but that of the billows, which are perpetually breaking against the foot of the promontory. According to the traditions of the place, this was the site of the school in which Elijah taught the science of divine mysteries and symbolic poetry. The situation was admirably chosen; and the voice of the hoary prophet, the master of an innumerable generation of disciples, must have sounded majestically in the hollowed bosom of the mountain, which he immortalized by his predictions, and has left to bear his deathless name."

No wonder that, in more modern times, this celebrated mount should have remained an object of veneration, not only to the Christian and Hebrew, but even to the Moslem and Persian, as the scene of legendary miracles. Generations back it was selected as the site of a monastery, which was constantly respected amidst all the broils to which religious differences exposed the surrounding country; and this, not only from the odour of sanctity in which it stood, but from the spirit of fervent charity that animated its possessors; for here the wayfarer, let his creed be what it might, found a hospitable welcome, ready help, and comfort to his soul if it were troubled. The first homestead of the Carmelite brotherhood was to him what the hospitia of St. Bernard and St. Gothard are to the benighted traveller or perishing stranger in our own times. For several centuries it enjoyed the protection of successive Turkish governments, and reaped a plentiful harvest of goodwill and thankfulness from the multitude of pilgrims who visited it, either by choice or from necessity. The victorious arms of a host from Christian Europe were the cause of its desolation and ultimate extinction. The transient conquest of Egypt and subsequent attempt upon Palestine by the French, under Buonaparte, fanned the religious hatred of the Mahometans against the Christian "giaours" [infidels] into fierce flames: no sooner had Napoleon retreated

from before Acre, than the monastery on Mount Carmel was laid waste, and the whole of its inmates, with the exception of a solitary brother, were driven out upon the world. It lay for years a deserted pile. In 1821, Joannes Battisto, a Carmelite living in Rome, received directions from the pope to repair to the spot, and see whether means could not be found to restore the monastery. This industrious person resolved thenceforth to devote the rest of his days to the object of his mission; single-handed, and quite independently of any aid from his ghostly superiors, he has at length accomplished it.

When Battisto first set about this "travail," his efforts took quite an opposite turn to what he hoped and anticipated. The pride of the Ottoman had not at that time seen the day of its humiliation: it had been roused to bitter distrust of whatever bore the name of Christian by the Greek insurrection and its triumphant progress; and, instead of succour being proffered to the Carmelite by Abdallah Pacha, who was at that time governor of Syria and Palestine, the Turk sought to deprive him of even the shadow of hope, by giving orders that the ruined monastery, to which his attention was now directed probably for the first time, should be blown up. Its solitary tenant now abandoned the spot to which his affections had so long clung, and found an asylum in a neighbouring sea-port; while Battisto, disconsolate and almost broken-hearted, traced his steps back to Europe. Though every ray of hope seemed to be closed upon him, he yet continued to "hope against hope." He waited patiently until the year 1826, when the pride of the Turk had been humbled, and the time appeared to favour the renewal of his attempt. He now made his way to Constantinople, and, through the intervention of some of the Frank ambassadors, procured a firman from the Porte, affording him countenance and protection. Thus armed, he repaired once more to the spot so dear to him. Here he found that the last of the Syrian brotherhood had died during his absence, and that the monastery was become a heap of ruins. No obstacles were thenceforward thrown in his way; but he had no foundation to build upon, no funds to set him forward in his work. Yet he proceeded, with nothing but a wreck around him, to devise a plan for reconstructing the edifice, the cost of which would be eight thousand pounds, and made arrangements in his mind for the maintenance of its future inmates.

There was a supply of water in the neighbourhood, which afforded the opportunity of working a mill; and he resolved that the produce of it should be applied partly to the re-erection of the monastery, and in part as an endowment for its support. But the site belonged to Turks, who would neither avail themselves of it nor sell it. He, however, succeeded in obtaining a lease of it for a certain term, on condition that he should make over one-third of the profit of the mill to them. His first object was to raise a sum of about four hundred pounds towards the commencement of the buildings: for this purpose he applied to an affluent Turk, who, though aware of the project, and perfectly sensible of the precarious nature of the undertaking, advanced the money as a loan, upon the security of the second third part of the

profits. This accomplished, John Battisto returned to Europe, and set about raising subscriptions for the monastery. When he had collected about eight hundred pounds, he returned into Syria, and began to build. Four several times did this indomitable Carmelite traverse the neighbouring countries in the east, Turkey, Greece, Italy, and France: it was his good fortune to experience, on each occasion, liberal aid both from Christians and Moslems. The French poet, Lamartine, during his visit to the Holy Land, sought an asylum in the monastery. "Two of the fathers," he says, "were in waiting for us at the gate of the beautiful monastery, which now (1835) rears its head, constructed entirely anew, with a dazzling whiteness, on the highest pinnacle of Mount Carmel. They are the sole inhabitants of this magnificent retreat of the cenobites. We were received by them as friends and countrymen; and they provided for us three cells, each furnished with a bed (a piece of furniture very uncommon in the east), a chair, and a table: a supper was served us, composed of fresh fish, and vegetables cultivated amongst the rocks of the mountains."

When Battisto was in Paris, I think in 1836 or 1837, he had already scraped together no less a sum than eight thousand pounds: the monastery had at that time resumed its work of charity, and afforded succour and a hospitable welcome to many a wayfarer; but I am not aware of the fate which has attended it through the storms which have since passed over the land of promise.

H. S.

#### THE PATRIARCHS BELIEVERS IN ETERNAL LIFE.

No. II.

BY THE REV. GERARD SMITH, M.A.,

*Vicar of Cuntley, Yorkshire.*

BUT this proof of the ancient faith in the doctrine of eternal life, established in a former paper, will not be judged to correspond in its elements with the faith of the Christian covenant, unless it be made manifest that the fathers believed in the Son of God as the Resurrection and the Life, and that they reposed all their confidence of eternal salvation upon his original engagement in the garden to bruise the serpent's head, to abolish death and destroy sin, which brought death into the world. But do we, then, need a proof that patriarchs, princes, and prophets, and the whole company of those who obtained a good report through faith, before the coming of Jesus, believed upon him as the guarantee for the performance of the terms of salvation in their stead, nay, that they received him in promise as their surety? It is profitable to have the memory refreshed upon so interesting and important a point. The tree of life, then, I apprehend, in the midst of the garden, was a living witness to Christ, the fountain of life; and, by it, from the beginning, was represented to the children

of God, that Person whom he loves, as the Author of life to men before sin, and as the Physician and Giver of life to guilty, fallen, dying man. Wherefore Christ is called "The Tree of Life" (Rev. xxii. 2); and it does not appear that men would ever have attained the heavenly life, even had they continued innocent, unless they had eaten of that Tree of life (Rev. xxii. 14). But, alas! it was then, as it is now: men were not forbidden to eat of that tree, nor to look upon it, and covet it; and yet they neglected it; while they could not keep eye, or heart, or hand from the other which was forbidden, but fatally eat, and died. Jesus is still hanging, the fruit of love, and righteousness and life, upon the tree of life, the precious cross, in the midst of all the world, and invites every one that will (for the flaming sword of the cherubim guards the way to life no longer) to eat, and live for ever; but the most part of this dying world turn away from him, to gather bitter poisonous berries off the thorny hedges of care and labour, or to pick up fallen fruits out of the mire of guilty pleasures and unsanctified pursuits. They will not come to him, that they might have life. But to return.

Abel's lamb, I conceive, was an expression of hope in Jesus; and Abraham's ram displayed the only Son who should die by the hand of the Father, the Prince and Head of the flock, a leader and commander of the people. Jacob acknowledges himself, as we have seen, one who looked for the consolation of Israel (Gen. xlix. 18). Job, who lived about the same time, triumphantly lifts up Christ as the Life and Resurrection of his dying, wasted existence: "I know," he exclaims, "that my Redeemer liveth" (xix. 25). David, in the 24th, 45th, 68th, 72nd, and 110th psalms, richly and affectionately opens his treasures of evangelical hope in Jesus, and, more especially to our purpose, preaches Christ as the very Resurrection and Life; for, whereas in Psal. xc. dying man was compared to the grass, which in the morning flourisheth, and groweth up, but in the evening is cut down and withered" (ver. 5, 6), David, in Psal. lxxii., ascribes a life-giving power to the King of saints, and says: "He shall come down like rain upon the mown grass, as showers that water the earth." And Isaiah, the Christian herald, proclaims that, when Messiah, Lord of Hosts, "shall reign in Mount Zion and in Jerusalem, and before his ancients gloriously, he will swallow up death in victory, and wipe away tears from off all faces" (xxiv. 23, xxv. 8).

It is unnecessary to multiply this evidence.

No question can arise on the subject of the hereditary desire and expectation of a Redeemer among the pious Jews. That hope and panting of soul for peace in him, as of the hart for the water-brooks, is often betrayed in the sacred records of the nation. "O that the salvation of Israel were come out of Zion!" (Psalm xiv. 7) is a familiar voice of anticipation and suspense: "There is none that doeth good, no, not one" (ver. 3). "O that the salvation were come!" This desire is repeated in words of the same import, if not literally the same, in Psalm liii. The Holy Spirit has thrown light upon those groanings of heart in Romans iii., using them as evidence of that spiritual despair of peace in the bosom of a pious Jew, and of that universal need of Christ for righteousness, which David so feelingly expressed in those psalms. Now, David's psalms were, practically, forms of prayer, praise, or instruction, for the aid and enlargement of public worship; and such psalms as those above cited were calculated to give inspired, and therefore acceptable, utterance to souls thirsting after Christ, or to point him out to those who, though conscious of their wounds, had no light unto the remedy provided for them in his blood. All these must have counted such writings precious; and I can conceive no man, having discernment of his own deep and habitual sinfulness, and yearning after a return of purity, righteousness, and truth to his own heart, hoping for pardon or life through the observance of the law: the blood of sacrifices could not touch his conscience or purge his thoughts: its ceremonies gave aid to-day against the temporal penalties of the day's trespass, but left the sinner alone under the burden both of the past and of the future. How probable, indeed, is it that, in the very act of offering the lamb or the heifer, the fathers had the pledge renewed before their eyes of peace by the blood of the Lamb! Their universal confession points to the future: thus Enoch, "The Lord cometh;" Abraham, "It shall be seen;" Job, "He shall stand at the latter day upon the earth;" Balaam, "I shall see him;" a "Star shall rise;" Moses, "A prophet shall be raised up;" David, "Lo, I come;" Isaiah, "A virgin shall conceive;" Jeremiah, "The days come;" Zechariah, "He shall be a Priest upon his throne;" Malachi,

\* "I know that my goel—the next of kin who has the right to redeem me—liveth; and that he shall stand at the latter day over the dust." Compare 1 Cor. xv. 25-27; Psalm ci. 1. This reading more literally expresses the words of Job in xix. 25, and upon those words and the following verses, Jerome observes, "None after Christ speaks so evidently of the resurrection as Job before Christ."

"The Sun of Righteousness shall arise;" Micah, "This Man shall be the peace;" Hosea, "I will ransom them from the power of the grave;" Daniel, "Messiah shall be cut off, but not for himself;" Haggai, "The desire of all nations shall come." This confession is the voice of a period of nearly three thousand years. But the most remarkable circumstance in the testimony of the fathers is the present assurance of a present atonement in the death of Immanuel, which, when speaking of that subject, they almost without exception express. Thus David, "They pierced my hands and my feet;" and Isaiah, "I gave my back to the smiters;" and "The Lord hath laid upon him the iniquity of us all." Thus they all saw the day of Christ, in point of time, afar off, but, in the assurance of faith, effectually nigh; and their hearts were glad, and they rejoiced in the strength of their salvation.

A few words will suffice for our second inquiry; which is: "What more full discoveries of life and immortality distinguished the coming and doctrine of Jesus?"

This inquiry arises from the words of St. Paul in 2 Tim. i. 10, and from some other places of scripture to the same effect. Our translation of that passage in St. Paul must, however, be regarded as rather a free than a faithful rendering of the Greek. The apostle's observation, literally interpreted, amounts to this effect: "Christ has disarmed death, and thrown light upon (illuminated) life and immortality." That is—

1. Before our God was manifest in the flesh, "the Life" had not been seen of men" (1 John i. 1, 2); but by the resurrection of Jesus Christ the immortality of the saints was demonstrated: as he said, "Because I live, ye shall live also." St. Paul, in another place, delivers this doctrine in the form of a most reviving and comforting inference: "For, if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him" (1 Thess. iv. 14).

2. The way of life was made clear in Christ to a happy resurrection and eternal life.

3. The means of the more solid earnest and believing possession of that life were largely increased to the saints by the resurrection of Christ; and now "we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life" (1 John v. 20).

4. The light of life and immortality shone abroad more extensively also, at the coming

and preaching of the Prince of life; and to all the gentile nations, to the bondsman and to the free, to the poor and the rich, to the unlearned and the wise, came the welcome and universal proclamation, "Believe, and live." That "mystery which had been kept secret" from the gentiles "since the world began, is now made manifest" to the world; "and by the scriptures of the prophets, according to the commandment of the everlasting God, is made known unto all nations for the obedience of faith" (Rom. xvi. 25, 26). This mention of the prophets distinctly proves that the word of life was not unknown to the ancient people of God. Compare with that passage John v. 39.

Thus the most clear, full, convincing, and extensive discovery of eternal life, as to the source, way, earnest, and communication of it to fallen, dying man, was made by Jesus Christ through the gospel: this is the life. "With thee, O Lord, is the fountain of life; and in thy light shall we see light."

In conclusion, I would seek to impress upon all my readers the importance of personal fellowship in the gospel of eternal life; for they, who of old time confessed themselves strangers and pilgrims on earth, are waiting for the issues of the gospel in our salvation, "that they without us should not be made perfect."

I have been speaking of eternal life as that blessed hope of the father of the faithful in the death of his beloved Sarah; and I have endeavoured to prove that his words at her grave expressed his deep interest in that life, and his poor opinion of that transitory dream which this world calls life. The flattering compliments of the men of this world find no welcome with one whose heart is in heaven, and whose earthly treasures have been sent on before him by the conveyance of death. "Hear us, my lord: thou art a mighty prince among us," replied the sons of Heth to the patriarch's observation, "I am a stranger and a sojourner with you." But Abraham did not hear them: his heart was full at that moment; for the loss of Sarah had made him feel more than ever a stranger upon earth, had made eternity richer and the world poorer in his view; and that was not the moment for Abraham to listen to any persuasions of taking rest here. Called early; instantly obedient to the heavenly call; forsaking all they had in Haran, for trials, foreigners, and a tent; long proved, often humbled, and severely sifted, yet, through experience of the faithfulness of Jehovah, all-sufficient (Gen. xvii. 1), never made ashamed, Abraham and Sarah persevered in the way of life, and were found of

God in peace, and blameless. So distinguished, indeed, was the hope which this holy man had in his death, that it has given the name to the resting-place of the saints—"Abraham's bosom" (Luke xvi. 22).

If, indeed, reader, you would have a safe removal thither in your death, examine well, I pray you, what kind of life you really possess: learn to distinguish between this natural life of sense which all have, and that life of grace which is peculiar to Abraham's children (Gal. iii. 9-29): the one is at home with the world; but the other "is hid with Christ in God." Enquire anxiously, "For whom do I live? for whom do I seek? Can I cordially and truly affirm, 'Whom have I in heaven but thee? and is there any on earth that I can desire in comparison of thee?' (Psalm lxxiii. 25)?" Are you, then, ready? ready for the storm of judgment? not building on the sands of presumption, but, with Abraham, on the rock of godly fear—ready for the account? not with the accumulated rags of self-righteousness to present, but a heart believing on the record of all sin cancelled through the righteousness and blood of the Lamb of God (Gen. xxii. 8)—ready for the balances? "He that is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still. And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be" (Rev. xxii. 11, 12)—ready for the gathering? "The Lord cometh with ten thousand of his saints"—ready for the reward? "Blessed are the pure in heart, for they shall see God:" "Every one that hath this hope in him purifieth himself even as he is pure." Seeing, then, beloved, that you look for such things, be diligent that you may be found of him in peace, "without spot, and blameless." May the Lord bring all hearts off from every false refuge and every vain hope; and give to all to behold and know themselves now, strangers and sojourners upon earth; lest, making that discovery, as all will undoubtedly do, at the last, we find ourselves without country, city, home, or Father, in earth or in heaven!

NOTE.—Upon the subject of this discourse, consult Witsins on the Covenants, vol. 1., book iii., c. 2, sec. 2, 3, &c.; bishop Sherlock on a Future Life; Dr. I. Watts's Discourses on the World to Come; and dean Graves's Lectures on the Pentateuch, part 3, lecture 4, in answer to bishop Warburton. The last-named able divine appears to deny the belief of the fathers in eternal life, and yet to allow it. He writes: "Throughout the whole Old Testament, from Moses to the captivity, the Israelites had not the doctrine of a future state, &c.;" and again, "It was occasionally revealed by God to his chosen servants, the fathers and leaders of the Jewish nation, and gradually opened by the prophets to the people." This inge-

nious author in the latter sentence declares revealed truth; but in the former he gives an inference drawn from reasoning with the shadow of a school-conceit. Can any one doubt that the fathers, with all saints of old, were saved? By what covenant, then, did they obtain the pardon of sins and eternal life? By the law? No: Moses had no such design. "The law entered, that sin might abound:" it was quite foreign from the end of the law to give eternal life; and the writings of the prophets, contemporary with the times of the law, from Moses to Jeremiah, and from Daniel to Malachi, deliver a continuous testimony to Christ as the only hope of fallen, lost man, "the same yesterday, to-day, and for ever." Believing on the word of the prophets, they had one hope with us in their death: "And these all, having obtained a good report through faith, received not the promise; God having provided some better thing for us, that they without us should not be made perfect." They looked indeed forward, as we look backward, to the solemn covenant of redemption between the Father and the only begotten Son on Mount Moriah; in certain anticipation of which, Abraham exclaimed, standing by his altar, "In the mount of the Lord it shall be seen." And we believe that "through the grace of our Lord Jesus Christ we shall be saved, even as they" (Acts xv. 11).

#### ON THE CUSTOMS AND CEREMONIES OF DIFFERENT NATIONS TOWARDS THEIR DEAD.

By C. M. BURNETT, Esq.

##### No. IV.

##### BURNING.

THE practice of exposing the bodies of the dead to the action of fire, though of a very ancient origin, is not so old as that of embalming. The four most early civilized nations, viz., the Ethiopians, the Egyptians, the Babylonians, and the Phœnicians, all descendants of Ham, there is no authority to suppose burnt their dead; but, on the contrary, we know they denounced the practice. Neither was it the custom of the eastern nations after these, especially the Persians, to do so\*. There can be little doubt, however, that it was resorted to by many heathen nations, particularly those situated in the north and south-east of Asia, at a very early period. Independently of its being mentioned by Homer† as a practice apparently very general in his time, we have allusions made to it by the prophet Amos‡. That it was resorted to at the time of the Chaldeans is certain from their having denounced it as a pollution of their deity, fire, which they worshipped§. And that it must have been a practice of long standing in the time of Saul, which was a thousand years before the Christian era, seems very probable from the fact of the men of Jabesh, who were Manassites, taking down the bodies of Saul and his sons from the wall of Bethshan, where the Philistines had hung them, and bringing them to Jabesh, and burning them there||.

Now, as there is no other instance on record of the children of Israel burning their dead, it is not likely that the Manassites used this mode of burial before they came into the land of Canaan; but it is far more probable that, seeing it was a heathen

practice of the people of the country, these Manassites had followed it, as they did many other evil practices more clearly denounced in the word of God. We have good authority for believing that, before Christianity was known, most of the nations of Europe followed this custom—the Russians and most of the Scandinavian nations; also the Germans\*, the Romans, the Grecians, the Gauls, the Britons†, &c. In Asia the custom was also very general; for many of the nations of China, of Tartary, and of the eastern peninsula of India, as well as the inhabitants of many of the islands in the north Pacific and China seas, all follow it even to the present day, where the light of the gospel has not yet shone.

It is very remarkable that nearly, if not all, the nations which sprung from the sons of Japhet were in the habit of adopting it; and it is very probable that in the first instance it emanated from that division of the human family. Accordingly, in most of the countries inhabited by his descendants, we have the demonstrable evidence of this practice from the very general occurrence of tumuli and sepulchral urns, many of which contain the residuum of bones after they have been exposed to the action of fire. All those nations who made burning a national custom seem to have regarded it, more or less, as indispensably necessary; and therefore it was as honourable and as sacred an act in their eyes as other religious ceremonies were in the eyes of those who adopted a different course. No doubt can exist that it was governed by different religious beliefs of a future state that prevailed among these nations; and the various opinions of ancient philosophers concerning the nature and substance of the soul, which were probably early propagated amongst them, must have governed the conduct of many in this particular.

The doctrine of the Stoics, that the soul was a kind of flame, or a portion of heavenly light, might readily have inclined some, who were disposed to be influenced by such a doctrine, to regard the burning of the body as a preliminary step towards entering the world of spirits, a means of setting free the soul from its earthly tenement. This was the belief of the Brahmins, who regard the soul as having come originally out of those substances which were formerly thought to be the four great elements of matter, viz., earth, fire, air, and water§. But the doctrines propounded by Heraclitus and adopted by Hippocrates, that the world itself was created from fire, seems sufficient to account for the practice having prevailed to so great an extent among the Greeks and Romans. Euseb. assigns two reasons why it was adopted

\* Tacitus de Moribus German.

† Brown's Hydriotaphia.

‡ Pennant's Wales.

§ The Brahmins at their funeral ceremonies, which are always performed with fire, invoke the elements, as they are called, in the following manner:

O earth! To thee we commend our brother. Of thee he was formed: by thee he was sustained; and unto thee he now returns!

O fire! Thou hast a claim in our brother. During his life he subsisted by the influence of nature: to thee we commit his body. Thou emblem of purity, may his spirit be purified on entering a new state of existence!

O air! While the breath of life continued, our brother respired by thee. His last breath is now departed: to thee we yield him!

O water! Thou didst contribute to the life of our brother: thou wert one of his sustaining elements. His remains are now dispersed: receive thy share of him who has now taken an everlasting flight!

\* Herod. lib. i. c. 135.

† Illud. lib. xxiii.

‡ Amos vii. 10.

§ Rollin vol. vii.

|| 1 Sam. xxxi. 12.

by the Greeks: first, because the body was thought to be unclean after the soul's departure, and that it was therefore better purified by this process; and secondly, because the soul might more readily take its flight into heaven by this means, from gross and inactive matter.

It does not, however, appear that the same nations universally adopted the custom of burning their dead; and this fact is remarkably illustrated by a reference to the sepulchres of Etruria. Thus, in the southern part of that country it is very rare to find a burnt body; while further north, about Chiusi, Cortona, Volterra, bodies both buried and burnt are constantly found in the same tomb. Now, whether these two methods were practised by these people contemporaneously or successively does not disturb the fact that the practice was not generally adopted by the Etruscans. Moreover, we know that their neighbours, the Sabines, who were contemporary with them, followed the practice, in south Etruria, of burying their dead without burning. It is stated by Pomponius Mela\* that the Danes appear to have changed this practice to earth burial; and he distinguished several epochs, according to the manner in which they disposed of their dead. The first they called *roisold* and *brende-tiide*, or the age of burning. After this they buried the corpse entire under tumuli, and together with it the ornaments, money, arms, horses, and other property belonging to the deceased. But, when the light of Christianity began to dawn, such follies were discontinued; and not only in this country, but in many others where the practice of burning prevailed, this custom ceased with paganism. The learned physician of Norwich, sir Thomas Brown, observes: "Christians abhorred this species of obsequies; and, though they sticked not to give their bodies to be burnt in their lives, detested that mode after death, affecting rather deposition than assumption, and properly submitted unto the sentence of God, to return not unto ashes but unto dust again†." Indeed, so far from burning the dead being a practice resorted to by the people of God, there is enough in the scriptures to convince us to the contrary; and so ignominious a custom was this considered to be, that we find other nations descended from the Abrahamic stock who regarded it in the same light with the Jews. Herodotus states that, when the Persians wanted to show any particular indignity towards their enemies after death, they ordered their bodies to be burnt. Thus Cambyzes treated the body of Amasis, king of Egypt‡. And we learn from the sacred writings that the people of God used the same method for showing their contempt towards their enemies. According to the words of the disobedient prophet, when he passed sentence upon the altar of Bethel§, so did it come to pass in the days of Josiah, three hundred and fifty years afterwards: "And he cried against the altar in the word of the Lord, and said, O altar, altar! thus saith the Lord, Behold a child shall be born unto the house of David, Josiah by name; and upon thee shall he offer the priests of the high places that burn incense upon thee; and men's bones

shall be burnt upon thee." And, accordingly, at the appointed time, we read that Josiah did burn that altar, and he "sent and took the bones out of the sepulchres, and burnt them upon the altar\*." This clearly enough shows that the people of God were taught to regard that burning of even the bones of the dead was an act of scorn and contempt.

As we are indebted to Homer, the most faithful of all ancient writers, for what little information we possess of the manner in which the ancient Greeks performed the ceremony of burning their dead, I will first speak of the manner in which that people conducted it. Homer gives an account of the funerals of Patroclus, Achilles, and of Hector; and he abounds with similar descriptions. It was usual, before interment, for the friends to put a piece of money in the mouth of the deceased: it was called the "*naulum*," or fare, which was thought to belong to Charon for wafting the departing spirit over the infernal river. The corpse was likewise furnished with a cake, composed of flour, honey, &c., which was designed to appease the fury of Cerberus, the supposed door-keeper of the lower region, and to procure the ghost a safe and quiet entrance. It was customary to throw into the funeral pile those garments which the deceased usually wore. The pile itself was built in the shape of an altar, and its size varied in height according to the rank or quality of the deceased. The wood used was commonly of those trees that contained the most resin. Around the pile they set cyprus tree, probably to take off the smell of the burning corpse. The body was not placed on the bare pile, but on the couch or bed whereon it lay. Then one of the nearest relations or friends lighted the pile, at the same time making prayers and vows to the winds to assist the flames, that the body might be quickly reduced to ashes; and, to facilitate this the more speedily, they covered the body with the fat of animals, slain for the purpose of being consumed on the pile, that it might perish the quicker—this being regarded a greater felicity. During the time the body was burning, the friends stood by it, pouring out libations of wine upon it, and calling upon the deceased. On the pile were also placed, with the body, the weapons of war worn by the deceased—the shield, the sword, and the helmet—together with the bodies of slaves and favourite animals, as horses, oxen, swine, sheep, &c.†, besides unguents and perfumes. The relations or friends were particularly careful to collect every particle that remained after the fire was extinguished. The ashes and bones were then washed with milk and wine, and anointed with oil, and placed in some kind of urn, which was made either of wood, stone, earth, silver, or gold, according to the quality of the deceased.

\* 2 Kings xxii. 15, 16.

† "Ye kings and princes of Achaian name,  
First let us quench the yet remaining flame  
With sable wine; then, as the rites direct,  
The hero's bones with careful view select;  
Apart, and easy to be known, they lie  
Amidst the heap, and obvious to the eye;  
The rest around the margin will be seen,  
Promiscuous, steeds and immolated men."

\* De situ Orbis, lib. iii. c. 2.

† Hydrotaphia.

‡ Herod. lib. iii. c. 18.

§ 1 Kings xlii. 2.



These vases were then placed in tombs, which were hewn in the rocks, and arched about eight feet high. The tombs contained, all round, arched niches to receive them\*.

From the description of Homer we may gather a few more particulars†; and Virgil ‡ describes, with great accuracy, the funeral rites performed over the body of Pallas. Fabricius informs us that the Romans were in the habit of surrounding the body with a covering of asbestos previous to being placed on the pile, that the ashes might not be confounded with the rest. But this could not have been a very general custom; for burnt bones and fragments are often found surrounding the urn. Kings, we know, were thus burnt. And it is, I believe, a custom with the princes of Tartary to this day to make this distinction. The

\* Mrs. Gray's account of the baker's tomb, with statues in it of himself and wife, at the Porta Maggiore, discovered while she was at Rome, is very interesting: "As the wife died first, the husband burnt the body, and put the ashes in an urn, shaped like a bread-basket, which he placed at the foot of her statue, with this inscription:

'Fuit Atistia uxor mihi  
Femina optima vixit;  
Quæque corporis reliquias,  
Quod superunt, sunt in  
Hoc panario'

'Atistia was my wife,  
And lived an excellent woman:  
The relics of her body,  
Which remain, are to be found  
In this bread-basket.'

Close to her statue stands his own; and over the tomb is a bas-relief of his large oven, and the manner of making, baking, weighing, and selling bread. The date of the tomb is supposed to be about the year 600 of Rome. Eurysace, the man's name, calls himself 'Pistor,' and Pliny says the first Pistoires were in A.U.C. 586."

† "When yet the embers glow,  
Wide o'er the pile the sable wine they throw,  
And deep subsides the ashy heap below.  
Next the white bones his sad companions place,  
With tears collected, in the golden vase.  
The sacred relics to the tent they bore;  
The urn a veil of linen covered o'er.  
That done, they bid the sepulchre aspire,  
And cast the deep foundations round the pyre:  
High in the midst they heap the swelling bed  
Of rising earth, memorial of the dead."

ILIAD, lib. xxiii.

‡ "The Tuscan chief and Trojan prince command  
To raise the funeral structures on the strand:  
Then to the piles, as ancient rites ordain,  
Their friends convey the relics of the slain.  
From the black flames the sullen vapours rise,  
And smoke in curling volumes to the skies.  
The foot thrice compass the high blazing pyres,  
Thrice move the horse in circles round the fires:  
Their tears, as loud they howl at every round,  
Dim their bright urns, and trickle to the ground.  
A peal of groans succeed; and heaven rebounds  
To the mixed cries and trumpet's martial sounds.  
Some in the flames the wheels and bridles throw,  
The swords and helmets of the vanquish'd foe;  
Some, the known shields their brethren bore in vain,  
And unsuccessful jav'lines of the slain.  
Now round the piles the bellowing oxen bled,  
And bristly swine, in honour of the dead;  
The fields they drove, the fleecy flocks they slew,  
And on the greedy flames the victims threw."

PRIT.

bones, after the ceremony of burning, were sometimes wrapped in folds of fat previously to being deposited in the urn\*.

\* "These, wrapped in double cauls of fat, prepare,  
And in the golden vase dispose with care."  
ILIAD, lib. xxiii.

## CHRIST SATISFYING THE HUNGRY IN THE WILDERNESS:

A Sermon,

BY THE RIGHT REV. JOHN BIRD SUMNER, D.D.,

Lord Bishop of Chester.

MARK viii. 1-3.

"Jesus called his disciples unto him, and saith unto them, I have compassion on the multitude; because they have now been with me three days, and have nothing to eat. And, if I send them away fasting to their own houses, they will faint by the way; for divers of them came from far."

THE miracle which followed these words, or another like it, when five loaves were made to supply five thousand people, must contain much matter for instruction; for either one or both of them are related by all the evangelists. It has been brought before us this morning in the service of the day\*; and I shall therefore consider it as intended to supply us with that food for the soul, which is more needful to us than the earthly food which the Lord Jesus furnished to the bodies of his followers. I will attempt, by God's blessing, to draw from it such "reproof, such correction, such instruction in righteousness," as, in common with all scripture, "it is intended to convey."

Our Lord says, "I have compassion on the multitude; because they have now been with me three days, and have nothing to eat."

The Lord's purpose in coming down from heaven was not to relieve the perishable body, but the immortal soul. He did not come to annul the original sentence which Adam's sin had brought upon the world: "Cursed is the ground for thy sake: in sorrow shalt thou eat of it all the days of thy life: in the sweat of thy face shalt thou eat bread, till thou return unto the ground." Man, even Christian man, has the same wants, and the same need of labour to supply them, as had been felt by heathen man.

Neither was it often that bodily wants demanded his attention. These are not what men are of themselves disposed to neglect. Commonly, he had to reprove those who thought of nothing else; as in a case related by St. John, when a miracle like this had collected a multitude together; to whom he says: "Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and

\* The sermon was preached the seventh Sunday after Trinity.

were filled. Labour not for the meat that perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you." (John vi. 26, 27). For what shall it profit a man, if he gain the whole world, and lose his own soul?"

This was more commonly the language he saw need of using. And so, my brethren, you know it would be still, if the Son of God were to return to this world again. He would not find many who had neglected their temporal wants for their soul's sake, or were forgetting this world in order to prepare for that which is to come. The fault is all the other way. Some plead the cares of their family, which leave them no time to read or pray: others have a business which must be minded (as they urge), even though it be the sabbath-day, even though it be that precious portion of our lives which God has especially set apart, and devoted to the "one thing needful." Too truly is the parable realized which propheties of this: "He that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word; and he becometh unfruitful" (Matt. xiii. 22). At this very moment, in how many houses is that scene repeated which took place in the house of Lazarus (Luke x. 38-42)! How many, like Martha then, are "cumbered about much serving" either for themselves or others, preparing to receive their friends, because it is a day of leisure! How few, in comparison, are choosing the good part which Mary took, who "sat at the feet of Jesus, and heard his word"!

Here, however, in the history before us, was a case where the multitude had been so attracted by the Lord's discourses as to remain with him three days, and have nothing to eat. Whatever they had brought with them was expended. They were "astonished at his doctrine; for he taught them as one having authority; not as the Scribes and Pharisees had been used to teach them" (Matt. vii. 29), "making the word of God of none effect through their traditions" (Matt. xv. 6), and affording no nourishment to the soul.

So Jesus said to his disciples, "I have compassion on the multitude;" not that compassion which he felt for a ruined world, when for us men and for our salvation he came down from heaven; not the same compassion which he expressed towards the Jewish people, because they "fainted, and were scattered abroad, as sheep without a shepherd" (Matt. ix. 36); not the same compassion which he felt towards Jerusalem, when, as he drew near to the city, he wept over it, and said, "O, Jerusalem, Jerusalem, if thou hadst known, even thou,

at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes" (Luke xix. 41). These were signs of a far deeper compassion, which extended to the souls of men, and reached into eternity.

Still he had compassion on the multitude, and was not insensible to the demands of the body. He knew that it had demands; for he himself was in the body. He himself had been wearied: he himself had been hungered: he could be touched with our infirmities; for he bore them in his own person; and "in that he himself hath suffered, being tempted, he knoweth how to succour them that are tempted" (Heb. ii. 18).

His disciples had seen many proofs of his divine power; still on this occasion they did not perceive his meaning, and asked, "From whom can a man satisfy these men with bread here in the wilderness?"

But he himself knew what he would do: "And he commanded the people to sit down on the ground; and he took the seven loaves"—the small provision which they had—"and a few small fishes, and gave thanks, and brake, and gave to his disciples to set before the people." "And they did eat, and were filled; and they took up of the broken meat that was left seven baskets."

Need we wonder at this proof of power? He who performed it was he who was "with God at the beginning, and was God" (John i. 2): "by whom also he made the world" (Heb. i. 2). At the creation it had been said, "Let the earth bring forth grass, the herb yielding seed, and the fruit-tree yielding fruit after his kind;" and "let the waters bring forth abundantly the moving creature that hath life;" "and it was so" (Gen. i. 11, 20). Thus at the creation that was brought into existence which supplies man with food. Here, in this miracle, the food supplied to man was increased, its quantity enlarged; so that all might be filled. The same sovereign will, the same almighty power which first produced the food now augmented the food; so that the disciples were able to distribute the seven loaves among four thousand persons, and likewise of the fishes as much as they would. "And he sent them away."

We remain, to receive the instruction which this instance of the Lord's mercy may afford.

The points to which I would draw your attention are two:

I. First, we are told that Jesus "took the seven loaves, and gave thanks, and brake, and gave to his disciples to set before them; and they did set them before the people."

It is an example of the manner in which the salvation which he offers is carried

throughout the world. These very disciples, who now distributed the food needful for the body, were afterwards to convey that better food which revives the perishing soul. They were to lead man to him who is the "bread of life," and whom whoever eats shall never hunger (John vi. 35). The Lord said unto them, "Take heed what ye hear" (Matt. iv. 24). This might have been addressed to any—might have meant no more than is implied in the words, "He that hath ears to hear let him hear." But his particular meaning on that occasion is shown by what follows: "Take heed what ye hear. With what measure ye mete, it shall be measured to you; and unto ye that have, shall more be given." And again: "What I tell you in darkness, that speak ye in light; and what ye hear in the ear, that preach ye upon the housetops" (Matt. x. 27). Accordingly, when his own ministry was closed, and the great sacrifice had been made, and all things were now accomplished for the redemption of mankind, he commissioned these disciples to proclaim abroad the words of eternal life; to "go into all the world, and preach the gospel to every creature, teaching them to observe all things whatsoever he had commanded them" (Matt. xxviii. 20).

And so for future ages. St. Paul charges Timothy: "The things that thou hast heard of me, the same commit thou to faithful men, who shall be able to teach others also" (2 Tim. ii. 2). It is thus that the Lord supplies that spiritual food which the multitude is constantly requiring. He provides a continual succession of ministers, who shall distribute the word of truth, dividing to every one severally as he needs—warning to whom warning, reproof to whom reproof, knowledge to whom knowledge, comfort to whom comfort is especially necessary and in season. He supplies from his word what they set before the people: "The priests' lips should keep knowledge, and the people seek the law from their mouth" (Mal. ii. 7): "they are ministers of Christ, and stewards of the mysteries of God" (1 Cor. iv. 1).

Still we must remember that the Lord, whilst he thus employs his disciples in the ministry of his word, does not divest himself of his own power, or conceal himself from the view of his people, or delegate the care of them to another. The business of the minister is to point out Christ Jesus, not to be instead of him; to act in the spirit of those very disciples afterwards, when they said: "Ye men of Israel, why look ye so stedfastly on us, as though by our own power or holiness we had made this man to walk?" The Lord Jesus, "whom God hath raised from the

dead, through faith in his name hath made this man strong; yea, the faith which is by him hath given him this perfect soundness in the presence of you all" (Acts iii. 15, 16).

St. Paul writes in the same strain. For even in those early days men were beginning to think of the apostle rather than of him whom the apostle preached. "Who is Paul, and who is Apollos, but ministers by whom ye believed" (1 Cor. iii. 5)? by whom ye were led to seek "the adoption that is in Christ Jesus, even as the Lord gave to every man"—i. e., as he, in whom, and in whom alone, "is the preparation of the heart," "opened the heart" of any who heard—"that they should utter unto them things spoken."

My brethren, he is the faithful steward who leads you to the Saviour; who "preaches not himself, but Christ Jesus the Lord, and himself your servant for Christ's sake" (2 Cor. iv. 5). He, whose office it is—an "honourable" office—to take bread and distribute it, must not lead us to forget him from whom the bread proceeds; without whose Spirit the hungry will be hungry still, and the word preached will never profit them. He gives not his glory to another. His words are still, "Come unto me, all ye that labour and are heavy laden; and I will give you rest." His words are still, "I am the good shepherd: I know my sheep, and am known of mine." I have not so committed my flock to those who watch over them as not to tend them with my own care, and defend them with my own power. If any man sin, I am their Advocate with the Father. If any man sorrow, my Spirit must be his Comforter. If any be faint or weary, let him make his request known to me; and "my grace shall be sufficient for him." "Look unto me, and be saved, O all ye ends of the earth."

II. The other point which I note is the practical exemplification afforded by this history of that promise from the Lord: "Seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you" (Matt. vi. 33).

Those persons, for whom the miracle was wrought, had come from far, had remained with the Lord three days (Matt. xv. 32), hearing him who spake as never man spake, who "had the words of eternal life." In their earnestness they had forgotten what was needful for the body. But the Lord knew the wants which they had not even thought of, and provided for them before they felt the need—fulfilled the promise of their own scriptures, "Trust in the Lord, and verily thou shalt be fed" (Psal. xxxvii. 3). It was natural for the disciples to say, "How shall we satisfy these men with bread here in the

wilderness?" The end showed that **what seems impossible to man is possible with God**, and that "heaven and earth shall pass away sooner than one jot or tittle" of his promises shall fall to the ground.

It is faith to receive this, practical faith; to receive it not merely as a truth that cannot be disputed, but as a fact to be acted upon. It was the faith of the prophet, when he was advising king Amaziah to dismiss the army of Israel, which he had engaged to assist him in war, and of which he had paid the wages in advance. The prophet made known to him the will of God: he was not to employ them; "for the Lord is not with Israel." "But Amaziah said to the man of God, What shall we do for the hundred talents which I have given to the army of Israel? And the man of God answered, The Lord is able to give thee much more than this" (2 Chron. xxv. 9). Amaziah yielded to persuasion, and with half the forces was able to put to flight his enemy.

This must also have been the conviction of the poor widow, who threw her last farthing into the treasury (Mark xii. 3), *i. e.*, devoted it to the service of God. She might have argued with herself, How shall a poor widow find bread who has expended her last mite? But she rather argued in her heart, "The Lord is able to give me much more than this." If he is with me, I have all things: if I displease him, all things will be as nothing to me.

The time to consider this, my brethren, is when obedience to God must cost you something; when there is a contest between God and Mammon, which you shall hold to. Carnal nature suggests the thought, Where shall a man find bread, who is honest and just in all his dealings, who commits no wrong, does nothing but what is open and straightforward, though a different practice may be common in his profession, who "remembers the sabbath-day to keep it holy," though he has opportunities of gain which might be profitable to his family, though by travelling or casting up his books he might save that time which is as money to him? "Where shall a man find bread," he may ask, "who does not follow the practices of his trade or vocation, but resolves to preserve a conscience void of offence both towards God and towards all men, and to keep himself unspotted from the world?"

In cases of this kind it is necessary to take our choice between the present world and the world to come. If the present world prevails, where is our faith? What can be our belief concerning God and judgment, heaven and hell, if we act as if God might be disobeyed

with impunity, judgment defied without danger, the joys of heaven lost, and the pains of hell incurred, for the sake of a few pounds?

Faith, brethren, requires that a man pursue the way of righteousness, though temporal loss were sure to follow; just as it required the three Jewish captives in Babylon to enter the fiery furnace, and Daniel the lions' den, rather than deny the God whose they were, and whom they served. Faith shows us how he erred, who first inquired the way of eternal life, and then went away sorrowing, because he found that to attain eternal life he must resign what he loved here. Faith will follow the way that leadeth unto life, to prison, or to death.

But, in real truth, God seldom permits a man to lose by serving him—seldom, as has been forcibly though familiarly said, consents to be his debtor. Jesus did not send those empty away who had attached themselves to him so closely; and, as he multiplied the loaves till they sufficed for four thousand men, so God commonly shows that they who cast themselves upon his providence in the way of duty receive the promise of the world that now is, whilst they are seeking that which is to come. The psalmist had lived from youth to age, yet "never knew he the righteous forsaken, or his seed begging their bread" (Psal. xxxvii. 25).

Therefore, brethren, if ever it is a case between conscience and unlawful gain, between something to be won by offending God and something to be risked by obeying him, remember the miracle which satisfied the hungry in the wilderness: remember, "the Lord is able to give thee much more than this" which Satan tempts you with. "Say not, What shall we eat, or what shall we drink, or wherewithal shall we be clothed? If God clothe the grass of the field, and feeds the fowls of the air, shall he not much more clothe you, O ye of little faith" (Matt. vi. 25, 34)? "He that walketh righteously and speaketh uprightly, he that despiseth the gain of oppression, he that shaketh his hands from holding of bribes, and shutteth his eyes from seeing evil, he shall dwell on high: his place of defence shall be the munitions of rocks: his bread shall be given him, his water shall be sure" (Isai. xxxiii. 15, 16).



## SKETCHES FROM NATURAL HISTORY.

No. XXXII.

## THE SQUIRREL.

(Sclurus).

SQUIRRELS are remarkable for the elegance of their forms, the nimbleness of their movements, and the agility and security with which they climb trees. On the ground they are by no means so active; for, though they advance with considerable rapidity, it is by leaps; the length of the hinder extremities being so much greater than of those before. They take their food to the mouth between the fore paws, in a sitting posture. Though wild in nature, they are easily tamed; and are very gentle. Their principal food is fruit, nuts, acorns, the bark of young trees, &c. Like the ants, they prepare their food in summer for winter's store; amazing quantities of nuts and other things being found collected for their winter's supply. They seem to live in pairs, and seldom move far from the trees in which they first settle.

The nest, constructed in a very beautiful manner, is generally found in some one of the upper branches of a large tree, at the root or in the hollow of which the provisions are laid up. The nest is composed of moss, twigs, and dried leaves, combined so as to resist the most violent storm; for, according to Pliny, the animal closes its retreat on the side from which the wind is most likely to blow\*. In this nest there is a small opening at the top, just large enough for the squirrel to enter; but over it is a sort of projecting canopy, securing the entrance from rain. Here they rear their young; but sometimes the marten dislodges, destroys the brood, and takes possession of the habitation.

There are a great many varieties of the squirrel: several in America, as the grey and the black; and, in New Holland, there is the flying squirrel, so named from the formation of its skin, which extends, in a sort of membrane, from the fore to the hind legs; so that, when it leaps, the skin is extended like that of the bat. The surface of the body being thus in-

creased, it can remain for some time in the air, and leap many yards at a time; only, however, from a higher to a lower situation. In Lapland, and other northern nations, they are said to change their colour, and to remove from their habitations at the approach of winter; great numbers of them migrating together, and crossing deep and broad streams upon pieces of bark, &c. The Laplanders consider their flesh as a delicacy, and sell their skins.

The flying squirrel belongs to the marsupials; so called from the pouch, in which they carry their young for some time after their birth and in times of danger. They feed chiefly by night, and are hunted by moonlight. They generally retreat to hollow trees, as they are pursued by dogs, and then are taken. The flying squirrel is a beautiful little animal, of a delicate grey colour above, with a dark line running down the back, the lateral membrane having the same edging. The tail is long and tufted: the under parts are white.

The grey squirrel, of the United States, is one-third larger than ours. Its colour is an ashy grey on the upper part of the body and sides, and quite white beneath the body and limbs. It does great injury in the maize plantations, by climbing up the stalks, and tearing the ears in pieces, eating only the loose and sweet kernel in the inside. They come by hundreds into a maize field, and destroy a whole crop in a night. Rewards are offered for their destruction, and in 1749 Pennsylvania paid 8,000*l.* for this purpose, in rewards of two-pence a head; so that, in that year, 640,000 grey squirrels must have been destroyed.

The following account of the squirrel is from the pen of Miss Mary Roberts\*:

"There is, perhaps, no class of animals with which so many pleasing associations are connected as the squirrel, that gladhearted and rejoicing creature, which lives on trees, and seems an emblem of sprightliness and innocence. The sight of him recalls to mind the beauty and repose of woodland scenery, the rivulet that leaps sparkling from some broken crag, the trees that droop and bend across the stream, and that wild voice which comes mellowed, as it breaks upon the traveller's ear, from amid innumerable leaves and branches. Such is the squirrel."

\* "Prævident tempestatem et sciuri; obtutisque, qua spirantibus est ventus, caverant, ex alia parte aperiant fores" (Hist. Nat., lib. viii. c. 28).

\* "Sketches of the Animal and Vegetable Productions of America" (Society for Promoting Christian Knowledge).

rel's favourite haunt in our own green woods, and such, also, in every part of the known world. Wherever the forest boughs are thick, and the waters flash and sparkle, there is he seen to roam free and unrestrained by its kindred. We have spoken elsewhere of the European species; and now those of the transatlantic states must detain us a few moments. But who that has not watched and waited, in their own beautiful retreats, may reckon the vast numbers that extend from the remotest boundaries of South America to the furthest north, or tell them in order by their names? There is the masked squirrel and the black, the red-bellied, side-marked, and river, large-tailed, flying, Mexican, and Georgian, the *Petaurus*, and *Guerlinquet*; with innumerable others, concerning which no particulars have reached us.

"The grey, or Carolina (*sciurus cinereus*), differs little, if at all, in his specific character, from his playful relatives of the ancient world. Gay and vivacious, he has all the customs of the common European squirrel. While running at the utmost speed, this graceful forester will stop in an instant, and turn and return by the same path, without any apparent cause. When captured, he suffers himself to be handled, without the least resistance; yet he seems to have little individual attachment, and rarely answers to his name, however familiar with the voice that calls him, and however much of kindness may be associated with that voice. But he well knows the cracking of a nut, and comes readily at the sight of food. He is fond of warmth, and seems to enjoy basking in the sun-beams as his greatest luxury. When evening draws in, he collects together a bundle of hay or straw, or withered leaves; and then rolling the mass around him, he retires to rest.

"We may also briefly notice the flying squirrel of America, the *sciurus volucella* of Linnæus, as affording a striking instance that instinct, and the small degree of reason which is given to the lower orders of creation, beautifully harmonize with the sphere of action to which they are assigned. In proportion as the young are helpless and susceptible of cold, so the affection and tender care of the parent is increased. Thus we find that, in the Carolina squirrel, the careful mother warms and cherishes her offspring in the ample folds of the lateral wing, or membrane, with which she is invested. When she leaves her nest, in order to find food for herself and them, she fondly covers her little family with the moss which she has collected.

"Yet, though the squirrel is generally found in woods, some of this extensive tribe seem placed by their Creator amid sterile and inhospitable scenes, as if mementos of his power to nourish and sustain the creatures of his hand. A small squirrel, of a dark colour, inclining to brown, with a round head and erect ears, in habits and appearance much resembling the prairie-dogs, and living, like them, in burrows under the projection of a rock, was observed by Dr. James and his companions, when ascending towards the highest peak of the Rocky Mountains. They had proceeded beyond the point where the red cedar and the flexible pine disappear, and entered a region of astonishing beauty and great interest, on account of the

brilliantly flowering alpine plants with which the soil was covered, and which were generally of a rich blue. Far beneath, masses of primeval granite and unscalable and naked rocks started forth; and here and there an aged tree, with curved and inflexible branches, proclaimed the storms it had withstood, and the centuries during which it had vegetated. Further still, appeared immense blocks of ice, with innumerable mountains capped with snow; and, in some of the more distant, it seemed to extend like a wide-spread mantle, even to their base. Amid such a scene of grandeur and desolation, how cheering was the appearance of beautiful alpine plants and those little joyous squirrels! how cheering, too, seemed the instinct which inclined them to watch the travellers' approach, and then to utter their shrill cries, that their companions might hasten home!

A remarkable geographical distribution is obvious in the squirrel tribe. Its members are spread throughout the north-eastern portions of Europe, the north of Asia and America, and the islands of the Indian Archipelago; which are equally dissimilar with respect to climate and productions. In Europe, the common flying squirrel inhabits the dense and gloomy pine-woods of Poland and Russia, passing its hermit's life in hollow trees, and feeding on cones and nuts, following, too, the range of the vast pine forests that extend throughout the high latitudes of Asia; and it has, till lately, been undistinguished from a nearly allied species found in the northern regions of America. But, in the new world, its place is abundantly supplied by three well known species: first, the Rocky-mountain flying squirrel, which often startles the traveller with its bounding leaps; secondly, the Severn river, or greater flying squirrel; and, thirdly, the Assepan, which is common in the United States and Canada, and also amid the deeply-wooded districts of New England."

Mr. Jesse records the following instance, probably no extraordinary one, of parental instinct on the part of a squirrel:—"In cutting down some trees on the estate recently purchased by the crown at Petersham, for the purpose of being annexed to Richmond park, the axe was applied to the root of a tall drawn-up tree, on the top of which was a squirrel's nest. A rope was fastened to the tree, for the purpose of pulling it down more expeditiously. The workman cut at the roots, the rope was pulled, the tree swayed backwards and forwards, and at last fell. During all these operations a female squirrel never attempted to desert her new-born young, but remained with them in the nest. When the tree fell down, she was thrown out of the nest, and secured unhurt, and was put into a cage with her young ones. She suckled them for a short time, but refused to eat. Her maternal affection, however, remained to the last moment of her life; and she died in the act of affording all the nourishment in her power to her offspring."

"In the north of Hampshire," says the honourable W. Herbert, "a great portion of the squirrels have white tails. None of this variety, as far as I can learn, reach the London market. I was much surprised at hearing from a man who kept a bird and cage shop in London, that not less than twenty thousand squirrels

are annually sold there for the *menus plaisirs* of cockneys; part of which come from France, but the greater number are brought in by labourers to Newgate and Leadenhall markets, where any morning during the season four or five hundred may be bought. He said he himself sold annually about seven hundred; and he added, that about once in seven years the breed of squirrels entirely fails, but that in other seasons they are equally prolific. The subject was introduced by his answering to a woman who came in to buy a squirrel, that he had not had one that season; but before that time, in the last season, he had sold five hundred. It appears that the mere manufacture of squirrel cages for Londoners is no small concern" (Bennett's *White's Selborne*).

#### THE CHURCH IN CALCUTTA\*.

THE position of our ecclesiastical affairs falls under many heads, which it will be my duty to detail to you.

I. As respects the civil government of imperial British India, it has been gradually improving, I trust, for the last seven or eight years. I have been exceedingly cautious to take no steps but such as I considered essential to the interests of real Christianity, according to the doctrine and discipline of our church, and then to take them with firmness and decision. When I contrast what I had to struggle with for the first years of my episcopate, with the smoothness and harmony with which things have now been working for some years, I cannot sufficiently bless Almighty God for his goodness.

It is true, there are many anomalies still in our position as compared with an English diocese. It is true, the inherent powers of the bishop, as recognized and defined in the royal letters patent, were not duly supported in the act for the erection of the see in 1814, by correspondent provisions. It is true, the rev. chaplains are not incumbents nor perpetual curates, as at home. It is true, the bishop's licence is not clearly and formally acknowledged by the government in their proceedings, as it should be. It is true, that the appointments to stations and the removal of chaplains are in the government. It is true, that impediments, as to the bishops of Calcutta and Madras holding their ecclesiastical courts, have arisen. It is true, that the rev. chaplains are still sometimes termed "military ones."

But all these anomalies are, in practice, very much remedied. The bishop's recommendations to appointments are acted on; removals do not take place without his approbation and his indorsing of that approbation on the licence. All the clergy, both chaplains and missionaries, are duly licensed by the bishop, and act under that licence. Notices of the licences of the rev. clergy are inserted in the government Gazette: anything disorderly in the conduct of the chaplains is referred by government to the bishop, and his opinion duly supported: the chaplains, if described "as similar to military ones," are known

and acknowledged to be described so improperly, and merely in common parlance.

II. I pass on to our ecclesiastical position as to the statistics of this diocese. The number of the rev. presbyters has been, thank God, on the increase since Aug., 1842. Our whole number was then ninety-five; and it is now one hundred and six. It will be remembered that in 1838 it was only sixty-nine. Our chaplains on the establishment are fifty-three; of whom two are absent at home, or on sick leave. We have, therefore, in the fields of labour fifty-one; whereas three or four years back we had but twenty-four. The honourable court have done much for us. Twenty chaplains were appointed in the two years 1842 and 1843; and our stations were never so nearly filled, nor anything like it, as at present.

Eight ordinations have been holden; of which one has been at Benares, another at Simla, and a third at Cawnpore. Two of the remainder have given me peculiar pleasure, as including the satisfactory examination and admission to holy orders of several students of bishop's college, that noble monument of bishop Middleton's judgment and piety, and which the first principal, Dr. Mill, during a residence of sixteen years, so remarkably adorned by his oriental attainments and profound general learning.

The young persons confirmed since Aug., 1842, are between two and three thousand.

The spiritual record-books, now opened in each station, are found, as I expected they would be, of the most essential service.

III. Following upon the statistics of the diocese, the additional clergy society claims our particular notice. It is at present little known comparatively; but it has in it the "seeds" of immense good to India. It may possibly be one chief means of our transition from the occasional fluctuating and unsatisfactory discharge of the offices of religion, by a few scattered chaplains appointed from home, to an indigenous and adequate and permanent body of clergy, with the cure of souls regularly committed to them in duly assigned parishes or districts. Its plan is simple and effective.

IV. Our ecclesiastical position, as respects education, is gradually being ameliorated. The children in our native orphan asylums, and the other Christian schools in our missions, are continually increasing, and now amount to between four and five thousand. Christian villages are being formed. A normal school for training masters and teachers will not be long delayed. Even the government schools and colleges, defective as they are in their platform of instruction, are yet loosening the hold of the external grappings of a degraded superstition. The happy opening, of late, of all the branches of the honourable company's service to native talent, connected with moral character (for such is the express condition laid down by the present governor-general, to whom our warmest thanks are due for this and other instances of the interest his excellency takes in the civilization and moral elevation of India), must have a most salutary effect. Christianity favours and is aided by every kind of knowledge, if it be not poisoned in its mode of being communicated by scepticism or infidelity.

V. I will proceed to point out some of the im-

\* From "A Farewell Charge delivered to the Clergy of the Diocese of Calcutta, at the Fourth Ordinary Visitation, on Friday, May 2nd, 1845, the day before he embarked for England; by Daniel Wilson, D.D., bishop of Calcutta, and metropolitan of India." A truly important document in every point of view.

provements in our ecclesiastical position, which I have most at heart at this time, and upon which I have ventured to lay the strongest statements before the proper authorities. Nothing but the circumstance of my leaving the diocese, perhaps for ever, would lead me to detail unaccomplished designs.

1. The erection of a bishopric at Agra, with an archdeaconry, is a matter of the greatest moment. It would relieve the bishop of Calcutta from his almost interminable journeys, and would plant a bishop at the seat of the Agra government, eight hundred miles as it is from Calcutta.

2. The next desirable point is the rescue of the archdeacon of Calcutta from the oppressive burden of station duty. The bishop's domestic chaplain has no fixed station duty; and much less ought the archdeacon. His whole time is required for consultation, correspondence, regulations in the bishop's absence, and general help and superintendence. He should also be at liberty to fill his proper seat in the cathedral, and to make his annual visitations between the bishop's triennial ones. Travelling expenses should of course be allowed. So, as to the new archdeacon of Agra.

3. A more adequate supply of chaplains is, in the next place, most desirable. The honourable court has only to proceed in the road it has been lately pursuing. A few more chaplains should be added. We have now fifty-three allowed on the Bengal establishment: if these were increased to sixty, and regularly kept up in the fields of labour, it would be a most important step.

4. The number of rev. chaplains on the higher allowances might possibly be then a little enlarged: nineteen seems too few out of fifty-three; and nineteen out of sixty would be still more disproportionate. If they could be put at twenty-five, that is, at six more than at present, the arrangement would be improved.

5. But I am, lastly, most anxious that the honourable court should open the ecclesiastical service, on a discreet and well considered plan, to an indigenous class of sub-assistant chaplains educated under the episcopal eye, chiefly at Bishop's College, and to be ordained, when duly qualified as respects talents, piety, morals, attainments in theology, and general respectability, on titles granted by the governor-general. There seems to be no more objection to such a plan than against the uncovenanted servants of the honourable company in all branches of the public service; and the interference with patronage, if patronage it can be called, would not, I am persuaded, be for a moment thought of.

Nor is there the least danger on this account of unworthy persons being admitted into the ministry. The presbyters, whom St. Paul directed Titus to ordain in every city of Crete, were indigenous beyond all doubt.

6. I pass on to another class of topics.

Our ecclesiastical position as to sacred buildings for the public worship of Almighty God is rapidly improving. There seems a spirit arising in the minds of our gentry all over India to erect becoming churches at their own charge, in the smaller stations where the help of government could hardly be expected; of which, the example of Bhagulpore deserves especial mention.

The new cathedral of Calcutta is now approach-

ing its completion, under the able and scientific direction of our eminent architect, colonel Forbes. Nothing beyond stability, with the simplest usual ornaments, as prevalent when I left home in June 1832, in our English protestant cathedrals, is aimed at. But it is to the spiritual designs of the sacred edifice that I would chiefly bend your attention. The building is nothing in itself. Not to erect it, indeed, with becoming ecclesiastical propriety, would be a disgrace to what has been termed "the city of palaces." But this is a subordinate matter altogether: the glory of Christ and the salvation of souls is my object. Here, also, our prospects are inviting. The endowment fund, for the support of the new cathedral mission, amounts to about two lacs and a-half already; and the means are, I hope, secured, independently of this fund, for building two houses for missionary canons and schools. The commencement of our direct work, I trust, will be made in a great native school for one thousand children, and a normal institution for training missionary teachers. Thus a seed-plot will be laid out for all the missions of our church throughout the diocese.

7. I come, in the last place, as regards our ecclesiastical position, to notice the general prospects of our established church in this country. Here, as I am leaving you, you will excuse me for pausing a little; for we have, thank God, the episcopal reformed church of England and Ireland established in India by the laws of our Christian government.

This is not a mere state church, as it is sometimes invidiously termed, but the religion of Christ our Lord, as established by his providence and grace in Great Britain in the second century, and reformed in the sixteenth by our own bishops and clergy, under the protection of our natural princes, from popish idolatry and error.

Nor is our church the dominant church in India, any more than it is at home—to advert to another calumny—but the Christian religion wisely and mildly established by a Christian government for the highest purposes—the honour of God and the salvation of souls, and offering its immense blessings to the poorest of our people, as well as the more affluent, but especially to the mass of our poor, with an entire freedom for those who avail not themselves of the offer.

Much less is our church a sectarian body, as some would call it—that is, a small number of persons who have cut themselves off from the mass of Christians by certain peculiarities—but the national church of the government, nobles, and people of our religious country, at home and abroad. It is the glory of our land, the main bulwark of Christianity in Europe and Asia, and, with all its defects—for everything human is defective—the purest in its polity, doctrines, and orders, of any church now existing in the world.

Nor is an establishment essential to Christianity, as the infidel would insinuate; for the three or four first centuries of its history prove that the church of Christ, as a church, can subsist independently of the state. But, though an establishment is not essential to Christianity itself, it is essential to every Christian government which desires to discharge its highest obligations towards the people committed to its care.



I rejoice to see that our church is taking firmer and firmer root in the minds of thoughtful men in this country. Nor have I any fears for it, unless it should provoke the displeasure of Almighty God by fatal errors and dissensions. Then, indeed, our "candlestick might be removed from its place," and perhaps in a moment, as in the cases of the seven churches in Asia. I leave it, however, full of hope; and, if I return, should God spare me to return, I doubt not I shall have to rejoice with you in its improved position and augmented numbers and strength.

### Poetry.

#### THE LAST HOUR.

(For the Church of England Magazine.)

"O death, where is thy sting? O grave, where is thy victory."  
—1 Cor. xv. 55.

His eye was fixed upon the heav'n,  
The deep blue heav'n above;  
And O, unto his look was giv'n  
The full repose of love.

All doubts, all fears are passed away  
As clouds before the sun:  
Calm as the close of summer day  
He watch'd his last sands run.

And life, with all its hopes and fears,  
Was hastening from his sight;  
The shadows of this vale of tears  
Were lost in coming light.

He sat alone, for none were left  
That awful hour to cheer;  
But, though of all he lov'd bereft,  
He knew one friend was near.

And soon within that narrow room  
Came twilight, sad and dim;  
But, though the earth was wrapt in gloom,  
There was no gloom for him.

His pale thin hands were clasp'd in pray'r,  
A smile was on his brow;  
And who the feelings may declare  
That woke such sudden glow?

A glow that lighted up his face  
With youth's returning bloom,  
And seem'd with sudden light to chase  
The heralds of the tomb.

What sees he there to charm away  
The anguish of that hour?  
Will the chill grave give up his prey,  
And death forget his power?

No; but his touch hath drawn aside  
The veil, that long conceal'd  
And hid from sight the crucified,  
And Jesus stood reveal'd.

O, not as once, ere time began,  
In dazzling light array'd;  
But cloth'd in love, the Son of Man,  
First seen through death's dark shade.

O, say not dark, for at that sight  
All pain and sorrow died;  
And the happy spirit took its flight  
To live with the crucified.

M. A. ROBERTS.

### Miscellaneous.

**RATISBON CATHEDRAL.**—The capricious nature of Bavarian taste can nowhere, I think, be more strikingly exemplified than in this old town. I know not how better to describe my impressions than by saying that Ratisbon is the sternest-looking place I ever entered. The plain of the Danube thereabouts is wide and peaceful; but the stream rushes through the arches of the old bridge almost with the force of a storm. The streets are grim and narrow: the houses have a tendency to run up into stalwart square watch-towers. My inn has one, with its dark staircases and roof-escapes, besides its crypt-like lower story. The Rathhaus of Ratisbon alone, with its time-blackened walls, and the horrible dungeons and apparatus of torture it incloses, would suffice, I think, to prove my epithet. The cathedral, too, is one of the most singular and imposing gothic edifices I am acquainted with. It has two western windows, an odd, angularly-projecting portal with two doors—thus sinning against the cardinal principle of papistical architecture. The side aisles stop abruptly, instead of running round behind the high altar, and forming lady-chapels, &c. There are two staircases within the western front, and countless other details new to me. Then such cloisters, I think, were never seen: the recessed window, each frame three pillars deep, knotted round with quaint tracery; and the pavement a perfect history, in effigy, of priests and bishops, abbots and priors; the sight whereof, calling up the vast power of the church, well-nigh makes the mind as giddy with the consciousness of the vast changes which have passed over society, as did the sight of the rack, and the torturer's chair, and the black Hunger-hole, where the people were starved to death, in the Town-hall. But most admirably has this superb cathedral been treated by king Louis. He has caused all the trash of screen-work, tinsel altars, and the like, to be cleared away: even the organ is hidden behind the high altar—an uncanonical, but a most effective position. He has made a present to the cathedral of some windows stained by M.M. Hess and Aimmüller, which really promise a revival of the rich designs and the scarlet and emerald tints of the Volkamer window at Nuremberg, or the lights to the choir of Cologne cathedral. Thus with a perspective I do not remember to have seen equalled is combined all that sombre richness of half-tint arising from the judicious employment of painted glass which almost supercedes the use of colour. A monument, too, to bishop Sailer, and another (the latter a recumbent figure) to archbishop Wittmann, by Eberhardt, of Munich, are in the true serious taste of gothic art, and would put out of countenance Canova's operatic monument to prince Dalberg, had not that work been already shamed by a neighbouring antique St. Christopher, in his niche, the production of some nameless stone-cutter, which will draw away all eyes worth attracting. As it stands, there could be nothing in more perfect keeping with this solemn town than the cathedral of Ratisbon; for which, Bavarian taste, proved by judicious restoration, deserves best thanks.—*Correspondent of Athenæum.*

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# THE Church of England Magazine.

UNDER THE  
SUPERINTENDENCE  
OF  
CLERGYMEN



OF THE UNITED  
CHURCH OF ENGLAND  
AND  
IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 550.—OCTOBER 25, 1845.



## TIVOLI\*.

"TIVOLI, the ancient Tibur, is situated about twenty miles to the east of Rome. It can boast of greater antiquity, being founded by a Grecian colony. It is a beautiful romantic spot, sheltered by the Sabine mountains on one side, while the other commands an extensive view of the Campagna, or great plain, in which Rome is situated, beyond which the eye reposes on the blue waves of the Mediterranean sea. All along the road through which I passed to this spot, I beheld decaying remains of antiquity, being the sites of the splendid villas of the great men of old Rome—Decius, Piso, Varus, Lepidus, Cassius, and the poet Catullus. At Tivoli I was conducted to an inn, called the 'Sibyl,' from the

windows of which I beheld a magnificent cascade, and two elegant temples of the Sibyl and of Vesta. The temple of the Sibyl stands on the summit of a lofty and precipitous rock. It is of a circular form, and was formed of eighteen pillars of the graceful Corinthian order; but of those pillars ten only remain, with their entablature. Beneath it dashes a cascade, which roars and foams in a double channel, and affords a remarkable contrast to the silent grandeur of the ruin above" (Parley's Wonders of Art).

Of the town itself, Miss Taylor does not write in a very flattering manner, however much she may admire the surrounding scenery. "Tivoli," she says, "has been a favourite subject with painters; and the pictures and engravings I have seen had led me to imagine it a kind of terrestrial

\* The illustration is from "Parley's Wonders of Art."

paradise. The exquisite little temple of the Sibyl is represented as embosomed in trees, crowning a hill, while the Anio (now the Teverone) boils and foams beneath. Now turn to the reality, stripped of poetical illusion. Pushing our way through a narrow, disagreeable street, amongst crowds of ragged urchins and importunate beggars, we reached a building, which, on looking up, I recognized as the temple; but so concealed amidst linen, hung to dry on its very walls, and so dirty, that we were glad to make good our retreat, and descend the rock on which it stands to the cascade and grottos. The former is so beautiful, so graceful in its form, that one quite forgets it is not a natural waterfall: the Anio is led in an artificial channel for some distance, its course having been diverted from the town, which it was undermining, until it reaches the edge of this rock, and precipitates itself into the basin beneath. The waters have made for themselves another outlet, and fall through a hole in the hill into a cavern called the Grotto of Neptune, where, as they bound from rock to rock, the sound reverberates through its arched roof with a hoarse and almost stunning noise."

Tivoli had well nigh lost this magnet of attraction; for an English nobleman, lord Bristol, had bargained with the proprietor of the ground on which the temple stands, for the entire building. Every stone was, in fact, numbered, preparatory to its removal for re-erection in an English park, when the Roman government claimed it as national property, and thus preserved it.

The villa of Adrian, in the neighbourhood, "in the magnitude and beauty of its ruins, strikingly exhibits the lavish prodigality of the Roman emperor. Its remains extend over a surface of three miles, and it appears to have comprised treasures from all parts of the world. Adrian collected during his travels, from every country he visited, materials for enriching his favourite retreat: theatres, temples, libraries, porticos, were erected, after the models of those which he had seen in Greece, Egypt, &c.: the walls were adorned with frescos, the floors with mosaics; and innumerable statues graced the halls. These have been removed, and the ruins alone remain, scattered amidst trees and shrubs in picturesque groups, and wreathed with creeping plants; whilst the turf is enamelled with beautiful wild flowers, amongst which the graceful cyclamen grows in abundance."

"In this villa," says Dr. Moore, "were comprehended an amphitheatre, several temples, a library, a circus, a naumachia. The emperor gave to the buildings and gardens of this famous villa the names of the most celebrated places, as the Academia, the Lyceum, the Prytaneum, of Athens, the Tempe, of Thessaly, and the Elysian fields and infernal regions of the poets. There were also commodious apartments for a vast number of guests, all admirably distributed, with baths and every convenience. Every quarter of the world contributed to ornament this famous villa, whose spoils have since formed the principal ornaments of the Campadoglio, the Vatican, and the palaces of the Roman princes. It is said to have been three miles in length, and above a mile in breadth." At no great distance is shown the spot where Zenobia resided\*.

\* See Church of England Magazine, August, 1845, p. 126.

Near this villa "was dug up and sent to England, in 1774, a most beautiful vase, which is one of the most exquisite pieces of ancient workmanship. It is said to be the production of Lysippus, a statuary, of the age of Alexander the Great. It has been wonderfully preserved from the ravages of time. The material of which this elegant vase is composed is white marble. It has a deep inverted rim, and two interlacing vines, whose stems form the handles, wreath their tendrils with fruit and foliage round the upper part. The centre is composed of grotesque heads, which stand forward in grand relief. A panther's skin, with the thyrsus of Bacchus, a favourite antique ornament, and other embellishments, complete the ornaments. This vase is very large, and is capable of containing one hundred and sixty gallons. It has been often copied by modern artists and manufacturers of England. There is a beautiful copy of it at Birmingham, which serves to show the intimate union that exists between the manufacturing arts and what are called the fine arts. The vase dug up at Tivoli now embellishes the grounds of Warwick castle, hence it is called the 'Warwick Vase'" (Parley's Wonders).

### Biography.

REV. JOSIAH PRATT, B.D., VICAR OF ST. STEPHEN'S, COLEMAN-STREET, LONDON.

Few men have died more thoroughly respected and regretted than Mr. Pratt. For nearly half a century his name was connected more or less with the most important institutions in the metropolis, for the maintenance of spiritual religion at home and its propagation abroad. Many, who did not view all subjects precisely as he did, bear most willing testimony to his thorough honesty of principle, his devoted attachment to the cause dearest to his heart—the enlargement of the kingdom of the Redeemer, being for many years secretary of the Church Missionary Society; and, what is of more importance still, very many on a dying bed have borne testimony to the value of his teaching and exhortation, in private as well as public. He was educated at St. Edmund hall, Oxford, and, after filling many other situations, was elected by the parishioners vicar of St. Stephen's in 1826, after a severe contest, and against very powerful influence. His sermons were spiritual and practical, and consequently scriptural. Amidst the various vicissitudes of opinion, and the vagaries which at various times led away many really excellent persons, Mr. Pratt remained firm and unchanged. If there was not the glare of brilliancy about his discourses, or the setting forth some strange and startling position, too often as absurd as unscriptural, there was a faithful uncompromising exposition of "the truth as it is in Jesus," in all its seriousness and all its power. The light which shone from his pulpit was no delusive *ignis fatuus*, leading to error, to wandering, if not to ruin. It was the steady light—unflickering, certain, pure, unextinguishable: and how many were guided by that light to the regions of eternal light, a sure coming day will fully manifest.

Mr. Pratt was selected to preach the sermon at Lambeth palace, June 14, 1835, at the consecration

of the late lamented bishop Corrie, of Madras. The sermon, from 2 Tim. ii. 1-4, was printed by command of the archbishop, and a sound and excellent sermon it is. Little were those present on that interesting and solemn occasion aware, that the individual that day called to be a bishop in the church of God, would so soon be called upon to rest from his earthly labours.\*

"The Lord of all," says Mr. Bickersteth†, "gave to our departed friend many excellent qualifications for that work which he designed to accomplish by him. He was born in 1768, and religiously brought up; his own father being a good man. When but a month old, he was nearly dying from small pox: the last verse of Psalm cii.—'The children of thy servants shall continue; and their seed shall be established before thee,' was brought to his father's mind with much comfort, as he was carrying him in his arms. When a boy, he was struck by the prayer in our liturgy—'Pitifully behold the sorrows of our hearts,' and did not see what cause he had for sorrow, when the next petition immediately supplied an answer—'Mercifully forgive the sins of thy people.' He was not brought, however, to a serious concern for his soul till he was seventeen years old. The occasion of it was the very solemn manner in which the late Mr. Robinson, of Leicester, said 'Let us pray,' before a sermon at St. Mary's, Birmingham. Like many other devoted servants of Christ in the ministry, he was first engaged in the business of this world, and was thus taught those habits of business which were so eminently useful afterwards. . . . Having had full opportunity of witnessing the revival of religion both in and out of the established church, and the bitter conflicts on Arminian and Calvinistic questions even of the most devoted servants of Christ, he formed his own views simply on the holy scriptures, which he received in every part as the word of God and not the word of man, and of which he was ever a diligent student. He was always moderate in his expression of his own religious feelings, and afraid of uttering a word more than his conscious experience at the moment would strictly warrant. Of this measured and cautious disposition in regard to his language he gave very remarkable instances in his latest days. He had joyful and even triumphant feelings; yet, when questioned, he would not testify it, but repeatedly answered, 'If I were to say more than I do, I should be deceiving you.' When asked if God comforted him, he would reply, 'Yes, I think so: nothing but a revelation from God can make me say that I am a poor pardoned sinner prepared for eternal life.' When asked, 'Do you long for heaven?' 'Yes, indeed I do, if I can tell that I am prepared. O what a song shall I then sing! Glory to God in the highest! everlasting thanks

\* The compiler of this brief and imperfect memoir can bear testimony to the soundness and excellence of the advice he, though a comparative stranger, at one period received from Mr. Platt, to whom he had been referred, as the most practical judicious man that could be found, for the solving of an ecclesiastical rather than a spiritual difficulty. To the advice of Mr. Pratt, he could scarcely agree as to its propriety. He now sees it was the very best that could have been given him; he is thankful, even against his own feelings, he acted upon it; for he can see now what he could not at the time, its prudence and its excellence.

† Sermon, preached at St. Stephen's, Coleman-street, London, on occasion of the death of the rev. Josiah Pratt, B.D., vicar, by the rev. Edward Bickersteth, rector of Watton, Herts.

to Jesus!' On one occasion he wished his inquiring friends to be told—'I am lying in the hands of God, and am thankful for many mercies, but waiting for his greatest mercy, eternal life.'

"It was not his own choice that he was called into such prominent stations. Unobtrusive retirement was his own preference. It was a great force upon his natural character to appear as he did at public meetings in London and the large cities of our empire, giving his mature views of Christian missions.

"Indefatigable industry was another striking part of his character. I have been perfectly astonished with this in the work through which he went in the rapid growth of the Church Missionary Society. His ministry was such as might fully have occupied many. At one time he preached in the morning of the Lord's day at Wheler chapel, in the evening at St. Mary Woolnoth, and on Wednesday at St. Lawrence Jewry; and, many of his hearers being the same, he could not take the same subjects. Besides all this, he was occupied in the missionary work, at the Church Missionary house, often from ten in the morning till after ten or later at night. I have seen him, on the Wednesday, when important missionary work was on his mind, thus working till almost the last moment for going to his lecture, walk by himself there, that he might have a little time for meditation and prayer, and then pour out from the fulness of his mind a refreshing stream of Christian truth and experience, and return to his desk at the Church Missionary house till near eleven, that the weighty interests of the missions might not suffer.

"He was eminently practical in all his religious views and plans and pursuits. He troubled himself little with questionable matters or mere theories, but heartily worked with all his might at whatever God called him to do for his glory and the good of others. Though he was so much engaged in the work of his ministry, and in the widest labours of benevolence through the world, he attended primarily to his more immediate and direct duties in his family. I was always struck, from the time I first knew him intimately, with the steady discipline, admirable order, and yet happy freedom, that reigned in his family.

"He expired about four o'clock on Thursday morning, October 10, 1844. When the twenty-fifth Psalm was read an hour before his death, he answered each verse with a deep and fervent 'Amen.' At half-past three, Watts's version of the seventeenth Psalm was read to him. At the verse—

'O, glorious hour! O blest abode,  
I shall be near and like my God,'

he raised his hand in a sort of exultation; and when the earlier verses of the well-known hymn,

"'Guide me, O thou great Jehovah,'"

were read, they drew out the joyful emotions of his soul; and he soon after fell asleep in Jesus.

"I was struck when I visited our departed friend, and saw him for the last time on the 23rd of September last, with the earnestness with which, in a voice almost inarticulate, from the effects of that attack which at length issued in his death, he spoke of the new feelings which he had of the duty of preaching Christ more earnestly, and labouring far more zealously.

lously than he had ever done for him. O, could he now return from the heavenly mansions, how would he return with every feeling deepened, with every exhortation full of power to call British Christians to use their many advantages for the Lord!"

The following sketch of the character of this most excellent man is from the charge of the lord bishop of Calcutta, from which an important extract appears in the preceding number of the Magazine, and whose intimate acquaintance and long-attached friendship with the deceased qualify him in no ordinary degree to bear full testimony to his character:—

"You will not wonder that I could not receive without deep emotion the tidings of the decease of the rev. Josiah Pratt, though at the mature age of seventy-six, and without great bodily suffering, when I inform you that he was the affectionate tutor who guided my youth, and prepared me for the university in 1798, and had continued my bosom friend from that time to the moment of his death. He was a man indeed. Few ever equalled him, as I think, in two respects; first, in exactly knowing his particular line of talents; and next, in employing those talents for the most important purposes, the marshalling the mission array of our church at a most critical moment—two of the very highest points of commendation that can be bestowed on a servant of Christ.

"He had all the general preparation most necessary for the work to which he was ultimately called—excellent abilities, good learning, deeply-seated piety, a sound judgment, extensive knowledge of history, civil and ecclesiastical, and wise, and therefore very moderate, views on the inscrutable subjects of the divine purposes, and the questions allied with them.

"Besides this general fitness, he possessed also many special qualifications for the position God designed him to fill. He had an enterprising mind, a fondness for planning schemes of usefulness, and great tact in framing designations and rules for societies on sudden emergencies.

"Then his business-like habits, acquired in early life under his pious father, a merchant at Birmingham, and his incredible powers of application, gave him the most abundant use of all his abilities; sustained, as they were, with an Herculean strength of constitution during the greater portion of a long life.

"Further than this, his enlightened and most decided attachment to the united church of England and Ireland, in all its doctrines and polity, was mingled with such a sound judgment and such a freedom from party spirit, that he was especially suited to the post he had to fulfil; for which, indeed, the want of these particular qualities would have unfitted him.

"Then, his very place of residence and his literary taste, connecting him with the public press in London, enabled him to prepare designs for the public eye, and superintend their progress, with a promptitude and skill which contributed essentially to their success, and in which no one else could have stood in his place.

"Add to these qualifications a singular union of meekness with firmness of purpose in his character. There was no man like him, that I was ever

acquainted with, for an unbending mind—a fixed conscientious determination, which nothing could turn aside, and which sometimes verged, no doubt, towards excess—and yet for meekness; so that I verily believe he never had an enemy.

"He had not a particle of what we understand by assumption and forwardness. He was willing to work underground, and let others stand prominently forth, when he thought the end in view would be better attained. He understood when to retire from particular offices and stations as life advanced. The exact propriety of his character in this way was conspicuous. All was in keeping: he did every thing that was fit and becoming for him to perform, and nothing more.

"Consistency in the various parts of the Christian character was the result of all this. This was a peculiar ornament of his whole long and valuable course. His friends have nothing to conceal or excuse in his history: he was a wise and downright Christian in all the branches of that high character. He was the excellent pastor of a flock, and the laborious parish priest, at the same time that he was the devout and dignified head of a well-regulated family, 'having his children in subjection under him with all gravity.' He was the affectionate husband and the faithful and tender-hearted friend, as well as the indefatigable counsellor and wise leader in every good public undertaking.

"But it was as founder, and secretary for twenty-one years, of the Church Missionary Society, that my friend was best known. Here he found employment for all his particular talents, and spent his best years. How he discharged this arduous office, and worked up the society to the state of prosperity, in which he resigned the labours of it to younger men, without resigning the care and anxiety and counsel which he could not, and did not, cast off till the hour of his death, I need not say.

"I will mention only one or two circumstances which mark his fine spirit. In the year 1810, when a royal letter was issued on behalf of the ven. Propagation Society, he drew up and published an able abstract of the sermons delivered, during more than a hundred years, by the annual preachers, and of the chief proceedings of that great institution. This he published in a volume entitled 'Propaganda.' It instantly became a manual, and contributed not a little to the immense extension of that and of the Church Missionary societies. The whole church welcomed the gift with applause.

"Again, in 1820 and 1821, when bishop Middleton's letter on the subject of Bishop's college, Calcutta, filled all England with joy, he was the principal supporter of the noble grant of 5,000*l.*, and of the three annual grants of 1,000*l.* each, by the Church Missionary Society, to that fine missionary foundation.

"Never shall I forget with what earnestness and warmth of heart he exhorted me, when I was first coming out to India in June, 1832, to follow in the steps of my predecessors, bishops Middleton, Heber, James, and Turner (each of whom he considered as peculiarly qualified, in his time and order, for the circumstances of the diocese), and to bend all my strength to support and invigorate the Propagation

and Christian Knowledge institutions, together with those which he knew I should continue especially to love—the Church Missionary and British and Foreign Bible societies. This I have uniformly aimed at doing, however feebly.

"Such was the man in life; and, in the approach of death, his principles shone forth mildly and meekly, in all that penitence and humiliation for sin, all that meek and firm faith in the Great Redeemer's merits, and, when descending into 'the valley of the shadow of death,' all that holy repose, without particular joy or triumph, on his omnipotent and gracious Saviour or Intercessor, which were in exact harmony with the whole fifty years of his previous course."

### Subenile Reading.

GOTTFRIED; OR, THE LITTLE HERMIT.

CHAP. VII.

THE FRIEND IN SOLITUDE.

GOTTFRIED lived in his rocky island as contented and happy as so lively and intelligent a child could be, in such complete solitude. Thanks to his constant occupation, the time never seemed too long. Now and then, indeed, when the rainy weather forced him to sit under his wooden shed, or when furious tempests, frost, and intense cold obliged him to shut himself up in his cave, he would say, with a sigh, "Alas, it is indeed sad to have no one to speak to! How happy was I at home with my dear parents!" He would even see them sometimes in his dreams. Once his father appeared to him in a manner that strongly awakened his feelings: an affectionate smile played over his venerable features: with indescribable tenderness, he called him his dear Gottfried, and stretched out his arms to him. Gottfried awoke, and, finding himself alone in his cave, began to cry so bitterly, that the tears streamed down his cheeks. "O my kind father!" said he, "how much he always loved me when I was with him! He always spoke to me so affectionately, and was so good to me. How sad it is to be now so far from him, no longer to see his beloved face! and how painful the fear that we shall never meet again in this world! Alas, he does not even know that I am still alive!" But he soon remembered that, though far from his earthly parent, he had still a Father in heaven; and, remembering this, he was comforted.

Gottfried said his daily prayers with much devotion, as well as those before and after his solitary meals; and he thanked God for every gift. His solitude was so complete, and there was so little to engage his attention, that he examined with more particular care the few objects that surrounded him, and thus learned more and more to know the Almighty by his works.

He often climbed the summit of the highest rock, to see the sun rise. Then the sky and sea appeared, as it were, on fire, and the clouds radiant with gold; and, when at length the sun rose in the air like a flaming globe, his heart would swell with pious joy. He fell on his knees, and addressed his prayers to the Author of so glorious a spectacle. Could it have been possible to paint the pious child in this attitude, whilst kneeling on the rock, with the golden rays of the

rising sun shining brightly on his face and hands, it would have made a lovely picture. He often said his evening prayer while gazing on the setting sun. "My heavenly Father!" he would exclaim, "it is thou who commandest the sun to rise and set, in order to supply light to men, thy children, and to give to every thing that breathes, blossoms, and buds, heat, growth, and vigour."

He also frequently contemplated, with secret delight, the soft and peaceful moon, whose increase and decrease interested him the more as he had formerly paid but little attention to it. On clear nights, when there was no moon, he found great pleasure in observing the twinkling stars, and often scaled his favourite rock, the more easily to contemplate the studded sky. Now that his attention was more awakened, he perceived that some stars rose and set, and ran as wide a course as the sun, whilst others rolled in an orbit of slight extent, and never set, and that the entire starry vault seemed to revolve round one fixed star. He further remarked that each day the stars rose a little earlier, and that, from month to month, new ones arose, which he had not before noticed, and, also, that at the end of a year the first appeared again. All this gave him infinite pleasure. It was especially on nights clear and sparkling with constellations that he would contemplate with holy reverence and profound awe the heavenly vault, glittering as it were with sparks of fire. "How true it is," he would say, "that 'the heavens declare the glory of God, and the firmament sheweth his handy-work!'"

The earthly works of the Almighty, such as Gottfried beheld in his wild and sterile island, tended to excite in him holy thoughts, and to awaken religious fervour. "Even as, above, the sky is spangled with stars," said he, one spring day, "so the verdant grass, which extends to the entrance of my cavern, is spangled with beautiful gold-coloured flowers, whose tender leaves resemble rays of light." Often, in his early childhood, Gottfried had amused himself with his playfellows in making long chains with the stalks of these flowers: often, also, with infantine pleasure, he had blown upon the light, feathery balls which succeeded them, and danced with joy to see the little tufts fly off and flutter in the air. But now his mind were filled with other thoughts. "I see," said he, "even in these despised flowers, the wisdom and goodness of God. Each of these flakes contains a little seed; and each of these seeds is, as one may say, a bark furnished with sails, which, leaving the main-land, has floated thus far through the air. And the ease with which the wind bears them along accounts for the circumstance of the steep sides of these rocks being covered with similar flowers; and it is in this way that, long before my arrival here, flowers have been almost everywhere sown, whose stalks and roots now serve me for food."

The fir-tree, the only kind he found on the island, pleased him extremely. "Without these trees," said he, "my kitchen would be badly provided with fuel, and I should never be able to survive the severities of winter." On attentively examining the brown, scaly, polished cone of the fir-tree, which had often been his toy in infancy, he found that, beneath each scale, which he detached with the help of his knife, were two grains

of winged seed. "These seeds," said he, "have likewise been transported from the main-land by the wind, and lodged on this island: the fir which clothe these rocks have been planted in the same manner as these yellow flowers, otherwise the seeds would never have been wafted to such a height: their roots are also admirably suited to cling to the hard and naked rocks. They often wind to a distance, and, as though gifted with intelligence, seem to look on all sides for some split or crevice in which to fix themselves firmly. The trunks of the fir-tree rise tall and tapering, and are so flexible that they bend to the storm, but seldom break; which is just what is wanting to give them firmness and solidity at such a height. Their boughs and branches are green, even in the depth of winter; and, when all other trees are stripped of their foliage, they offer a shelter to thousands of little birds. Besides, the fir is a very handsome tree, either when its young stem is crowned with fresh leaves, or when it towers tall and straight to the very heavens. And, when I stand before my cave, and look upward through the dark-green leaves of the fir-trees, the sky seems to me to assume a deeper blue." Gottfried, therefore, spared the two fir-trees that grew near his cave, and went to a little distance to fetch his wood.

The soft green moss, which in former times Gottfried had scarcely looked at, became now an object of minute examination. "Ah," said he, "how wisely God has disposed every thing! Even the smallest scrap of moss is a marvel, showing forth his wisdom and goodness. It resembles a tiny fir-tree; and the leaves, when examined in the light, are exquisitely firm and delicate. The finest tissue formed by the hand of man would appear rough and coarse in comparison." Observing the little cases enclosing the seeds, he exclaimed, "What pretty little boxes! They are like the minutest cups covered with lids; and the seed may be compared to the finest dust. The lids fall off as soon as the seed is ripe; and the wind carries them away. What a countless multitude of little branches of moss it has taken to form my bed! Had it been less abundant, how many wretched nights I should have spent on these rocks, and how difficult I should have found it to protect my cave from the biting cold! Yes, bountiful God! all, from the tall fir-tree to the creeping moss, from the sun to a grain of dust—all announce thy power. The whole world is filled with thy glory: the heavens and the earth are, so to speak, the temples of thy greatness; and my heart shall be as an altar, dedicated to thy service!"

Although Gottfried looked upon the heavens and the earth as temples of God, yet this was not enough: it was not without much sorrow that he found himself unable to attend any church.

Gottfried's parents, however, had stored his memory with a variety of short but beautiful prayers, which, happily, he still recollected and repeated daily. He found that they filled his mind with good thoughts, and helped, as it were, to wing his soul toward heaven. "Without doubt," he would say, "when God grants us special favours, or we are in any great danger, we do not require to know prayers by heart; distress or emotion will at such times teach us to

pray. But there are many other times when we are neither suffering from peculiar afflictions, nor transported with excessive joy, that we shall find such little prayers very serviceable. These prayers, which I know so perfectly, I may consider as a book of devotion which my parents have given me on my pilgrimage. I have it always about me; and I cannot lose it."

He had, also, by his parents' desire, committed to memory a great number of passages of holy scripture: these, especially such as related to our Lord Jesus Christ, he frequently repeated, in order to prevent his forgetting them, knowing that he had no book by which to refresh his memory. He meditated on these sentences, which both instructed and consoled him. "To me," he said, "they are a casket of jewels, causing me infinite delight, and possessing a value which no one can take away."

In his seclusion, Gottfried often thought of St. John the Baptist in the wilderness. "It was surely," thought he, "by God's will that John, who was to become a saint, and perform much good among men, spent his youth in the desert. Solitude, then, has its advantages; so it is certainly not without some motive that God has placed me here." And, in truth, his solitary life was to him a blessing; and, even in this silent and desert island, he grew in wisdom and piety.

#### CHAPTER VIII.

##### FRESH TROUBLES.

Up to this period Gottfried had not suffered from illness ever since his arrival on the island. But one day a sharp-pointed fragment of shell entered very deep into the sole of his foot; for the rocky soil had long since worn out his shoes, and they were no longer of service to him. The wound smarted terribly, and gave him great pain: he became feverish, and felt almost incapable of moving. It was with the utmost difficulty, even with the aid of a stick, that he could get as far as the spring, and return with a pitcher of water to quench his burning thirst. Fortunately for him, he was not hungry; for it would have been almost impossible for him to get a fish from the pool, and afterwards to prepare it. He had no linen to dress his wound. Our poor hermit was, indeed, much to be pitied.

Thus languishing, stretched on his bed of moss, tormented by a burning fever, destitute of all help, in his gloomy cavern, he thought of his family with more than ordinary anguish of mind. "Alas!" said he, "whenever I used to be the least indisposed, how tenderly I was watched over by my parents! My father himself would fetch a physician; and my mother, with kind entreaties, would beg me to take the medicine he ordered, would bring my soup, and make my bed. My brothers and sisters vied with each other in their efforts to amuse and console me; while all united in prayers for my recovery. But here I am alone, deserted by every one. O, how terrible to think of dying thus solitary and abandoned!"

He now felt, more than ever, how much he had failed both in gratitude and docility towards his kind parents. "Ah, merciful God!" he exclaimed, "perhaps thou hast banished me to this island only to make me see my faults and amend them. O, pardon me; and, if ever thou dost lead

me back to my home, I will shew all love and gratitude to my parents, and obey them with my whole heart." With sorrow he recalled to mind how often he had quarrelled with his brothers and sisters, and spoken to them with unjust severity. "O, how truly I now repent of it," said he. "Forgive me, O my heavenly Father, and restore me to them. I will be an affectionate brother to them; and we will dwell together in the most perfect harmony."

"Alas!" he added, "I knew not how to appreciate my happiness when living with such kind parents, such affectionate brothers and sisters. How often have I distressed them by my obstinacy and ill-behaviour. Grant, O my God, that I may one day see them again, if only to ask their forgiveness, if only to give them joy by my better conduct, and, in some degree at least, to requite them for the goodness they have shewn me."

Such were the prayers poor Gottfried often breathed during the period of his illness. God at length restored him to health: the fever gradually diminished, and soon entirely left him. When, for the first time, he found himself able to leave his cave without support, he fell on his knees, and returned thanks to God for his restoration to health.

When Gottfried found his health completely re-established, his first thought was to manufacture some kind of covering for his feet, to guard against further accidents of this kind. With the help of his hatchet and knife he contrived to make strong soles out of one of the planks of the boat; while the leather of his old shoes furnished him with straps, which he nailed to his wooden soles. These new kind of shoes, usually called sandals, answered as well as could be expected, considering the imperfection of his tools.

Gottfried also stood much in need of new clothing. His old clothes were too short, and so torn and ragged that they no longer protected him from the frosty air. When it was very cold, he shivered, and his teeth chattered to such a degree that he sometimes dreaded a renewal of his illness. It is true that at such times he would wrap himself in his father's cloak; but it was much too long, and trailed on the ground behind him; besides which, the sleeves fell over the end of his fingers; and, even when he turned them up, they incommoded him while at work. He therefore resolved to turn the cloak into a kind of long robe, forming a complete dress; in a word, such an one as he had once seen described as worn by a hermit. "But," said he, "what shall I do for a needle, and thread, and scissors?" He made a needle of a broken nail, which he sharpened, and, after great difficulty, contrived to pierce a hole through it, by means of a pointed nail. He had, fortunately, remarked one day, in a blacksmith's forge, that iron when well heated became soft, and, moreover, when plunged red-hot into cold water was rendered extremely hard; and he at last succeeded in making a pretty good needle, though decidedly better adapted for stitching bales than making clothes. For thread, he unravelled the remnant of a stocking which he had long since thrown aside as unfit for use; and his knife, which he carefully sharpened on a stone, served him in place of scissors. He then set to

work, cut out his dress on a board, and put it together as well as he could. His belt was formed of the cord with which the boat had been fastened ashore, now well bleached by alternate rain and sunshine. As his straw hat was quite worn out, he made an attempt to plait another with broom, in which he succeeded very well, especially as he knew something of the art of basket-making. His new costume being completed, he put it on; and, really, with his white girdle, his broom hat, which he had fastened up on either side, and a willow wand in his hand, he was by no means unlike an anchorite. He walked to the water's edge, looked at himself in the smooth clear water, and could not forbear laughing at his grotesque appearance.

Whilst working at his dress, Gottfried made many interesting discoveries. "Before I came here," thought he, "I never dreamed of the advantages resulting from the society of others. How many thousand persons are employed in dressing a single individual as well as I used to be dressed at home! Here is my old straw hat, for instance: how many hands have been in motion before a single ear of corn could be produced! Before the peasant can till his ground, he must have a plough: the plough-share has been dug out of mines, then melted and forged in the foundry. What labour has been required to prepare the different tools and machines necessary for the mines, the forge, and the foundry! The wheelwright makes the wheels and frame-work of the plough; for which purpose wood must be cut down in the forest, and that again with the aid of a hatchet. How many iron instruments the wheelwright requires to shape the wood and pierce it with holes, all which has required the help of men! The blacksmith must provide the iron, the plough, and the wheels; for which he must have had a pair of bellows, a hammer, pincers, and an anvil; all which instruments require the united labour of many persons. Before it is possible to put the horses to the plough, ropes are required, and various other articles. Thus the saddler and the rope-maker must give their assistance; besides which, many others have made tools or worked to tan the leather, sew, dry, and twist the hemp. Thus the peasant sows the wheat, the reaper cuts it down, the thresher beats the grain out of the ear, and all this before the hat-maker can have the straw requisite to make the hat."

In the same manner he reflected on the infinite number of hands occupied in making, either with wool or flax, cloths of various colours, as well as linen, and the innumerable multitude of instruments and different kinds of machinery, such as spinning-wheels, the weaver's loom, machines for bleaching and dyeing, &c. How many workmen were required in doing everything that was necessary before one could take the scissors and needle in order to complete the dress!

"And the work which a single needle costs," added he, "I now know from experience; and yet several can be bought for a halfpenny, because men help each other in their labours. What a grand sight to see thousands of men working for a single individual! Every one ought, then, on his part, to do his utmost to contribute by his labour to the happiness of his neighbour, in order



that this grand association may continue to subsist. Each one will gain by helping another: so the highest should not despise the most humble, nor the latter, in his turn, envy the former. Thus each one must live by and for his neighbour. Such as do not work do not deserve to be fed. God has disposed things in this manner, in order that men, who are so dependent on each other, should also love each other, and live together in unity. O, yes; it is indeed a happy thing to live in human society; and one is truly unfortunate in being separated from it, and it often makes one feel sadly destitute. If I should ever return to the society of my fellow-creatures, I will work with untiring ardour, and will, by indefatigable industry, contribute to the general good."

#### MOUNT CARMEL.

No. II.

IN 1843.

"A BAY runs some way up into the land between Acre and mount Carmel, which can only be approached by riding round the shore. To our left lay sand-hills or downs (the authoress\* is on her route from Acre), which bound and protect the plain, that stretches out beyond them, from the inroads of the great sea.

"We rode through two rivers, the last of which was the celebrated Kishon. On its further bank rises a beautiful palm-grove, with underwood of oranges, pomegranates, figs, and St. John's bread-fruit tree, and extends as far as Cuypha, which lies at the foot of Carmel. Here we began to ascend, at first very gradually, through an extensive olive-grove, in which herds of goats and oxen were browsing; then, by a more steep ascent, over a good path, along the naked, chalky sides of the rock, till we reached the convent, which majestically crowns a projection of the mountain.

"We met with a very cordial reception from the monks, who were astonished to learn that we had not met with any thing unpleasant. The road is considered very insecure, and we indeed saw several armed Bedouins sneaking about the downs. \* \*

"You would esteem a day in the solitude of Carmel one of the happiest of your life: it is so still and so peaceful, that it diffuses a heavenly calm, which penetrates the inmost soul. There may be views more picturesque and beautiful from the mountain crests of the Mediterranean, such as Taormina, in Sicily: there may be convents more retired, and embosomed in scenery more lively, and more retired, such as the Camaldoni at Naples; but neither at Taormina nor Camaldoni do you feel the blissful solitude of Carmel, which seems destined by nature for a life of anchorite calm and peace. \* \* Upon the rocky brow of Carmel, six hundred feet above the level of the sea, the thoughts can be concentrated at will, and grasp one mighty subject without distraction. \* \*

"Carmel, like Sinai, is one of the holy mountains of the east. Upon Sinai the law was given: 'Thou shalt have none other God but me;' and upon Carmel this first and great commandment was maintained in the days of the prophet Elijah. \* \* The Carmelites pretend that the

prophet Elijah had a vision, which, in the mysterious symbolical language of the east, revealed to him the coming of the virgin; and on this tradition the order of the Carmelites, or rather that of St. Mary of Carmel, was founded. This order had originally no founder or rules. After the example of Elijah, Christian anchorites lived in the caves and holes of mount Carmel, that they might give themselves up to the contemplation of heavenly things; and this model was held in the highest estimation among all persons, however opposed were their religious persuasions. \* \* \*

"Albert, archbishop of Jerusalem, gave the devoted inhabitants of Carmel a rule, which was confirmed by pope Innocent IV. Over the cave of Elijah a convent was erected, in which the monks might find refuge from the Saracens, and where they could, free of expense to pilgrims, hospitably entertain them when resorting to the Holy Land. They were, however, dispossessed several times and their convent laid waste. When Napoleon besieged Acre, he expelled the monks from their convent, and turned it into a lazaretto; but at his departure he left the poor invalids to their fate. They were taken by the Turks, and murdered; and, when the monks ventured to return to their home, they found it filled with skeletons. They collected the bones in a cave, and a few years ago religiously interred them under a small pyramid in their garden. The monks manifest much kindness of heart to the living as well as to the dead: the suffering, the oppressed, and the stranger are all objects of their care.

"The history of the convent as it now stands is very interesting (see the last paper). Battisto collected alms from Damascus to Gibraltar, from Morocco to Dublin; and, whenever he had collected a certain sum of money, he returned to Carmel, and the poor mendicant monk put forth his skill as an able architect. \* \* He drew the plan of the present building, an oblong square, in the centre of which he placed the church, surrounded by the cells of the monks, and numerous guest-chambers in the upper story, and in the lower by magazines and rooms for stores of all descriptions, a mill, a dispensary, and, in short, all that might be requisite for the use of a convent situated in a barbarous country, where every means of subsistence or cure must be self-engendered. The building was constructed sufficiently strong and durable to bid defiance, in some measure, to the inclemency of the elements, the lapse of time, the fury of destroyers, and the rapacity of robbers. The plan being completed, he calculated the cost, which was 350,000 francs (14,000*l.*), and resolved to obtain it. \* \*

And he has completed his work.

"The convent on Carmel has stood for some years, affording a charitable refuge, where board and lodging are provided for Jews and Turks, protestant and pagan, for three days together—all for God's sake. Invalids are permitted to remain a longer time. It was limited to three days in order that one inmate might make room for another. Besides this, those who stand in need of it receive provisions for their journey—bread and cheese, and, if requisite, some article of clothing. The building and fittings have cost 500,000 francs (20,000*l.*), the whole of which father Battisto

has obtained by subscriptions from high and low, from prince and mechanic. The beautiful marble floor of the church was presented by the duke of Modena, the bells by the king of Naples, and the organ by the queen. The worthy artificer now resides here as one of the six fathers of the convent; but he is unfortunately absent."

#### THE CARMELITE BROTHERHOOD.

Christian devotees first began to settle upon Mount Carmel in the fourth century; but it was not until the middle of the twelfth that a number of pilgrims united in a body, under the leading of Berthold, a fanatic of Calabria, and settled upon the mount as hermits. In the year 1200, Albert, the patriarch of Jerusalem, endowed them with a set of rules, which harmonized in most respects with the institutes of St. Basil; and in 1224 they were recognized as a distinct order by pope Honorius III. Thus originated the "order of the blessed virgin of Mount Carmel," vulgarly denominated the Carmelites. But the brethren themselves, in order to claim an antiquity of date anterior to that of any rival order, have recourse to the "lying wonder" that the prophet Elijah was their founder. Nay, more: they have the impious hardihood to affirm that all the prophets and holy men of the Old Testament times, from Elijah to Christ, were members of their confraternity; but, as if this were not incredible and godless enough, they claim also, as brethren of the order, Pythagoras and the Gallic Druids, and pretend that the Rechabites, Essenes, and Pharisees were tertiarians of their brotherhood, and that all the pious women, inclusive of the virgin Mary, named in the New Testament, were Carmelite nuns, and every hermit of the mount, from the remotest Christian ages, Carmelite monks. I fear to disgust the reader or offend him by adding that they degrade Jesus and his apostles, not merely into monks of their foundation, but into missionaries from Mount Carmel. Papebroch, a Jesuit, employed much erudition in refuting these irreverend fables; but neither his exposure nor the judgment passed upon them by the learned of modern times were sufficient reasons to prevent pope Benedict XIII. from disgracing the eighteenth century of the Christian era by giving them the "approbatur" of his infallibility, and permitting them to erect a statue of Elijah, as "their founder," in the church of St. Peter, at Rome.

Between the years 1238 and 1244, they were driven from the mount by the Saracens, and made their way into the south of Europe, where they exchanged the austerity of their hermit-rules for gentler institutions, and were privileged (in 1247) to establish monasteries and convents. So mightily had this brotherhood spread in the eighteenth century, that it is said to have comprised 7,660 establishments and 180,000 professed members of both sexes. These numbers rest, however, on their own *ipse dixit*, and have been always doubted.

The institution created by Henry IV. of France, and called, "The order of the holy virgin of Mount Carmel," into which merged all the wealth and honours of the knights of St. Lazarus in Palestine, by his fiat passed in 1608, is in no way connected with the more ancient brotherhood of which I have been speaking.

H. S.

#### CHRISTIAN CHARITY:

##### A Sermon,

BY THE REV. THOMAS F. HORSFORD, M.A.,  
Rector of Kilrush, Killaloe, and Chaplain to the  
Marquis of Thomond.

1 COR. xiii. 1.

"Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass or a tinkling cymbal."

A LIGHT to our feet and a lamp to our paths is one important characteristic of holy scripture. It was so in David's time: it is so in ours. Whatever assistance we derive in this respect from the writings of men, it is merely what those men have themselves obtained from the bible. And we only, with human writings before us, proceed with safety in their perusal whilst we compare them with the inspired word of God, receiving as essential truth simply what is contained in or may be proved by that word, and rejecting what is contrary to the same. Even when apostles preached, themselves taught directly from heaven, individuals were not blamed, but commended, for comparing what they heard from their mouths with what they read from God's scripture. And justly so, since the word of God cannot be opposed to itself. Hence, we are informed, respecting the Bereans, that they "were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so;" and that "therefore many of them believed." Nor, for the settlement of a deeply important question, important at all times, but peculiarly so at the present day—I mean the rule of faith—can we do better than commit to our memories, and may God impress it upon our hearts! the strikingly applicable declaration of the apostle Paul: "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works."

Our text, as well as the whole chapter from which it is taken, is a most weighty directory. It conveys instruction upon a vital point, and is eminently calculated to rectify mistakes of a most dangerous and by no means uncommon nature. The apostle speaks of a Christian grace, and declares that, if wanting, nothing can supply its place. It is called in the text "charity;" but, as in the present day we assign a different meaning to the word from that which it must have borne when our translation of the bible was made, it is necessary, to the right understanding of the whole chapter, to observe that charity as here

"Who shall separate us from the love of Christ?" A belief in this love of God, exercised towards us for Christ's sake, and a dependence in consequence on Christ for salvation, is true saving faith; not the faith which worketh miracles only, but the faith which accompanieth salvation. It is the faith which worketh by love, and therefore overcometh the world, purifieth the heart, and quencheth all the fiery darts of the wicked.

But, since this love, or this faith working by love, is the gift of God, we should ask it in earnest prayer. Every one that asketh receiveth. Go to Jesus. Go to him who has received, as Mediator, the Holy Spirit from the Father, that he may bestow him upon all his waiting and praying servants. He will show you the need of a Saviour: he will also take of the things of Christ, and show them unto you: he will enable you to cleave to him with full purpose of heart: he will shed his love abroad in your heart. Then shall be fulfilled, to your blessed experience, the declaration of St. Peter: "Whom having not seen ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory; receiving the end of your faith, even the salvation of your souls."

It is possible that some one or more persons may be present in this congregation possessed

of this divine gift and grace; and yet, knowing it not, may feel dejection rather than comfort from what has been said. Let me, then, suggest to you the test of a right state, which St. John has given. You may doubt whether you love God; but most probably will find it easier to determine that you love your Christian brethren: "We know," says this apostle, "that we have passed from death unto life, because we love the brethren." Is it not so with you? Then take the consolation to which you are entitled: if you love the brethren, you love God. I must, however, add a caution, lest others of a different state and character be deceived. It is loving them because they belong to Christ which shows the condition of him who is thus affected. You may have a relative who is a true Christian, and love him because of his relationship to yourself and not to Christ. Another, though not a relative, has acted a friendly part towards you; and on this account you love him. Such love is not that of which St. John speaks: it proves not your state to be right in the sight of God. But if for their principles' sake, if for Christ's sake, if because they are God's children, you love them, then your love proves that you are of a kindred spirit with them, that you are partakers of the same spiritual blessedness, and together with them belong to the family and household of God.



TREES, SHRUBS, &c.

No. XXIII.

THE INDIAN RUBBER TREE.

GUIANA is the chief country of the Indian rubber tree, or caoutchouc, although varieties have been discovered in Sumatra, and other eastern islands. The tree becomes the more interesting, from the various uses to which it is found to be so admirably adapted; many of which, though only lately known here, were

long perfectly so to the monarchs of South America. When introduced into Europe, it was chiefly valued for obliterating the marks of pencils. A tree growing in those districts is thus described by a Spanish writer in the sixteenth century, as held by the Indians in great estimation:—

"It does not grow high; but the leaves are broad, and of an ashy hue. This tree yields a white milky substance, thick and gummy, and abundant. The natives wound the tree with an axe or cutlass; and

from these incisions the liquor drops. They catch it into round vessels, small and large, which they call 'xicalli,' but the Spaniards 'calabashes:' in these they allow it to settle in round balls; and, when set, they boil them in water. Those who cannot obtain vessels for the purpose smear their bodies with the juice; for nature is never without a resource. They wait patiently beneath this curious covering, and, when dry, remove it with little trouble, as it comes off in the form of a smooth membrane, its thickness depending upon the will of him who gathers it. They then make it into balls, which are boiled as just noted. Anciently the Indians used to play with these balls, striking them against the ground, and causing them to rebound to a great height; but in the game of the pelota they were not struck against the ground, but caught upon the hip or shoulder.

"But this was not their only use, nor were they given merely to be sported with. An oil was extracted from them, of great value in various applications. It was much used by the natives; nor have they forgotten its properties now, for it is soft and insinuating, and of especial use in removing any tightness of the chest. This oil is extracted from the balls by heat: it starts forth in a manner to create admiration, leaving me nought to compare it unto. The oil, too, is drunk mixed with cocoa, and, indeed, it softens any other medicine, however hard its quality. It is also of great service in stopping hæmorrhages of the lungs, for which purpose it is taken internally. Nor is this all, for admirable are the virtues of the Uaquahnil. When coagulated, it is so strong, that a breast-plate made of it no arrow will pass. Kings and nobles were anciently accustomed to cause it to be made into shoes; and with these they equipped their fools and jesters, that so the poor creatures might make them sport; for they could not step without falling, which, by their awkward gestures, gave rise to much merriment. The Spaniards, profiting by what they heard concerning the virtues of the gum, used it in waxing their cloaks, which were made of coarse canvass, thus causing them to resist water; and, in truth, it is of great effect in resisting water, but not so the sun, for the rays thereof melt it."

The caoutchouc grows within twenty degrees north and south of the equator, and is slightly analogous to silk; so that every plant (says Miss Roberts) which nourishes the silkworm contains some portion of caoutchouc—such as the lettuce, dandelion, and mulberry. A recent traveller in the Brazils has stated that, wherever the caoutchouc abounds, large moths, two or three inches in length, abound, and are known to produce excellent silk. He endeavoured partially to introduce them into this country, but could only succeed to a very limited extent, from the difficulty of procuring the leaves on which they chiefly subsist.

The caoutchouc of Guiana is obtained from the *hevea*; and that of the east from a plant called, by Dr. Roxburgh, *urceola elastica*, and which he found in Sumatra.

"A correspondent of an American paper, writing from the Brazils, gives the following interesting particulars of the process of tapping the Indian rubber or caoutchouc tree, and of manufacturing the gum into shoes and other things:—"The caoutchouc tree grows, in general, to the height of 40 or 50 feet without branches; then, branching, it runs up 15 feet higher. The leaf is about six inches long, thin, and shaped like that of a peach tree. The trees show their working by the number of knots or bunches made by tapping; and a singular fact is that, like a cow, when most tapped they give most milk or sap. As the time of operating is early day, before sunrise we were on hand. The blacks are first sent through the forest, armed with

"*Mosarqui Indiana.*" Madrid, 1723.

a quantity of soft clay and a small pickaxe. On coming to one of the trees, a portion of the soft clay is formed into a cup, and stuck to the trunk. The black then striking his pick over the cup, the sap oozes out slowly, a tree giving daily about a gill. The tapper continues in this way, tapping perhaps 50 trees, when he returns, and with a jar, passing over the same ground, empties his cups. So by seven o'clock the blacks came in with their jars ready for working. The sap at this stage resembles milk in appearance, and somewhat in taste. It is also frequently drunk with perfect safety. If left standing now, it will curdle like milk, disengaging a watery substance like whey. Shoemakers now arrange themselves to form the gum. Seated in the shade, with a large pan of milk on one side, and on the other a flagon, in which is burned a nut peculiar to this country, emitting a dense smoke, the operator, having his last or form held by a long stick or handle, previously beameared with soft clay (in order to slip off the shoe when finished), holds it over the pan, and pouring on the milk until it is covered, sets the coating in the smoke, then giving it a second coat, repeats the smoking, and so on with a third and fourth, until the shoe is of the required thickness, averaging from six to twelve coats. When finished, the shoes on the forms are placed in the sun the remainder of the day to drip. Next day, if required, they may be figured, being so soft that any impression will be indelibly received. The natives are very dexterous in this work. With a quill and a sharp-pointed stick they will produce finely lined leaves and flowers, such as you may have seen on the shoes, in an incredibly short space of time. After remaining on the forms two or three days, the shoes are cut open on the top, allowing the last to slip out. They are then tied together and slung on poles, ready for the market. There pedlars and Jews trade for them with the country people; and, in lots of 1,000 or more, they are again sold to the merchants, who have them stuffed with straw and packed in boxes to export, in which state they are received in the United States. In the same manner any shape may be manufactured. Thus toys are made over clay forms: after drying, the clay is broken and extracted—bottles, &c., in the same way. According as the gum grows older, it becomes darker in colour, and more tough. The number of caoutchouc trees in the province is countless. In some parts whole forests of them exist; and they are frequently cut down for firewood. Although the trees exist in Mexico and the East Indies, there appears to be no importation into the United States from these places. The reason, I suppose, must be the want of that prolificness found in them here. The caoutchouc tree may be worked all the year; but generally in the wet seasons they have rest, owing to the flooded state of the woods; and, the milk being watery, it requires more to manufacture the same article than in the dry season" (Mark Lane Express, July 14, 1845).

The following account of the Indian rubber trees is abridged from some valuable remarks in "Chambers's Edinburgh Journal," No. 453, October 3, 1840, to which the reader is referred:—

"Incisions are made in the bark of the *urceola* and *hevea*, to let the juice exude, which it does most abundantly in the time of rain. It is at first of the exact appearance and consistence of milk; like which, it soon separates into a light serous fluid and a thick coagulum. The first seems rapidly to evaporate, leaving the thicker part to assume a brown or blackish colour, and to get tough, cohesive, and elastic. Some writers say that this hardening takes place from simple exposure to the sun, while others assert that the gatherers effect it by a secret process. However, the induration is quickly accomplished, and the substance ready for the common uses to which it is put.

It is brought to the market in the shape, generally, of rolled-up balls or bags, formed on brittle moulds. It is then devoid of smell, of a brown hue when cut into, and so elastic, that, on being cast on the ground, it will rebound several times.

"The apparent insolubility of caoutchouc by water, spirits, &c., soon led to the belief that the discovery of some solvent of it would be a most important affair, as regarded the manufacture of waterproof articles of dress, and similar objects. It was known that the natives of Guiana made boots and bottles from it in a rude way. This application of the substance, however, was effected, of course not by means of a solution, but by employing the recent and liquid juice. So early as 1768, we find the French Academy of Sciences attempted, but in vain, to discover a proper solvent for it. It was left for Mr. Howison, then in the East Indies, at the end of the eighteenth century\*, to set an example to Europeans in this department of the useful arts. He made boots, gloves, and like articles of dress, by first forming moulds of wax of the proper size and shape, and then coating them over with the liquid juice gathered for the purpose, and placed in air-tight bottles, in which it can be kept for a short time sufficiently soft; but he soon discovered that they lost shape, and that an article of elegant wear could not be thus made.

"Mr. Howison then thought of dipping in the juice an elastic cloth, in some degree corresponding with the elasticity of the caoutchouc, and into the textural interspaces of which that substance might be absorbed. He plunged Indian cotton stockings and gloves into the fluid, and hung them up to dry. The experiment was perfectly successful. The cloth quickly absorbed the juice; and, when the article was dry, every fibre of the cotton had its coating; and the whole was completely waterproof, while scarcely less flexible than before. He dipped nankeens with the same result, and, in short, by giving the caoutchouc a basis of light cloth, in place of using it alone, found that he could make a complete dress for himself—a dress which had the extraordinary properties of being impervious to rain, insoluble in fresh water or salt, unchangeable by the sun's rays, calculated to wear for an immense time, and not liable to be destroyed by any known insect.

"These experiments attracted considerable attention, when communicated to the Asiatic Society, and through their publications to the world at large. Speculative minds devised a hundred important uses for the caoutchouc, besides the application of it to the waterproofing of common articles of dress. The manufacture of all the numerous instruments and articles requiring elasticity, the coating of canvases for tents and sails, the strengthening and preservation of ropes and fishing-nets, the perpetuation of paintings by means of varnishes and prepared cloth, were among the many purposes which it was proposed to accomplish by the aid of the caoutchouc, as appears from the remarks of an able writer of the year 1800, who drew up an account of Mr. Howison's experiments. But the misfortune was, that neither the American nor the East Indian caoutchouc was soluble, at least in a sufficiently perfect degree, by any means known at the time; and the juice could not be conveyed to Europe in a fluid state. It dried so quickly in Mr. Howison's hands, that, if in dipping his cloth he allowed two layers to come in contact, they were thenceforth inseparable. On this account, chemists diligently set to work to discover a solvent for the dried caoutchouc. It was found that turpentine and cajuput oil were the liquids that produced the principal effects as solvents; but there were important objections to their use, one being the expense of the oil.

"We mention these circumstances because this

\* Dr. Howison, of Crossburn House, Lanarkshire.

secret of the caoutchouc solvent was a very interesting one, and long in being discovered. Many a thoughtful and talented lover of science did not disdain to spend days and months in the pursuit of this chemical will-o'-the-wisp. We are aware of one such youthful student, now a distinguished medical professor of the Edinburgh university, who hired an attic in a mean and retired part of the city, purposely to prosecute his inquiries into the solubility of caoutchouc. It must be remembered that the accomplishment of this end was an object of peculiar interest to medical men, many of whose most important instruments are now formed partly or entirely of caoutchouc. The cause which compelled the young student alluded to to betake himself to a lonely and mean apartment, for the carrying on of his experiments, deserves notice. The liquid substance which he was attempting to use for the solution of the caoutchouc was of so strong and unpleasant an odour in its pure state, that the more refined people amongst whom he usually dwelt would not tolerate his experimenting within their bounds. His labours in the lonely attic were not fruitless. He succeeded in his object; and the solvent which he employed is now the agent in use in the manufacture of all waterproof caoutchouc articles. This agent was spirit of tar, or a spirituous distillation from the pitchy substance so called. We understand that the gentleman here mentioned claims the credit of having been the first to manufacture caoutchouc articles by the medium of the spirit of tar, and that he can point to an article in a scientific journal (Nicholson's, we believe), in which an account of the discovery was given by him.

"Caoutchouc articles made by the solvent power of the distillation from tar are now in common use. Waterproof dresses have been for some years manufactured by, and named after, Mr. Mackintosh, a gentleman who has taken out a patent for this branch of practical science. An immense quantity of these are now made, the caoutchouc being introduced into all varieties of attire, but chiefly into cloaks, wading trousers, and other upper or outer articles of dress. With respect to the use of Indian rubber cloth, except for loose coverings, we entertain very serious objections. The closeness of the texture prevents the exhalation of the insensible perspiration, and thus is apt to do serious injury to health. No Indian rubber garment should be used which in any way closes upon the person; but, as perfectly loose mantles or capes, the caoutchouc articles are inimitable. For other purposes it is excellent. Bottles which fill themselves by suction are made of it, and are peculiarly useful to medical men. The stomach-pump was an article little fit for use previous to the discovery. There is a bad odour about new caoutchouc articles; but this in a short time disappears."

#### DARBY RYAN, THE WHITE-BOY\*.

No. IV.

THE morning after Ryan had obtained his future wife's consent to their marriage, Peggy as usual waited at her young mistress's toilet. The various operations of hair-dressing, &c., having been performed, she lingered for a considerable time in the room, looking into several drawers, opening and shutting them again without any adequate reason, busying herself in doing and undoing the same things, until at last the attention of her mistress was drawn to her.

"Peggy, what are you doing? I have no further occasion for you at present: you may go to your breakfast."

\* Communicated by an Irish clergyman.

"Indeed, miss, I am not thinking about my breakfast at all: it's something else I'm thinking of; and I'd like to tell you too, miss Julia, only I'm afraid your mother will be angry with me: do you think she will, miss?"

"Well, I really cannot say whether she will or not, until I know what it is. Have you broken any thing?"

"No, miss; it's nothing of that sort at all: I've broken nothing for sometime, unless, indeed, it's my heart I'd be after breaking. I'm thinking, miss, I'm—I'm—I'm—I have some sort of a notion, miss—that is, with your and the mistress's good-will—I have some sort of a notion—for there's a likely, dacent boy who has been talking to me—I have some thoughts, miss, that it might be a good thing for me to get married."

"You," said Julia Blake, turning her head round, and looking at her with eyes full of astonishment, "you going to be married! Why, you are only a child!"

"Why then, miss, you are not much older yourself, if indeed you're that same. However, I believe we are pretty much of a muchness on that score."

"Well, I'm not going to be married: I never thought of such a thing."

"Why then, miss, what brings master William M'Donnel here so often? He does not come here for nothing, you may be sure; and, indeed, there's not a finer young man in all the country round: they all say he was just born for you, and that it is a thing that is to be; and the estates are so convenient, and all that. Indeed, if you were married to-morrow, there would'n't be such a beautiful pair in all Ireland. Any how, it's easy to see that he is over head and ears in love with you, miss."

Julia Blake soon turned away her face from Peggy's searching glance, to hide a deep blush which overspread her very lovely face, and, gaining her voice and courage by the time her waiting maid's oration was finished, she said in a deeper and more thoughtful tone than usual—

"Peggy, don't speak any more of that sort of nonsense. If Mr. M'Donnel comes here, he comes to see others as well as me. You know well he is an old friend of the family. But, if you are going to be married, I hope you have made a good choice. You wish me to speak to my mother about it."

"Indeed, miss, that's the very thing I'd be wishing for: I dare n't face the mistress at all about the matter; and you may tell her that father James has been spoken to, and gives us his good-will entirely."

"And pray, Peggy, who may be your intended? for that it is a thing settled is easy to be seen. I hope your choice has fallen upon some worthy young man, my good girl, and that he has some provision made to support a wife and the expenses of a household?"

"Well, miss, you would do us the good turn if you would speak of that same also to the mistress. There is poor Tim Cleary's cabin, and the nice patch of three acres of land about it; if we had that, we might get married to-morrow, and bless you, miss, and the mistress, and all the family, as long as we live. Darby Ryan (he's the boy that spoke to me, miss) says that, if we could get that

bit of a farm, we'd be made up, and that he would work the ground well, and also work at the big house whenever he was wanted."

"Darby Ryan! Did I not hear something of the Ryans lately? Were they not suspected of being connected with some Whiteboy offences?"

"Never, miss—never. Darby never had any thing to do with any of them. He's too honest, clean, likely, and dacent a boy to have any business with such wicked doings. Besides, miss, do you think the priest would give his consent if he knew of such a thing? and father James must know every one of them, from big to little, though of course he can't break the seal of the confessional."

"Well, perhaps I may be mistaken," said Julia Blake: "I will speak to mamma, and see what can be done for you."

About two months after this conversation, Peggy and Darby Ryan were married. Inquiry was made into the young man's character, and the report being rather favourable than otherwise, as he was free from any dissolute habits, and was spoken of as a very honest, industrious fellow, Mrs. Blake's consent and the farm of three acres were obtained. The parish priest was consulted, and gave Darby a most excellent character for sobriety and integrity. Some of his relatives had been suspected of being "ribbonmen" during the last outbreak; but the country was quiet then, and such matters had fallen into oblivion, nor were either the priest or gentry willing to remember them. On the night of the wedding Mrs. Blake and Julia attended the ceremony. Peggy was dressed from her young mistress's wardrobe, and in part also by her young mistress's hands; nor did the humble foster-sister look much less lovely, when decorated with her bridal veil, than her whose gift and hands had placed it on her head. One or two friends, on a visit at the mansion, also attended the wedding ceremony; and the priest's plate was not the less heavy that Mrs. Blake and her party retired from the scene before the wedding revelries commenced. Some few simple articles of furniture, provided chiefly by the benevolence of Peggy's kind protectress, were placed in their small cottage: a little pig was purchased by Darby on the next market-day, at the neighbouring town, for two shillings; and thus, with about ten shillings more, the collected purse of all they had saved from their wages and earnings, the new-married couple commenced house-keeping.

For some time their affairs went on: oierao.y. Peggy, who was a pretty good needlewoman, received a good deal of work to do for her former mistresses; while Ryan laboured industriously at his little farm, and from time to time got employment from his landlady, who frequently directed her steward to look out for some occupation for her tenants, to give them as much opportunity as possible to pay their rent by their labour. It was a very unsatisfactory mode of receiving either rent or labour; for the people, conscious that they were paying a debt to be received as it could be obtained, not working for wages to be paid when earned, put little heart into their work, and performed their appointed tasks idly, carelessly, and slovenly. It would be much better for the Irish peasant if he were a farm-servant, with re-

gular wages and regular employment, and possessing not more than half an acre of land attached to his cottage, than to be left, as he too often is, to his own devices and his own improvidence, to eke out a scanty living from a few acres of rich but unimproved land, and such casual labour as his neighbourhood may supply. No doubt it would be very difficult to arrive at such a state of things in the present circumstances of the country, partly from the over-abundant population, and that the landlords and extensive farmers, if even they have sufficient capital, have not sufficient work for so many people the whole year round, and partly from the great desire of the peasants themselves to possess a few acres of land, from which they hope to derive a sustenance for themselves and families, and which in their present state of agricultural knowledge is barely sufficient to keep them from starving.

In due time a child was born to Ryan. His wife had been extremely ill during her confinement; and often did he bless the kind hands of those who, under heaven, were the means of the preservation of his wife and child. Years rolled on: many comforts were about the cottage. The pig which had been bought for two shillings was sold for three pounds: the potato crops were very abundant: a few bags of oats, thrashed and winnowed in the open air, added to their little store; and this at last, increased by Peggy's earnings and savings, was found sufficient to buy a cow. Then the happiness of the married pair seemed complete: they had potatoes and milk in abundance, and sometimes a little butter to take to market, and a bit of meat for their Sunday's dinner. They had health; and they were above the world. Ryan was esteemed by Mrs. Blake's steward as a handy, active workman; and Peggy continued as great a favourite as ever with her former mistress and benefactress. Altogether their state as cottagers was very comfortable, even comparing them with English peasants; and they were beginning to look forward to a larger farm and a better house, if such could be obtained on the estate, by the benevolence of their kind landlady.

One Sunday Darby returned from chapel a good deal later than usual: his countenance did not brighten up to meet his wife and child as usual: he entered his cottage with a slow step and moody face, and then sat down by the fire without saying a word either to Peggy or his boy. This unusual conduct was, of course, noticed by his wife, who made no remark at first upon the subject: she went on silently with the preparation for their Sunday dinner; and, when she had placed a piece of bacon and cabbage—a luxury seldom enjoyed by the Irish peasantry—together with the unfailing dish, the potatoes, she called his attention to that fact, pleasing to most ears, that his dinner was ready. He obeyed her summons almost mechanically; and his dinner was eaten in the same silent mood; nor could even Patsey's innocent prattle excite a smile or draw from him a remark. At last Peggy asked him what was the matter, or if any person had angered him?

"No, Peggy; it's nothing of that sort. You know we're to have no more factions now; and the priest says that he'll curse with bell, book, and candle, the first man of the Ryans or the Doyles that lifts up his stick or his fist against one another.

I don't think any of us would like to bear the priest's curse; therefore you may be easy on that score: we'll have no more faction fights. And why should we fight among ourselves, when we have much greater enemies, not only of our own, but of ould Ireland, at our very doors? If we fight at all, let us fight to get our rights, and not be kept down and trodden underfoot in the way we are. There are no people in the world such slaves as the Irish are, as that great gentleman told us to-day in the chapel; and sure he wouldn't say it, and the priest standing beside him, if it wasn't true; and he said that, though we had the greatest enemies that ever were, and though we had been most shamefully treated, and not only ourselves but our religion too, that they wouldn't even give us a bell to go to chapel until lately (though, indeed, I never hear the one we have until I am just close to it), nor a place to bury in (to be sure we always had the old abbey), nor many other rights and privileges—that, notwithstanding all this, that the fault was not with those who oppressed us, but with ourselves; and then he said—and I'll never forget it to my dying day, for it made my blood run through every part of my body, and my nails almost stick into the palms of my hands, and I could have jumped up and fought a whole regiment of soldiers—

"Hereditary bondsmen, know ye not  
Who would be free, themselves must strike the blow?"

### Poetry.

#### "THE WORLD'S IDOL."

(For the Church of England Magazine).

GOLD! gold! the gripping gold,  
The curse, the bane, the strife;  
Gold! gold! thy name hath told  
Each shrouding ill of life.  
Stamped with sorrow, and stained with crime,  
It glares the stream of departing time;  
And each darkened wave in its wrath hath told  
It had roused to the flash of the blood-red gold.  
  
Gold! gold! thy ruddy glare,  
Feeding the lamp of sin;  
Gold! gold! the subtle snare,  
The light of the world's din;  
Crusted o'er with the toil of years,  
Suffring and sorrow, guilt and tears;  
The widow's wall, and the orphan's prayer,  
Tinged with the hue of its molten glare!  
  
Gold! gold! the gripping gold,  
The word which lights the eye;  
Gold! gold! the piled-up gold,  
Which stills the mourner's sigh.  
Pouring along in a molten tide,  
Bathing the heart in a glow of pride:  
E'en love must shine in the bright red glare,  
Ere it seek the earth, and would rest it there:

W. A. J. D.

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**Church of England Magazine.**

UNDER THE  
SUPERINTENDENCE  
OF  
CLERGYMEN



OF THE UNITED  
CHURCH OF ENGLAND  
AND  
IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 551.—OCTOBER 31, 1845.



(Cairo, from the Nile.)

EGYPT.

No. III.

DAMIETTA—SAIS—THE NILE.

DAMIETTA, the ancient Tamiatis, is placed in a fine situation, amidst well-cultivated lands, and, viewed at a distance, presents a fine appearance, very different from its internal state. The half of the population is professedly Christian, most of whom belong to the Greek church. "In the pleasant air of morning, the flat roof of our house afforded us an opportunity of realizing Peter's position in Acts x. 9, and of imitating his example. Immediately below our apartments was the Græco-Romish chapel; a very small apartment, filled with the fragrance of incense. Two priests stood at the altar; and two monks were reading the Arabic service. Two little boys also were assisting; but we were the only auditors" (Bonar's Tour).

In the thirteenth century the Franks so vigorously besieged Damietta, that, notwithstanding the strength of its fortifications, it was compelled to yield; it was, however, soon after, A.D. 1220, surrendered by a capitulation. During the reign of Louis IX. it was taken by the French, but retaken 1250; the king being among the prisoners. In 1798, Buonaparte placed a garrison in the town, when attempting to subjugate Egypt.

VOL. XIX.

The following is Mr. Fisk's description of a night spent on the Nile: "Soon after midnight the wind turned in our favour, and we made way most successfully. The noble river lay like a surface of glass around us, and the recently risen moon cast a lovely path of rays across the wide expanse; while our winged bark glided onwards amid others of its kind, like objects in a dream. The grasshoppers were chirping their roundelay on the distant banks; and all our Arabs, except three, lay along on the deck, reposing after the labours of the day. The night was so lovely that it banished sleep from my eyelids. The silence of the scene was indescribable; and I felt, too, I was in the region of wonder and august recollection; in the land to which the tender Babe of Bethlehem was transported by night, in obedience to a divine command, beyond the reach of the tyrant Herod. It might have been such a night as this; and this very moon, perhaps, enlightened the pathway of its incarnate Creator. I remembered, moreover, that I was in the land over which Joseph ruled, and in which he glorified the God of Israel; where Israel groaned under cruel taskmasters; where Jehovah called forth his distinguished servants, Moses and Aaron, to their arduous work, and stretched forth his hand in marvellous and miraculous ministration, on behalf of a people whom he had chosen for himself, and

X



bound to him by a lasting covenant. Even if the loveliness of the night, and the current of thoughts in my mind, had not kept me wakeful, I certainly should have been deprived of rest by the swarms of vermin which broke loose upon me when I lay down on the dewan. I found it quite useless to close my eyes; so I sat on deck, watching for the dawning of May-day. It was a bright dawning indeed; and the morning air was so bland and soft, there seemed to be health and restoration in it. The day passed delightfully, and we made steady way, with the almost level sandy banks of the river about us, seldom relieved even by a palm tree."

Near the Nile is the renowned Sais, of which Mrs. Poole thus writes:—"On the second day we passed the renowned Sais, and afterwards had a glimpse of the great desert, and its almost immeasurable sea of sand. Sais was the ancient capital of the Delta, one of the most celebrated cities of Egypt, and the reputed birth-place of Cecrops, who, it is said, led a colony of Saïtes to Attica, about 1556 years before the Christian era, founded Athens, and established there the worship of Minerva (the Egyptian Neith), the tutelary goddess of his native city. This place is so choked up with rubbish that its ruins are scarcely worth visiting; but the labour of excavation would probably be rewarded by interesting discoveries. The modern name of the place is 'Sá-el-Hagar,' that is, 'Sais of the Stone;' probably allusive to the great monolithic chapel, described by Herodotus as the most remarkable of the monuments here existing in his time. The remains of Sais, viewed from the river, appear merely like lofty and extensive mounds. They chiefly consist of a vast enclosure, about half-a-mile in length, and nearly the same in breadth. This is formed by walls of prodigious dimensions, being about fifty feet thick, and, in several parts, considerably more than that in height, constructed of large crude bricks, fifteen or sixteen inches in length, eight in breadth, and seven in thickness. The rains, though very rare even in this part of Egypt, have so much decayed these walls, that from a little distance they are hardly to be distinguished from the rubbish in which they are partly buried. Within the enclosure are only seen some enormous blocks of stone, and the remains of some buildings of unburnt brick, which appear to have been tombs, and several catacombs, which have been explored and ransacked. The enclosure contained the famous temple of the Egyptian Minerva, described by Herodotus, the portico of which surpassed in its colossal dimensions all other works of a similar nature, and was adorned with gigantic figures and enormous androsphinxes. Before it was the famous monolithic chapel I have mentioned, which was twenty-one cubits long, fourteen wide, and eight high. It is related by Herodotus, that two thousand boatmen were employed during the space of three years in transporting this monolith down the Nile from Elephantine. There was also, before the temple, a colossus, in a reclining posture (or, more probably, a sitting posture), seventy-five feet in length, similar to that before the temple of Vulcan, at Memphis; which latter colossus was the gift of Amasis. Behind the temple was a sepulchre; but for whom it was destined the historian declines

mentioning. Lofty obelisks were likewise raised within the sacred enclosure, near a circular lake, which was lined with stone. This lake served as a kind of theatre for nocturnal exhibitions of solemn mysteries relating to the history of the unnamed person above alluded to, who was, probably, Osiris; for, from feelings of religious awe, many of the Egyptians abstained from mentioning the name of that god. Many other towns in Egypt disputed the honour of being regarded as the burial-place of Osiris. All the Pharaohs born in the Saitic district were buried within the enclosure which surrounded the sacred edifices of Sais; and one of those kings, Apries, founded here a magnificent palace. Of the grand religious festivals which were periodically celebrated in Egypt in ancient times, the third, in point of magnificence, was that of Sais, in honour of Neith; the most splendid being that of Bubastis, and the next that of Busiris, both in Lower Egypt. That of Sais was called 'the festival of burning lamps,' because, on the occasion of its celebration, the houses in that city, and throughout all Egypt, were illuminated by lamps hung around them" (Englishwoman in Egypt).

With respect to the petrified forest on the Nile, "there is," says a writer in "The Bombay Times," "scarcely perhaps a spectacle on the surface of the globe more remarkable, either in a geological or picturesque point of view, than that presented by the petrified forest near Cairo. The traveller having passed the tombs of the caliphs, just beyond the gates of the city, proceeds to the southward nearly at right angles to the road, across the desert to Suez, and, after having travelled some ten miles up a low, barren valley, covered with sand, gravel, and sea-shells, fresh as if the tide had retired but yesterday, crosses a low range of sand-hills, which has for some distance run parallel to his path. The scene now presented to him is, beyond conception, singular and desolate. A mass of fragments of trees, all converted into stone, and, when struck by his horse's hoof, ringing like cast-iron, is seen to extend itself for miles and miles around him, in the form of a decayed and prostrate forest. The wood is of a dark brown hue, but retains its form in perfection; the pieces being from one to fifteen feet in length, and from half a foot to three feet in thickness, strewed so thickly together, as far as the eye can reach, that an Egyptian donkey can scarcely thread its way through amongst them, and so natural that, were it in Scotland or Ireland, it might pass without remark for some enormous drained bog, on which the exhumed trees lay rotting in the sun. The roots and rudiments of the branches are in many cases nearly perfect, and in some the worm-holes eaten under the bark are readily recognizable. The most delicate of the sap-vessels, and all the finer portions of the centre of the wood, are perfectly entire, and bear to be examined with the strongest magnifiers. The whole are so thoroughly silicified as to scratch glass, and to be capable of receiving the highest polish."

Every month is now making very great improvements in the Nile navigation. Every facility is now offered for communication between Britain and India; and how greatly these facilities may in a very few years be increased, it is impossible to calculate. Within the recollection

of most of those who will read these papers, Egypt was a land very far off: to have visited it was an exploit. How totally different now! Well indeed will it be if, by the blessing of God, England's constant intercourse with Egypt shall be the means of planting the cross of the Redeemer in that dark land; if every Briton, as he lands on an idolatrous shore, would bear with him in his heart, character, feelings, and dispositions the impress of the cross—that cross to which, one day, the crescent shall be compelled to yield.

Egypt, in addition to corn, produced onions, garlic, beans, pumpkins, cucumbers, melons, flax, cotton, and wine. The acacia, sycamore, palm, and fig-tree adorned the land; but there was a want of timber. The Nile produced the useful papyrus, and abounded in fish. On its banks lurked the crocodile and hippopotamus. The oxen were celebrated (Aristot. "Hist. Anim." viii. 28). Horses abounded (1 Kings x. 28); hence the use of war-chariots in fight (Isa. xxxi. 1; Diod. Sic. i. 46), and the celebrity of charioteers (Jer. xlv. 4; Ezek. xvii. 15). Gold mines were wrought in Upper Egypt (Diod. Sic. iii. 12).

These remarks cannot be better concluded than by the following extract from Mr. Alison's History of Europe:—

"The structure of society, the condition of mankind, and the causes of human happiness or misery, have always been so different in the eastern from the western world, that it would appear as if a separate character had, from the very outset of their career, been imprinted by the finger of Providence on the various races of mankind. The descendants of Shem, the dwellers in the tents of the east, are still as widely separated from the descendants of Japhet, as when the superior vigour of the European race impressed upon the Roman poet the belief, that to their iron race alone it was given to struggle with the difficulties of humanity, and unfold the secrets of nature. Their joys, equally with their sorrows, their virtues and their vices, their triumphs and their reverses, the sources of their prosperity and the causes of their ruin, are essentially distinct in these two quarters of the globe; while the peculiarities of the third great family of mankind are still so strongly marked, that there is no reason to believe that it will ever be able to emerge from a state of submission and servitude, and that the prophecy will hold good equally in the last as in the first ages of the world: 'God shall multiply Japhet; and he shall dwell in the tents of Shem; and Canaan shall be his servant.' Although civilization has subsisted from the very earliest times in the eastern nations, and the labours of man have there achieved prodigies of industry far surpassing any which have been reared by the efforts of the western world, yet no disposition to resist authority, or assert independent privileges, has ever appeared, even in those situations where, from the assemblage of mankind together in great towns, the chief facilities might be supposed to have existed for the extrication of the democratic spirit. Revolts and civil wars innumerable have occurred, indeed, in every age of Asiatic story; but they have all been brought about either by the casual oppression of particular governors, or the hostility of rival candidates for the throne against each other. With the termination of this unbearable oppression, or the ascent of the throne by the successful competitor, all thoughts even of resistance have passed away from the minds of the people. The commercial cities of Asia Minor, which acquired republican ideas, and resisted the authority of Darius, were all of European origin. No attempt to organize

a system of popular resistance to encroachment, such as in every age of European history, alike in ancient and modern times, has formed the great and deserving object of public effort, ever was thought of in the east. From the earliest times to the present moment the whole oriental world have been strangers alike to the elastic vigour, the social progress, and the democratic contentions of the European race. It is not sufficient to say that they submit now without a thought of resistance to the grossest oppression of their governors, or whomsoever is placed in authority over them: the idea of opposition has never crossed their minds: they have done so without a murmur from the days of Abraham. Owing to the prodigious fertility of their great alluvial plains, and the unbounded riches of nature which there spring up almost unbidden to the hand of the husbandman, the progress of opulence has always been much more rapid in the eastern than in the western world. In the great plain of Mesopotamia, one-half of which is composed of a natural terrace, sloping down with a gradual declivity from the Euphrates to the Tigris, and the other of a similar slope, inclining the other way, from the Tigris to the Euphrates, the means of irrigation are provided, as it were, ready made by nature to the hand of man; and nothing is required on his part but to convey away into little channels the beneficent stream which, thus descending in perennial flow from the Armenian shores, affords the means of spreading continual verdure and fertility over a soil where vegetation ripens under the rays of a tropical sun. In the Delta of Egypt, a level surface of great extent is annually submerged by the fertilizing floods of the Nile; and the principal difficulty of man is to clear out the prodigious luxuriance of vegetation which springs up from the solar warmth, when the waters of the river have first gained their natural channel. In the European fields, again, the productive powers of nature require to be drawn forth and assisted by years of human labour. The operations of draining, planting, and enclosing, which are essential to the improvement of agriculture, are the work of centuries; and the vast profits which in the east reward the first and infant efforts of human cultivation, are gained in the west only by the result of the accumulated labour of many successive generations. Agricultural riches, and consequent commercial opulence, spring up at once in the east with the rapidity and luxuriance of tropical vegetation: they are of slow and difficult growth in the west, like the oak and the pine, which arrive at maturity only after the lapse of ages.

"But in proportion to the rapidity with which vegetation thus springs up under the genial warmth of an eastern sun is the fragile nature of the materials of which it is composed, and the seeds of rapid decay which are involved in the splendid structure. The law of nature seems to be of universal application—all that rapidly comes to maturity is subject to as speedy decay: whatever is destined for long duration is of the slowest growth and of the most tardy development. The early prodigies of oriental civilization were of no longer duration, in the great year of human existence, than the first fruits of spring amidst the quickly succeeding harvests with which the labours of the natural year are crowned. The seeds of decay were sown with no unsparing hand: from the native corruption of the human heart they found a soil richly prepared for their growth in the physical ease and natural blessings with which man was surrounded. As quickly as the bounties of nature gave him opulence did his own weakness engender wickedness; and the history of the east, from earliest times, exhibits, in Gibbon's words, 'the perpetual round of valour, greatness, discord, degeneracy, and decline.'" B.

## ON THE CUSTOMS AND CEREMONIES OF DIFFERENT NATIONS TOWARDS THEIR DEAD.

By C. M. BURNETT, Esq.

No. V.

BURNING—(CONTINUED).

ALL that we know respecting the practice of burning the dead amongst those nations that have passed away, that were either antecedent or contemporary with the Greeks and Romans, is gathered from the investigation of ancient barrows and places of sepulture, in which the ashes were deposited after having been placed in urns. In such places it is not uncommon to find horns and other remains of quadrupeds, together with implements of war, money, ornaments, &c. But, though much information is conveyed to us by the investigation of these ancient places of interment, yet it behoves us to be cautious in drawing inferences from such discoveries, especially when history is so entirely silent upon other customs that might have existed either at the same time or at some subsequent period. Thus it is stated by Mrs. Hamilton Gray, that a few of those vases that have been dug up in Italy have occasionally been found in the tumuli of Crim Tartary; and examples of them are even said to exist in some ancient graves in Norway: yet, on account of their very rarity, she believes that they never were made in those countries, and that the Tartars and Norwegians never worshipped; and possibly never even knew the names of gods and heroes thereon represented. She simply regards them as part of the spoil taken in war by the dead chief, in whose grave they were found; and she supposes that the high estimation in which he held them, or the prowess by which he won them, caused them to be consecrated to his remains\*. Had the Etruscan vases only been found for the first time in the tumuli of Crim Tartary, it is easy to see how much the antiquary might have been misled respecting the manners and customs of the early inhabitants of this country. Moreover, we learn from Olaus Wormius, a Danish physician, who wrote a learned work on the monuments of the Danes†, that the custom of burying implements of war, money, ornaments, &c., was one of quite a subsequent date, and which characterised the age of tumuli; and, therefore, when such are found accompanying the burnt remains of the human race, they prove that the same sepulchre has been used by the same people at two very different ages.

By degrees the practice of burning the dead body seems to have led to the more dreadful and heinous one of burning the living with the dead. It is by no means improbable that this last custom emanated from that of sacrificing human victims to the gods, in order to appease their anger.

The Phœnicians and the Mexicans were prominently distinguished for this horrid barbarity; and the former people are said to have offered up at one time, when the enemy was encamped before their city, no less than five hundred of their fellow-creatures‡. And, as the Phœnicians, from their

early appearance in the stream of time, and the peculiar locality which they took up, spread their customs and laws to many surrounding and subsequent nations, there is much reason in the belief that the practice emanated from these people. And it was because the Canaanitish nations had followed these abominations, that the ancient prophets were commanded to denounce such practices as most sinful in themselves and offensive to God, and to warn the Jews of the great crime they would be guilty of in imitating them\*.

This practice among the heathen nations rapidly spread over a large part of Asia, so that even to this day it is said that some of the rajahs are in the habit of making human sacrifices to propitiate their gods. Nearly over the whole of that vast extent of country, burning the dead is the constant mode of burying; and the self-immolation of widows was at one time almost as general. But, since Christianity has been extended to so many nations of India, this last practice has become confined almost to the countries of the rajahs. The custom of putting to death the slaves and other dependents of the dead person—particularly of kings and chiefs—and burning them upon the same pile, or one contiguous, became at one time very general; but it was not confined to those nations who burnt their dead, as we shall hereafter have occasion to show.

Among some of the Malay tribes, the dead body is preserved for many months before it is burnt. Raffles says the higher classes keep the corpse for a twelvemonth, the poorer classes only two months: the dead bodies are preserved by daily fumigations with benzoin, &c.: they are then burnt in the usual way. But children who have not shed their teeth, and those who die of small-pox, are buried immediately in the ground without the ceremony of burning†. In Ceylon only the more opulent persons burn their dead, as they state, to prevent the worms from feasting on them. The body is first washed clean, and afterwards embowelled, the cavity being filled up with pepper and several rich spices and perfumes. It is then lodged in a tree made hollow for the purpose, there to await the king's order for its being burnt‡.

In Japan, the practice of burning is more general. The corpse, being dressed in white, having a paper robe over it, composed of the leaves of a book wherein are described the actions of the god to whom he was in his life-time most devoted, is placed upright in the coffin, with the head inclining forwards, and the hands closed together in a praying attitude. In this way it is carried to the funeral pile, which is also made the place of interment. The ground is surrounded by four temporary walls, covered with white cloth, in the middle of which is a deep grave; and on each side there is placed a table, covered with all sorts of provisions. Here also a chaffing-dish is put, containing live coals and scented wood. When the corpse is brought to the brink of the grave, a long cord is fastened to the coffin, which is made like a bed. Having been carried three times round the pile, it is then burnt; the youngest child lighting the fire. When the body is con-

\* Tour to the Sepulchres of Etruria in 1839.

† Monumentorum Danicorum.

‡ Prescott states, in his new work on the Conquest of Mexico, that in one city alone there were sacrificed every year many thousand human beings to the gods (vol. ii. p. 6).

\* Deut. xviii. 9-12; Ezek. xxiii. 36-39.

† Memoirs of sir T. S. Raffles, vol. i. p. 206.

‡ Hurd's History of the Religions of all Nations, fol., p. 97.

sumed, the whole contents of the funeral pile are thrown into the grave. But the very poor cannot avail themselves of these ceremonies: they accordingly bury their dead in the fields, without any regard to form or decency\*.

In the Philippine islands they burn the body in the usual way, and afterwards bury the ashes in the earth, over which they erect a small pagod or temple for the rich; but the poor have simply a pole stuck into the ground, to indicate the spot where their ashes are buried.

The natives of Pegu have a most singular custom of burying the royal family. When the king dies, two boats, with gilded roofs in the form of a pyramid, are prepared. Between them a stage is erected, on which the body is laid, and exposed to public view. Under the stage they kindle a fire, the materials of which are composed of the most odoriferous woods that can be procured. They throw into the fire fine herbs, so that the whole has the most fragrant smell that can be imagined. After this they let the boats sail down the river; and, while the fire is consuming the body, the priests sing hymns, and say several prayers, as long as the fire burns. The fire being extinguished, they temper the ashes with milk, and, having moulded the whole into a solid mass, throw it into the sea or river. Such bones as are not consumed in the ceremony are gathered up, and buried in a tomb erected to the memory of the deceased, in a similar manner with other nations who burn their dead. The funerals of the common people are, of course, different. The body is burnt with fire, and the pile is erected generally in a field adjoining the residence of the deceased. The body is carried by sixteen men, on a stage or litter, and artfully covered over with gilt cane: it is then placed on the pile, and burnt.

In Siam, as soon as a man dies, his body is enclosed in a wooden coffin, finely varnished over, and placed on a large table in the middle of the house: here it is kept for several days, during which they burn tapers and sing hymns around it. The body is then carried out to a field, and burnt in the usual manner.

But, perhaps, nothing can exceed the pomp with which the kings of Tonquin are buried. The body is first embalmed, and then placed upon a bed of state for sixty-five days, during which time it is treated with the same splendour as if it were alive. After this, the funeral procession commences, which lasts sixteen days. It is attended by all persons about the king, who are dressed according to their stations. Numerous horses, richly caparisoned, and elephants, having castles on their backs filled with soldiers, follow in the train. The body is drawn in a chariot by twelve stage. Then follow the relations in long white robes, and after these the governors laden with ingots of gold, bars of silver, and many other valuable commodities, supposed to be necessary to maintain the dignity of the deceased in the next world. As soon as they arrive at the brink of the river, the body is placed on a galley: accompanying it are those great men and ladies of the court who have consented to be burnt with the dead king. Six eunuchs then, who are sworn to secrecy, select the most solitary place, where they land the body, and those who have consented to

be buried along with their sovereign. The body is then placed on a pile; while around it are piles erected for the nobles, the ladies, the elephants, the horses, and the treasures. Fire is then set to them; and they are speedily reduced to ashes. A pit is then dug, and the whole contents thrown into it.

At Malabar Point islands, as soon as a person expires, the corpse is bathed, anointed with fragrant essences, and then placed on a bed of holy grass before the door of the house. Hymns and prayers are addressed to the dead body, which is strewn with sacred leaves and flowers, and so borne by the relations to the funeral pile. It is the custom of the Sikhs to burn the dead body the day after its decease.

In Southern India the procession is accompanied with music, the face of the departed being covered with crimson paint. The mourners, who are members of a religious order, sit cross-legged in damp garments round the fire, with their eyes fixed on the dead body, which is placed between blocks of wood. Fragrant oils are poured on the wood, to cherish the flames. When they are expired, the ashes are collected; and every one returns to his home in silent meditation\*.

In the new world the practice of burning was by no means so great; and in no instance are the widows burnt with the deceased husbands. The people of California burnt their dead, as did also some of the inhabitants of the banks of the Oronoko; the women drinking, in some liquor, the bones of their husbands reduced to powder. Others, again, as the Virginians, did not consume the whole body in the fire; but first cut the flesh off, which they burnt, and then put the bones in a wooden coffin, which they interred in the ground. In Florida, likewise, they burnt the bodies of their priests, together with the house they lived in; and, as these persons were deemed sacred, what bones remained were reduced to powder, and given to the nearest relations.

But as Christianity spread her enlightening beams over these dark and deluded nations that have hitherto "sat in darkness and in the shadow of death," some of these revolting ceremonies have given way to the more simple but respectful mode of interment in the ground. It is certain that the self-immolation of widows on the funeral pile of their husbands is of very ancient origin; but it is not so certain what was really the true cause that dictated such an unfeeling custom. It has been variously accounted for by different writers. Some suppose it originated in the circumstance of the women so frequently taking away the lives of their husbands from jealousy or inconstancy. Every kind of torture being found incapable of putting a stop to this evil habit, the brahmin priests dictated that henceforth the widows should be burnt with the husband; thus giving them the strongest interest in the preservation of his life. The practice of immolation may really have arisen out of a similar one in principle which existed among those nations that did not burn their dead, but that put to death the wives and dependents of the dead person, with a view to securing their attendance, or the pleasure of their company, in the world of spirits; for, as we have seen, the immolation was not confined to the

\* Op. Cit., p. 107.

\* Van Orlich's Travels in India.

widows, nor was it necessarily depending on the death of the individual.

The details in the manner of performing this ceremony vary in different countries. In Bengal it was customary to bind the dead and the living together to a stake, and to pile up bamboo canes so high around them that escape was impossible. In Orissa the pile is made in a pit, into which the wife throws herself as soon as the flames arise. In the Deccan the woman sits on the pile, with the head of her husband in her lap, till she is either suffocated or crushed by the giving way of the heavy wooden covering which is placed over it.

#### THE CHAMOIS HUNTERS OF THE ALPS\*.

NEAR the side of the lake (Lac du Tacul) at the foot of the promontory, lies an enormous block of granite, belonging to the moraine of Léchand. The cavity beneath its south-west side is a well known refuge for chamois hunters, and for the few passengers who pass the Col du Giant, who usually save two or three hours of fatiguing walking by sleeping here instead of the Montanvert. It is in fine weather a pretty, tranquil spot. The glacier is, in a great measure, concealed by its lofty embankments, which shelter it from the chilliest winds. The slopes around are grassy, and diversified with juniper bushes; and the little piece of water, when unfrozen, has a cheerful effect. Here I spent two nights with Balmat, with a view to advance my survey and the experiments on the ice; for, whilst pursuing my inquiries on the higher glaciers, it was found to make a most laborious day to ascend so far from the Montanvert (carrying instruments and food) before the day's work could be begun, and to return again in the evening. Day after day I have been out thus from ten to thirteen hours upon the glaciers. A bivouac was, in favourable weather, a preferable alternative. The juniper bushes afforded a cheerful and serviceable fire; and, with the aid of a chamois skin to protect me from the damp ground, and a strong blanket hastily sewed into the form of a bag, in which I slept, the nights passed not uncomfortably. But on both occasions, when I meant to have passed some days here, I was forced to descend, from the bad weather, against which we had no sufficient protec-

tion; the cavity under the stone being quite open in front. The last time that we were driven from this poor shelter was on the sixth of August, when a day of unnatural mildness was succeeded in the evening by the most terrific thunder-storm I have ever witnessed. We were overtaken by it, and thoroughly drenched before we could reach the Montanvert; but after sunset it raged with the greatest fury. From the windows of the little inn I watched with admiration the whole scenery of the Mer de Glace, lit up by the explosive lightnings, which followed for some hours with little intermission; whilst the frail building seemed to rock under the fury of the gale, and vibrate to every peal of thunder. Each tiny torrent now gave tongue increasingly, until the fitful roar became a steady din, with now and then a crash arising from the discharge of stones hurried along by the flood, or an avalanche prematurely torn from the glacier of the Mont Blanc. It was Saturday night, and Balmat<sup>o</sup> had gone down to Chamouni, to attend mass the next morning. He told me afterwards that the dazzling effect of the lightning was such that it was with the utmost difficulty he could keep the familiar path from the Montanvert, and that he wandered, drenched to the skin, as if blindfold through the wood. Next day brought tidings of disasters from the valleys: the road at Les Ouches had been broken up by the torrents, so as to be impassable: many cottages were filled with stones and gravel, and deserted by the inhabitants; and, I believe some small barns were carried away; but no lives were lost. One night I had a guest in my rude shelter: it was a poor man of Chamouni, who, impelled by an irresistible passion for the chase, came to pass the night on the glacier, in hopes of finding his game in the morning; a hopeless task, for the Mer de Glace is now so completely bereft of chamois, that during the whole summer I do not recollect to have seen more than two upon it, though on other less frequented glaciers I have seen whole herds. The chasseur was very poor, and by no means young: he gladly partook of the provisions which I could spare; and, learning that he was a respectable man, though unsettled in his habits, I could not but feel an interest in the singular ardour with which he pursued his thankless toil: truly might he say with the hunter in "Manfred"—

"Her nimble feet  
Have baffled me: my gain to-day will scarce  
Repay my break-neck travail."

The poor fellow owned the infatuation of what he called his "malheureuse passion;" but he seemed willing to die for it. Late on the afternoon of the next day I met him: his sport consisted of having seen a chamois track, and killed a marmot. By his want of dexterity, however, he had very nearly made a victim of one whom I could ill have spared. Balmat, whilst employed for me on the ice, heard a ball whiz close past him, and, looking up, saw our guest of the previous evening behind a rock, whence he had taken aim at a marmot. These animals are very abundant in every part of the higher Alps. They emit a shrill

\* From "Travels through the Alps of Savoy, and other parts of the Pennine chain, with Observations on the Phenomena of Glaciers;" by James D. Forbes, F.R.S., sec. R.S. Ed., F.G.S., corresponding member of the Institute of France, and professor of natural philosophy to the university of Edinburgh. Edinburgh: Adam and Charles Black. London: Longmans. 1846. Second edition revised. Royal 8vo, pp. 458. As stated in the notice to our readers in the Register for September, this is a truly splendid volume in every sense of the word, and in all respects worthy of its very distinguished author, whose name ranks in the highest grade of scientific acquirement. It contains evidences of unwearied research, and is rich in details of the most interesting objects which presented themselves to the author's notice, and engaged his closest observation. A number of our countrymen annually visit great portions of the districts described: having been trodden by professor Forbes. To their notice we should especially recommend the volume, with the suggestion to examine it carefully before their commencement of the tour, and make it their companion during its continuance. It is dedicated to M. Bernard Suter, who for a time was his fellow-traveller, a person of great note on the continent for his scientific attainments. The work as a volume is exceedingly well got up, beautifully printed, and enriched with many illustrative engravings of the highest class. It has been translated into German by Dr. G. Von Leonard, who has done it ample justice.

\* Professor Forbes's guide, Auguste Balmat, to whom he frequently refers, and who appears to have been in many instances his only assistant.

cry like a whistle: they lie torpid in holes a great part of the year, and are valued for their fat. When young, they are eaten.

The chamois hunter seeks the limits of the glacier region in the evening, lies under a rock as we did, and starts before dawn to watch the known avenues by which the chamois descend to feed. If alarmed, they take to the hill-tops, to crags rather than glaciers: there he must follow them, heedless of danger, impelled alone by the excitement of the sport. The day is soon spent in fruitless ambuscades; night arrives; and his previous shelter is luxury compared to what he has now the option of: a face of rock or leafless bed of débris must be his couch; and his supper is bread and cheese. After a few hours' rest, he repeats his meal, drinks some brandy, and starts again. If the chase be prolonged, physical endurance is pushed to the utmost. A most respectable man, of the canton of Berne, who had himself killed seventy-two chamois, assured me that he had wandered thus for three days together, tasting nothing but water; which would seem incredible, if we did not recollect that hunger is often repelled for a time by fatigue. De Saussure mentions three hunters, father, son, and grandson, who successively lost their lives in the chase; but such accidents are, I conceive, now more rare. The value of a chamois is only from twelve to fifteen francs, including the skin; so that it offers little pecuniary temptation to the exposure of life. No doubt, as the historian of the Alps adds, the excitement is the real reward, as in the soldier, sailor, and gamester; and perhaps the naturalist has little reason to express surprise at the risks and privations of the hunter's life, when his own would appear to so many persons much less intelligible.

### The Cabinet.

IMPROVEMENT OF TIME\*.—If time be really a talent put into our hands to be diligently improved, and if it be also true that we shall have hereafter to give an account of our use or abuse of it, how anxiously should we watch that every day as it passes should be spent aright—how should the momentous truth that no moment of our lives (whether wasted or well employed) can ever be recalled, sink into our hearts, and engage us to a due improvement of time, before it is for ever escaped from our hold: "The night cometh, when no man can work." And surely, when so many instances of sudden departure from this scene of probation occur around us, it well behoves every person, young or old, to examine himself, and ask—"Am I diligently making such a use of the time and talents entrusted to me, that, if suddenly called to stand at the awful bar, I should give up my account with joy? Do I so live for my Saviour, so labour in his service, that, when I fall asleep in death, the voice will be heard from heaven, saying, "Blessed are the dead which die in the Lord: yea, saith the Spirit, that they may rest from their labours; and

their works do follow them?" The advantages also of a right use of time in a temporal point of view are so obvious, that we should imagine there are few persons but must be fully aware of them; yet it is a lamentable fact, that, for want of well directed habits of industry, many utterly fall in their object; and hence in the family of the labouring man it not unfrequently occurs that, while the father works hard at his daily toil, literally "earning his bread by the sweat of his brow," the mother, satisfied with knowing that her children are not actually engaged in wickedness, omits to plant in their young minds the seeds of active industry; and thus, as years roll on, instead of cheerfully labouring for the common good of the little household, they become a burden to their parents, till at last poverty comes in as an armed man, and the cottage, once the scene of honest content, becomes the abode of want and misery. It is certain that habits of constant industry are amongst the most valuable that can be formed by the young: "The hand of the diligent maketh rich." And surely the truth of these words of the inspired preacher is no where more to be seen than in the dwelling of the labourer, where every member of the family is trained to a constant occupation of the time entrusted by the great Creator for improvement.

POPISH AND PROTESTANT PERSECUTION\*.—But it will perhaps be retorted upon me here—have not protestants (and that of every sect and denomination) in their turn persecuted dissidents from their communion or worship as well as Romanists? Yes, they have—to their shame be it spoken. They learned intolerance as Romanists in catholicism before the reformation, where it was and still is the established order; and they were slow to unlearn it afterwards; but they have unlearned it; and they now confess it as their sin and the sin of their fathers, who knew not what manner of spirit they were of. But so does not Rome. Here is the difference between us now in this matter. With Rome it is a matter of prudence merely, not to persecute but tolerate when she is weak and cannot safely strike; but she has never abandoned or repudiated her persecuting principles and decrees and deeds, and she never can: it would compromise her infallibility; and she is too weak in argument, when assailed, to forego the "ultima ratio" of the despot.

THE WORLD†.—Some men look upon this world as being nothing but a theatre for their vanity, as the storehouse of their pleasures, or, should they be of a sadder temperament, as the scene of their fruitless labours and irremediable sorrows. By the light of heaven, however, we see that it is a field which, though in many parts wild and savage, is nevertheless preserved for its appointed hour, that out of it may be gathered living garlands, to the praise and glory, not only of the physical, but of the moral supremacy and excellence of God. And therefore is there joy over one sinner that repenteth.

\* From "The German Shoemaker and his Family;" by Margaret Fison. London: Wertheim. A little narrative worthy of being placed in the hands of cottagers and others in a humble rank of life. We have seen some other productions from the pen of the authoress equally creditable.—ED.

\* From "An appeal to the Roman Catholic Priesthood of Ireland;" by the rev. Wm. Digby, A.M., presbyter of the parish of Killeshee, in the diocese of Ardagh. Curry, Dublin; Longman and Co., London. Pp. 55. To this very valuable pamphlet we shall again have occasion to advert.—ED.

† From "Beulah; or, the Rest of Man in the Rest of God;" by the rev. C. I. Yorks, M.A.

## Poetry.

## MONODY,

ON THE DEATH OF THE REV. CHARLES GOWER BOYLES\*, RECTOR OF BURITON-WITH-PETERSFIELD, MAY 30, 1845, AGED FIFTY YEARS.

MOURN on, sweet Buriton; well mayst thou mourn,  
While wider grief finds echo in thy combe,  
(Whose pensile woods seemed palled with conscious gloom,)

For him, from thine indulged affections torn,  
And to the grave by thronging concourse borne;  
The generous patron and the holy seer:  
To flock ensample faithful, model bright  
For pastors. Ah, how instant he to cheer  
The stricken heart with hope's celestial light;  
How cordial kindred virtue to approve;  
How meekly would he chide the alien vice:  
Toward God all homage, to mankind all love.  
'Twas his the missionary's high emprise  
To plead and foster; still, with mien benign,  
His fervent bosom fondly homeward yearning,  
The flagging zeal he warmed to deeds divine  
Back as a gauge on its own conscience turning.  
His hospitable manse the rallying seat  
Where schemes for public weal were planned and tried,

With social joy, and tone of converse meet,  
From earth's alloy sublimed and rarified.  
How beautiful that modest pastoral cell  
On arbour'd lawn bedecked with fairest flowers,  
Which he, who scanned their painted petals well,  
Traced up to nature's God through Eden's bowers.  
'Mid these loved scenes he closed his golden hours,  
While summer oped the treasures of her prime,  
Bow'ing submit unto his Lord's behest,  
And bidding calm adieu to earth and time.  
In Christ his steadfast soul here sought its rest,  
And now awaits the crowning of the blest†.

## Miscellaneous.

PRIMITIVE MANNERS OF THE ENGLISH GENTRY IN 1635.—Arose at my usual hour, six of the clock, for the first time since the birth of my little son; opened the casement, and looked forth upon the park: a drove of deer passed by, leaving the traces of their footsteps in the dewy grass. The birds sang, and the air was sweet with the scent of the woodbine and the fresh birch-leaves. Took down my bible; found the mark at the 103rd Psalm; read the same; and returned thanks to Almighty God that he had brought

\* Mr. Boyles was of Exeter college, Oxford, and collated to Buriton by the lord bishop of Winchester, one of whose chaplains he was in 1839. During his incumbency he unremittently and unreservedly devoted himself to the duties of his high and sacred calling. Holding the plain, unsophisticated doctrines of the gospel, he preached them fully and practically, and testified, by his own life and conduct, that they savingly impressed his own heart. His name will long be had in grateful though sorrowful remembrance, not only by his flock, but by his relatives and those of his clerical friends who were privileged to have intercourse with him. His parishes bear abundant proof of the fervency of his zeal; and the benefits received by them from his incumbency are likely to be permanent.—ED.

† From "Dryburgh Abbey, and other Poems;" by the rev. Thomas Agar Holland, M.A., rector of Greatham, Hants. London: Saunders and Otley. 1845. A very pleasing volume.

me safely through my late peril and extremity, and in his great bounty had given me a dear little one. Prayed him to assist me, by his divine grace, in the right performance of my new and sacred duties: truly I am a young mother, and need help. Sent a message to my lord, that, if it so pleased him, I would take breakfast with him in the blue parlour. At noon walked out on the south terrace: the two greyhounds came leaping towards me. June 4, 1635.—My dear mother arrived at noon: she was fatigued, and retired to her chamber, first coming with me to the nursery to see her grandson: he was awake, and smiling. She took him in her arms, and looked fondly on him. "It is a sweet child, my daughter: may the Lord have you both in his safe keeping now and evermore." My mother's blessing from her own lips, how precious! She much commends my nursing him; and would not for my own sake I should lose so great satisfaction. I attended to her room, where Mabel was in waiting; dear, kind old Mabel. I was well pleased to see her, and kissed her as I was wont when a girl; and so did spoil a most respectful courtesy to my ladyship. Dear mother looked round the room pleased therewith, and with such small comforts as I had been enabled to provide, which she hath at home. This day has been one of much happiness: returned heartfelt thanks to God for his loving-kindness and tender mercy; read the 25th Psalm: my cup doth indeed run over. The house full of company since the christening; and I have felt too weary at night to do more than collect my thoughts for devotion. To-day many have left; and my husband doth propose to begin his journey to-morrow. My mother with me, he leaveth home with more ease of mind. June 19th.—My dear lord set forth at a little past six, with only the serving-man; who had a led horse, and one to carry the baggage. After they had ridden some way, the horses stopped, and my lord dismounted, and, taking a short cut through the park, came up to the window where I remained to watch his departure. He bade me call the steward: he gave him some directions; then telling me to keep up a good heart, took another tender leave, and, followed by Armstrong, returned to the spot where were the horses; and he amounting the led horse, they were soon out of sight. Old Britton seemed to understand he was not to follow his master, and came and reared himself up to the window, resting his fore-paws on the stone: I patted his broad head, and questioned not that he felt as I did, that his best friend was gone; took a few turns with him on the terrace. The mist cleared off the distant woods and fields; and I plainly discerned the towers of Framlingham castle, and could hear the pleasant sound of the scythe cutting through the thick grass in the fields nearest, and the cuckoo as she fled slowly from hedge to hedge.—*Lady Willoughby's Diary*.\*

\* The work is not, we believe, genuine; but it exhibits a faithful picture of the times.

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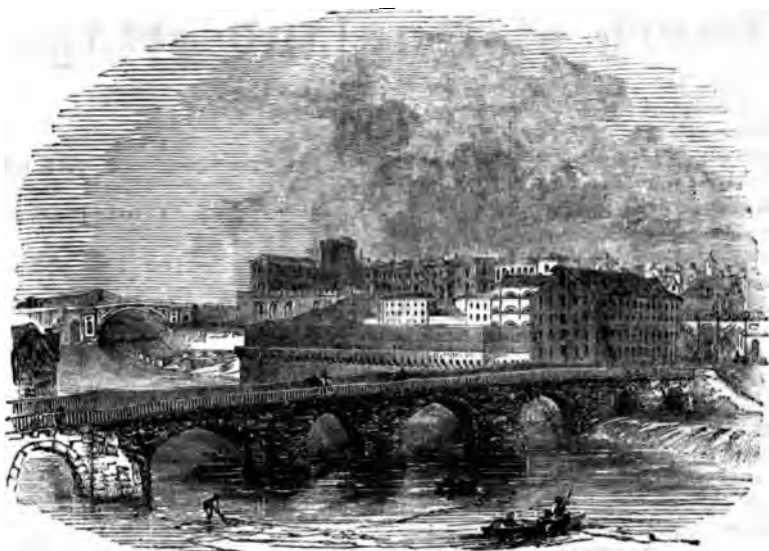
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**CHESTER.**



**ANCIENT HOUSE, CHESTER.**

# THE Church of England Magazine.

UNDER THE  
SUPERINTENDENCE  
OF  
CLERGYMEN



OF THE UNITED  
CHURCH OF ENGLAND  
AND  
IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 552.—NOVEMBER 1, 1845.

## CHESTER.

"Querer, quaint, old Chester—I had heard of thee  
From one who, in his boyhood, knew thee well;  
And therefore did I scan with earnest eye  
The castled turret, where he used to dwell;  
And the fair walnut-tree, whose branches bent  
Their broad, embracing arms, around the battlement.

"Grotesque and honest-hearted art thou, sure,  
And so behind this very changeful day:  
So fond of antique fashions, it would seem,  
Thou must have slept an age or two away.  
Thy very streets are galleries; and I trow  
Thy people all were born some hundred years ago.

"Old Rome was once thy guest, beyond a doubt;  
And many a keepsake to thy hand she gave—  
Trinket, and rusted coin, and letter'd stone—  
Ere with her legions she recrossed the wave.  
And thou dost hoard her gifts with pride and care,  
As erst the Grecian dame display'd her jewels rare."  
MRS. SIGOURNEY.

CHESTER is a very ancient city, and was at one time a most important Roman station. It affords to the antiquarian many subjects for peculiar interesting investigation, connected as it is with much that is most interesting in English history; and it is scarcely possible for any one, who may have passed through the manufacturing districts, to enter it without a peculiar feeling, that he is now looking upon the vestiges of long-gone-by years, so remarkably contrasting with that which has recently attracted his attention. The effect is very pleasing.

The Roman name was *Deva*, from the river *Dee*. The British called it *Caer-leon dufyr dwy*, "the city of legions on the waters of the *Dee*." The Saxons termed it *Legecestre*, and *Legea-cestre*. The city gave name to the county, formerly written *Ceaestre-secyre*. *Ceaestre* signifies "a city," "a castle," and is found in the names of many places in England, from the Latin word, *castra*, "a camp," or "military station."

*Agricola*, about A.D. 78, became chief-governor of the island; and it is probable that at that period *Deva* was first permanently occupied by the Romans. Altars, tessellated pavements, and baths have been discovered, inscribed with the name of *Agricola*. The Roman road, the "*Via Devana*,"

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crossed the island from *Camalodunum*, now *Colchester* in *Essex*, or, as some think, *Maldon*, to *Deva*.

When the Romans abandoned the station is not certain, but probably before they quitted in the fifth century. It was then taken possession of by the natives. The first event connected with the city, of any importance, after the departure of the Romans, was the defeat of the Britons, under the walls, by *Ethelfrid*, Saxon king of *Northumberland*, about 607. About A.D. 907, *Ethelred*, duke of *Mercia*, and his wife *Ethelfleda*, sister of king *Edward the elder*, repaired the city, much injured by the Danes, rebuilt the walls, and adorned them with turrets. About A.D. 971, king *Edgar*, being with his army at *Chester*, is said to have compelled eight tributary princes, who had come to do him homage, to act as watermen, and row him on the river to the abbey of *St. John the Baptist*. "This puerile vanity," says Mr. Sharon Turner, "demanded a more painful sacrifice: he ascended a large vessel with his nobles and officers; and he stationed himself at the helm, while the eight kings who had come to do him honour were compelled to take the seats of the watermen, and to row him down the *Dee*—a most arrogant insult on the feelings of others, whose titular dignity was equal to his own. *Edgar* crowned the scene, and consummated his disgrace, by declaring to his courtiers that his successors might then call themselves kings of *England*, when they could compel so many kings to give them such honours."

At the Conquest, *William* gave *Hugh d'Avranches* (*Hugh Lupus*\*) the whole county of *Chester*, to hold as freely by the sword as he himself held *England* by the crown. Of the ancient castle, built by the Conqueror, only one tower remains; now used as a magazine for gunpowder, and called "*Julius Agricola's tower*," in which it is supposed *Richard II.* and also *Margaret*, countess of *Richmond*, were confined.

The Norman earldom of *Chester* was first granted

\* The body of *Lupus* is said to have been discovered, A.M. 1523, in a ruined building, called the chapter-house. It was wrapped up in leather and in a stone coffin.

to Gherbod, a noble Fleming, and then to Hugh d'Avranches, the king's kinsman. The grant included the lands of the palatinate, except those held by the bishop; and nearly all the Saxon proprietors appear to have been ejected. The successors to this earl continued to exercise their sovereignty for about 160 years. For this they owed allegiance to the paramount ruler, the king of England; who does not appear to have exercised his prerogative within the palatinate, in temporal matters, beyond the retaining a mint at Chester. The palatinate constituted, however, a small portion of the estates of these earls. They had lands in Stafford, Derby, Leicester, Nottingham, and Warwick, in addition to estates in Normandy. Their influence extended over about a third of the kingdom. They lived in great regal splendour, and could afford sanctuary to criminals; many of whom, of the most lawless character, thus remained in perfect security, notwithstanding the enormity of their crimes. They had, to all intents and purposes, sovereign jurisdiction.

After the death of the seventh earl, John the Scot, in A.D. 1237, king Henry III. wrested the earldom from his co-heirs, and united it to the crown. After this seizure, the king's commissioners obtained possession of Chester castle, and other strongholds of the palatinate; and the earldom was subsequently given by Henry to his eldest son, prince Edward, probably in A.D. 1245, on his marriage with princess Eleanor of Spain, when Wales, Gascony, Ireland, and other territories, were settled upon him. Two years afterwards the earl received the homage of his military tenants at Chester. The earldom has since remained as one of the titles of the prince of Wales.

The situation of Chester necessarily rendered it important; and it was frequently honoured with the presence of the kings of England. Edward I. here summoned Llewelyn, last sovereign prince of Wales, to attend him to do homage; which, on his refusal, led to the war which ended in Llewelyn's destruction.

During the wars of the roses, Chester suffered. In 1506 it was visited by the sweating sickness, which carried off 91 householders in three days; and eleven years afterwards, a pestilence made such ravages, that the streets of the city were overgrown with grass. In the sixteenth century, the inhabitants experienced the persecutions by which the reign of Mary was distinguished; and the year 1555 was distinguished for the martyrdom of George Marsh, who, for preaching against the errors of popery, was first imprisoned by the bishop of Chester, and afterwards, April 24, burnt. "I have often been informed," says Pennant, "by the worthy doctor William Cowper, that, when Marsh was brought to Boughton, the place of execution, by the sheriffs Amory and Cooper, the last, an ancestor of the doctor, favouring the religion of the sufferer, attempted his rescue; but, being overpowered by his brother officer, was obliged to fly till better times, when he returned and discharged the office of mayor, A.D. 1561."

During the civil war, Chester stood a continued siege of three years: the inhabitants, staunch loyalists, endured great privations; but, when the siege was converted into a blockade, they surrendered on honourable terms, Feb. 3, 1645-6.

In the reign of William III. Chester was one of

the six cities appointed for the residence of an assay-master, and permitted to issue a coinage of silver. In A.D. 1696, it is stated that, "a mint being this year set up in Chester, coinage of money began on the 2nd of October. There were coined 101,660 ounces of wrought plate; all the pieces had the letter C under the king's head." In 1745 it was fortified against Charles Edward.

But, perhaps, of Chester no account can be more interesting than that of Mr. Kohl\*:

"Its walls form a parallelogram; and the two main streets intersect each other at right angles, dividing the parallelogram into four equal quarters, and then extend somewhat beyond the walls. From these main streets a number of bye-streets run off on both sides. On the walls is a footpath, with room for two or three persons to pass each other; so that one may walk completely round the city. Indeed, these city walls, two miles in circumference, form the chief promenade of the towns-people. According to tradition, they were built by Cymbeline, in the century before the birth of Christ. Of course they have undergone many alterations since then; and in later times they have been much reduced in height, and converted to their present purpose of a public walk five feet in breadth; and a curious promenade it is; sometimes up hill, and sometimes down; at one point closely wedged in between houses, while at another the narrow path passes under some ancient watch-tower: here it runs under a gateway; and there we must descend a flight of steps, because the wall has been cleared away to make room for a street: now we pass behind the venerable cathedral, and now in front of the spacious old castle, which has been converted into a military barrack. There is only one other town in England that can boast of an equally singular public walk, namely, York, which is surrounded by just such another old wall. To say the truth, Chester is the very town for curious promenades; for it contains walks even more curious than the wall I have endeavoured to describe. These are 'the rows,' as they are called. They are long covered passages, running parallel with the streets, through the first floors of the houses. The thing is not very easy to describe. Let the reader imagine the front wall of the first floor of each house to have been taken away, leaving that part of the house completely open towards the street, the upper part being supported by pillars or beams. Let him then imagine the side-walls also to have been pierced through, to allow a continuous passage along the first floors of all the houses. How the people of Chester came in this way to spoil their best floor in so many of their houses is a matter that was never made perfectly clear to me. We have also a number of towns in Germany, particularly in Silesia and the Austrian dominions, where covered passages, for the accommodation of the public, have been made to run through or round private houses; but then these passages or galleries are always on the ground-floor, and on a level with the street. Some English antiquaries will have it that these rows were intended as a means of defence, Chester being exposed to frequent attacks from the Welsh on one side, and

\* "England, Wales, and Scotland," by J. G. Kohl; forming parts 17 and 19 of the Foreign Library. London: Chapman and Hall. 1844.

from the Scots on the other, when, after the city walls had been forced, the citizens were able to defend themselves in these rows. In support of this theory it has been asserted that, in all the battles which, during the civil wars in England, occurred in Chester, the party in possession of "the rows" almost invariably obtained the victory. It must not be imagined that these rows form a very regular or uniform gallery. On the contrary, it varies according to the size or circumstances of each house through which it passes. Sometimes, when passing through a small house, the ceiling is so low that one finds it necessary to doff the hat; while in others one passes through a space as lofty as a saloon. In one house the row lies lower than in the preceding, and one has, in consequence, to go down a step or two; and perhaps a house or two further, one or two steps have to be mounted. In one house a handsome new-fashioned iron railing fronts the street; in another, only a mean wooden paling. In some stately houses the supporting columns are strong, and adorned with handsome antique ornaments: in others the wooden piles appear time-worn, and one hurries past them, apprehensive that the whole concern must topple down before long. The ground-floors, over which the rows pass, are inhabited by a humble class of tradesmen; but it is at the back of the rows themselves that the principal shops are to be found. This may give an idea of how lively and varied a scene is generally to be seen there. Indeed the rows are generally full of people either making their little purchases in the shops, or mounting to these boarded floors, to avoid the disagreeable pavement of the streets. Perhaps these rows may be in some way connected with another singularity pointed out to me at Chester. The streets do not, as in other towns, run along the surface of the ground, but have been cut into it; and that, moreover, into a solid rock. The rows are in reality on a level with the surface of the ground, and the carriages rolling along below them are passing through a kind of artificial ravine. The back wall of the ground-floor is everywhere formed by the solid rock; and the court-yards of the houses, their kitchens, and back-buildings, lie generally ten or twelve feet higher than the street. The English historians and antiquaries have given themselves a great deal of trouble about this matter, without having been able to assign a rational hypothesis as to the motives which could have induced the ancient settlers in Chester to undertake so colossal a work as to hollow out all their streets. For my part, I own myself unable to suggest either a reasonable motive or an unreasonable one."

An account of the cathedral of Chester, and the statistics ecclesiastical of the diocese, may be found in the *Church of England Magazine*, No. 246.

## CONTINENTAL REMEMBRANCES.

BY A CLERGYMAN'S WIFE.

No. II.

## AN ITALIAN FUNERAL—BURIAL PLACES IN ITALY.

PERHAPS it is not until the English protestant has visited a foreign country, and witnessed the funeral rites and ceremonies of other lands, that he can fully value or appreciate the tender beauty and pathos of the burial-service of his own church. The contrast exhibited between the careless prayers for the dead, recited in an unknown tongue, on the one hand, and the beautiful and touching language of inspiration on the other, cannot fail to make a deep impression upon his mind. It has fallen, most probably, to his lot, when in his native land, to follow to the grave the mortal remains of a beloved relative or friend; and, at such a time, how have the consoling truths of divine revelation come home to his heart, and poured in all the balm of heavenly consolation! "I am the resurrection and the life, saith the Lord. He that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die." Surely to the heart of the bereaved and mourning Christian these precious words of immortality and life must come with a peculiar force, and arouse him from a contemplation of his own loss on earth to an exercise of that lively faith which will enable him to view the beloved one he mourns as risen with Christ, and as in the present enjoyment of all that blessedness promised to those who die in the Lord.

It was while staying for a short time at Nice that I first witnessed the rites and ceremonies used by the Italians in the interment of their dead. Returning from a visit to the cathedral, I fell in with a funeral procession, and was led, by the desire I felt to know the difference between Roman catholic and protestant customs, to follow at a little distance.

A number of men (each bearing a taper in his hand, and arrayed in a scarlet dress) preceded and followed the body of the deceased person. The one who walked first carried a crucifix with a dead Christ; and over the cross, to add to the dismal effect and death-like appearance of the figure, was a black canopy. As the procession proceeded along the narrow streets of Nice, the priest chanted a part of the prayers for the dead, the whole fraternity joining in the responses. Upon arriving at the church, the tapers were all immediately lighted; and, surrounding the body, more prayers for the repose of the soul of the deceased were chanted by the brotherhood. The coffin was of painted wood, without a pall, and was intended but as a temporary resting-place for the body it bore: its then occupant, having been a poor man, upon reaching the grave, his remains would be taken out of even this humble receptacle, and deposited in their mother earth, uncoffined. There was no appearance of sorrow amongst any of the attendants; and it is scarcely natural much should be evinced, as it is not customary for the relations of the deceased to be present; after death, the body being left entirely to the care of hired persons, or some one of the numerous fraternities existing in most places in Italy.

After the prayers for the dead were finished in the church, most of the brethren retired, except a few who remained to accompany the corpse to the burial-ground, or *campo santo*. This (at Nice) is situated on a high hill that overlooks the town; and the ascent is so steep, that the bearers of the coffin had considerable difficulty to keep their burden in a level position. As much haste was made to reach the place of destination as was possible; and the impression left on my mind was a painful one; as I could not but be struck with the utter carelessness and indifference with which the funeral rites were conducted. Surely it is a solemn thing to die; and how little calculated is a scene, such as I have above described, to arouse proper and suitable reflections in the minds of spectators.

While witnessing this Italian funeral, I called to mind a retired churchyard in my own loved land; and one particular scene in it was brought to my remembrance. It was the performance of the last rites for a poor but devoted servant of God, who, having been called in his Providence to pass through deep waters of affliction, had, by patient suffering and continuance in well doing, abundantly testified of the grace bestowed upon her. When dying, she had expressed a wish that her beloved minister, who was then unavoidably absent (for the benefit of his own health), might bury her; and her wish was granted. The scene presented that sabbath afternoon is still vividly before me, when the mortal remains of Mary M., being brought into the church, followed by her bereaved husband and children, the minister, to whose faithful exhortations the departed Christian had so often listened with delight, addressed his people, and, with the earnest affection of the true ambassador from heaven to sinful men, urged them even now to be reconciled unto God through Christ. As he pointed to the coffin of Mary M., he earnestly entreated all to seek that grace which had enabled her to rejoice in all the circumstances of affliction through which she had been called to pass, and prayed that young and old might hear a voice from the dust of their departed friend, "Prepare to meet thy God." The simple and beautiful hymn afterwards sung at the open grave; the clear voice of the minister, as he read with deepened emphasis the words, "In sure and certain hope of the resurrection to eternal life, through our Lord Jesus Christ;" the tears of the family and of the villagers, who had all known and loved the deceased, conspired to render the interment of this humble Christian a scene long to be remembered by all present. I love to dwell upon its recollection, and to believe that, perchance, in that season of universal sympathy, when each heart felt for the loss of the bereaved family, some hitherto thoughtless sinner, softened by the influence of the solemn event, might be led to supplicate for the same grace that had been bestowed upon Mary M., and thus her death prove a source of eternal life to others. Such circumstances can rarely, if ever, be connected with funeral rites in Italy; for, even should the deceased have been a true child of God, who had, through the mists of Roman catholic superstition and error, sought and found acceptance through the Saviour of sinners, yet the manner in which the last ceremonies of interment are per-

formed could have no such beneficial effect upon survivors.

But to return to the *campo santo* of Nice. Arrived at its entrance, my walk terminated; as strangers, without a special permission, are not allowed to enter within its gates. It presented the usual appearance of a Roman catholic burial-ground; black crosses being placed at the head of the graves of the poor, while the resting-places of the rich were marked by the monument of white marble and carefully tended shrubs and flowers.

Amongst the funeral customs of southern Italy, one of the most repugnant to our feelings is that of bearing the corpse exposed to view to the grave. Upon one occasion, when riding with a friend from Naples towards the village of Resina, we met a long train of priests with tapers, who had just separated from a funeral convoy; and a little further on the road we overtook the body, borne by men, and attended but by one priest, whose office it was to accompany it to the grave. A number of ragged children ran beside the bearers, amusing themselves with taking hold of the gilt canopy, upon which, with the head reposing upon a crimson velvet cushion, lay exposed the corpse. It was that of a young girl; and, as is the custom in such cases, flowers were profusely scattered around it. At the feet was an immense bouquet: a slight white gauze veil was thrown over the face, which looked most ghastly, in contrast with the brilliant hues of the flowers and glittering canopy: a woman walked behind with the coffin upon her head.

Travellers have often spoken of the careless familiarity with death displayed by the Neapolitans, and the want of proper decency in the performance of the last rites. Of late years a great improvement has been manifested in these respects; and, in our visit to the *campo santo* of Naples, I was glad to find that the revolting sights, formerly witnessed there, were no longer to be seen. Willis, in his "Pencilings by the Way," written in 1833, thus describes his visit to the place I am speaking of:—

"An old man opened the iron door; and we entered a clean, spacious, and well-paved area, with long rows of iron rings in the heavy slabs of the pavement. Without asking a question, the old man walked across to the further corner, where stood a moveable lever, and, fastening the chain into the fixture, raised the massive stone cover of a pit. He requested us to stand back for a few minutes, to give the effluvia time to escape; and then, sheltering our eyes with our hats, we looked in. You have read, of course, that there are three hundred and sixty-five pits in this place, one of which is opened every day for the dead of the city. They are thrown in without shroud or coffin, and the pit is sealed up at night for a year. They are thirty or forty feet deep; and each would contain perhaps two hundred bodies."

The remainder of the description given by the American traveller, though true, is too revolting to be inserted here. When we visited the *campo santo* in 184—, the pits he speaks of were no longer used for the purpose they had been; and one, into which we looked, contained nothing but a few bones of former occupants. The custode of the establishment led us to the door of a building,

which, he said, was intended for the reception of bodies designed for surgical examinations. A corpse, belonging to a rich person, was lying on a raised plank by the window; and connected with its fingers were cords, which were attached to bells in an adjoining apartment; so that, were life not really extinct, the least motion of the body would bring in assistance. Another building was appropriated to receiving bodies for immediate interment. While we were waiting in the courtyard, a man entered with a coffin on his head, having just removed a body from it.

The situation of the campo santo of Naples is extremely beautiful; a large portion of it having been only very recently enclosed for graves, upon the principle of separate interments: many of the buildings are in an unfinished state; but enough has been done to show the great taste of the projectors. These gardens of death, for so they may literally be called, are laid out upon the side of a hill or mountain; and it might be imagined that the inequality of surface of such a situation might present insurmountable obstacles to the arrangement of a burial ground; but, by proper management, this is rendered subservient to the beauty of the whole. We wandered through winding paths, amidst beds of shrubs and flowers, pausing every now and then at some tall, graceful monument or funeral urn, which, by its chaste white marble, formed a beautiful contrast to the foliage around. The mausoleums of the wealthy contain in many of them an altar and lamps, with the necessary appendages for mass being said for the repose of the soul of the deceased. Over one white marble cross hung a garland of freshly gathered flowers; and the inscription told us it was erected to the memory of a beloved and dutiful daughter, taken at the age of fourteen from her loving parents. A not unfrequent form of a monument for the young was a broken marble column, which seemed to me not an inapt emblem of the stroke of death, when levelled at the fair and full beauty of youth. The graves of the poor were in rows, headed by black crosses, upon some of which were inscribed short sentences.

The view from this elevated burying-ground is very extensive; and Naples on the one side, with its beautiful bay stretching out in the distance, and Vesuvius on the other, appearing much nearer than it really is, with the distant mountains of the snow-covered Abruzzi beyond, and the clear blue Italian sky above, complete the scene. Who will not mourn that over such a fair land the clouds of ignorance and superstition should rest! Few, perhaps, of the multitudes whose ashes repose in the spacious campo santo of Naples can be considered as having enjoyed the light of the gospel. No; cradled in superstition they were born, and surrounded by its observances they die, happy if they are able to obtain absolution from their priests for the sins committed in this world, and a promise of masses for the repose of their souls in the next. The lovely situation of this and similar burial-places in Italy must awaken feelings of admiration in the minds of all who visit such scenes. But, apart from the associations of mere natural beauty, how mournful will be the remembrance to the Christian, that the hopes and consolations given by true religion were unknown to the greater part of those who here sleep in death, or to their

surviving friends! Some instances there are, as I have reason to know, even in benighted Italy, in which the Saviour of sinners has been revealed to the hitherto superstitious Romanist; but the awakening has been far from being a general one; and, wherever such a spirit has been manifested, it has been anxiously checked by the heads of the apostate church.

Could the book of life once be introduced into Italy, popery must fall, as Dagon before the ark; and so well acquainted are all interested in the continuance of its power with this fact, that the most strenuous efforts are constantly being made to guard against its introduction. When at Nice, I inquired of a bookseller if he could sell me a bible; but he utterly disclaimed having such a thing in his possession, and related to me the history of a friend of his, who had been induced by a protestant to undertake the sale of some copies of the word of God. Information of this reached the ears of some persons in authority, who hastened to put a stop to such an alarming circumstance; and all the individuals who had forwarded the sale of the bibles suffered severely for their indiscretion.

Surely it is not too much to say, that to a people thus kept in spiritual bondage and darkness the joys and hopes of the gospel must be in a great measure unknown. Can the protestant be too watchful to guard, as his greatest treasure, the blessing he possesses in a church which, rejecting all ordinances that are but of man's invention, refers its members to the word of eternal life, for a test and confirmation of every doctrine it advances for their belief?

May each reader of these simple remembrances of the past be led to examine himself, and see to it that he is living in communion with that Saviour, whose conquests over death and the grave have rendered its gloomy portals the entrance into everlasting glory. Joyfully can the true Christian receive the token sent to summon him into the presence of his ascended Lord; and, while casting aside the garments of mortality, he can sing with holy triumph, and in the full assurance of hope—

*"My flesh shall slumber in the ground  
Till the last trumpet's joyful sound,  
Then burst its bonds with sweet surprise,  
And in my Saviour's image rise."*

#### ST. COLUMBANUS, THE IRISHMAN.

ENGLISHMEN are too apt to forget the debt of gratitude they owe to Ireland. When Christianity, which during the Roman occupation of the island had been introduced, was extirpated by the ravages and persecutions of the pagan Saxons, it was re-established by the unwearied exertions of Irish missionaries; and so deeply was the ancient Irish church imbued with this missionary spirit, that it is said by a contemporary writer, "that the nature of an Irishman is to visit foreign nations as an evangelist." In accordance with this spirit it was that Irishmen became, also, the means of spreading the Christian religion amongst many nations on the continent of Europe, during the sixth and seventh centuries; and of these holy men, learned and mighty in the scriptures, Columbanus was one. He was the author of the follow-

ing brief but beautiful homily, which he is thought to have composed about the year of our Lord, 605. The translation fails in conveying the point and force of the original in many passages; and those who may wish to consult the original Latin we refer to the fourth vol. of Usher's works (last edition), p. 406.

AN EPISTLE, OR HOMILY, OF ST. COLUMBANUS.

"O life, how many hast thou deceived! how many hast thou seduced! how many hast thou blinded! Which, whilst thou fliest from us, art nothing; whilst present, a shadow; at thy highest pitch of pride, a vapour. Which daily fliest, and daily comest; which in coming fliest, and in flying comest. Unlike in ending, alike in beginning; unequal in enjoyment, equal in uncertainty. To fools, sweet; to the wise, bitter. They who love thee know thee not; and they who know thee despise thee. Thou art not, then, true, but false: thou pretendest to be true, but provest thyself a lie. What art thou, then, O human life? The path art thou, and not the life, of mortals; beginning from sin, and leading even unto death. For thou shouldst have been true, had not the sin of the first transgression broken in on thee; and then thou becamest vain and mortal; for all that travel by thee, thou dost allot to death. The path to life art thou, and not life itself. A true path indeed art thou, but not a plain one: to some short, to others long; to some broad, to others narrow; to some joyous, to others sad; to all, alike, quick-passing and irrevocable.

"Thou art a path, I say—a path to life; but not to all art thou manifest; for many see thee, but few discern thee to be a path. Thou art so subtle, such a deceiver, that it is of few to know thee. Thou art to be questioned, then, not believed or defended: thou art to be passed through, not dwell in, O unhappy human life! For a road is not to dwell in, but to walk on; that they who walk thereon may dwell in their country. Wherefore, then, art thou made a home of—beloved—defended—O mortal life?

"Thou art an object of desire to the lost, of contempt to the wise, of caution to the saved. Thou art to be feared, and much guarded against, O human life! thou who art so slippery, perilous, short, and uncertain as to melt away like a shadow, or an image, or as clouds, or as nothing, or as vanity. Since, then, O mortal life, thou art but the likeness of a path, fugitive as a bird, as clouds unstable, and fragile as a shadow, as a dream, thou art to be journeyed through anxiously, cautiously, expeditiously, as all wise men, who are wayfarers, hasten to their true country; of so much of the way as they have passed over, secure; anxious as to what is before them. For that part of an ascent which thou mayest have accomplished profiteth thee nothing, unless thou shalt have accomplished the whole; for a road, and a kind of ascent, is this life to be counted. We do not seek that on the road which we hope to enjoy in our country. Labour and fatigue belong to the road: rest and security are prepared for us at home. We must, therefore, have a care lest we become careless on the road, and so come not to our true country; for there are, in truth, many who, in this journey, become careless, indolent, corrupt; who seem to be not so much on a journey, as at home; who not cheerfully, but unwillingly,

go towards that country in truth already lost to them. For these have before-hand enjoyed their home on the road, and with a short life have bought eternal death. Unhappy, they rejoice in their gainless bargain: their affections have been set on perishable things, which do not belong to them; and they have neglected their own eternal inheritance. Wherefore, though they be glad-some, though they be alluring, though they be fair, let us turn aside from these earthly things that belong not to us, lest we lose our own eternal possessions. Let us be found faithful in the things that are another's, that we may become heirs to those that are our own, through the gift of our Lord Jesus Christ, who liveth and reigneth for ever. Amen."

J. G.

*Borris-in-Ossory.*

## ANGELS LOOKING INTO THE DEALINGS OF GOD IN REDEMPTION:

### A Sermon,

BY THE REV. JOHN ATRE, M.A.,

*Minister of St. John's Chapel, Downshire Hill, Hampstead.*

1 PET. I. 12.

"Unto whom it was revealed that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into."

WE are apt to take a very disproportioned view of things. Those that immediately concern us, and are brought close under our own notice, we consider as of great importance: our thoughts are filled with them; our eye magnifies them; while those which are at a distance we entirely overlook, or rate at an inadequate value. Thus it is that the things of time and sense are deemed practically worth more than the realities of eternity. For we find men for the former perpetually sacrificing the latter. But, if we could cast a comprehensive eye over the universe, we should discover much to modify our limited motions, much to enlarge our narrow prejudices. David, when his thoughts were lifted to the stars, the work of Jehovah's fingers, was penetrated at once with a sense of the insignificance of man: "Lord, what is man, that thou art mindful of him; and the son of man, that thou visitest him?"

Yet, even though our world be but a speck in creation, it has been the theatre of events which have commanded the attention of other beings. Hereon, as on a mighty stage, have been acted deeds of which the universal dominions of God have been the astonished spectators; hereon have been displayed wonders of God's attributes which seraphim have contemplated with amazement.

This our text asserts, when, speaking of things that the ancient prophets foretold which

were accomplished in the Lord Jesus Christ, it adds, "which things the angels desire to look into."

In discoursing on the topic I have selected for our present consideration, I shall endeavour—

I. To illustrate the fact asserted that "the angels desire to look into" the things of man's salvation.

II. To show the higher claim redemption hence has on our adoring gratitude.

May God the Holy Spirit enable me to speak, and you to hear, to our abiding profit!

I. It is by events that character is unfolded. If we see an individual only in a particular position, or under ordinary circumstances, we can little, even the most quicksighted of us, discover the passions, the affections which exist within him. As long as every thing goes according to his will, his temper may appear incapable of being ruffled. As long as he is in prosperity, he may appear fitted only to live in silken ease. But change his position, and his character seems changed. In the one case, contradiction arouses a tempest which we knew not *could* blow; in the other, adversity will exhibit an endurance which we did not think he *could* have manifested. So that it is only when we have seen him under varying circumstances, and have tried him by different proofs, that we become really acquainted with the excellencies or defects of his character. He that has looked upon the ocean only in the calmness of a still summer's day can have little notion of what the boiling surges are that are quickly raised by an autumnal gale; and he that has seen the foaming waves, and shuddered, hardly believes it possible that the same element can sleep in peaceful majesty. So great, I repeat, are the changes produced by changing circumstances upon man. How little, then, can we tell of character until events have minutely, as it were, delineated it before us! And how often are we compelled to confess that we have been mistaken in the estimate we thought we had so wisely formed of one of our fellows!

Now, if this be true respecting beings of our own class in creation, it must be yet more certain as to those in a grade above us. For they have qualities which we cannot abstractedly appreciate; nay, the very existence of which we can become aware of only as evidenced in their actions. Especially must this hold good between creatures and their Creator. Who can "by searching find out God?" who hath intuitively known the mind of the Almighty? Not even the angelic hosts who minister before his throne: they cannot with open eye behold the refulgence of his essential

glory: they, pure as they are, are obliged to veil their faces as they worship. The *works* of God must be exhibited before them, his works of justice, mercy, faithfulness, and wisdom, in order that they may at all conceive of those wonderful perfections of the Deity, or even know to what extent they exist.

But, as far as the scripture has given us to understand, God's dealings with angels have been very much of one complexion. Those angels are pure spirit: their nature is simple; and the conduct pursued towards them has been simple too. They have had the best opportunities of contemplating the power and majesty of God; and their minds doubtless have been expanding with thoughts and discoveries of these which have had a depth in them sufficient to fill with happiness those noble creatures. They have had, too, an exhibition of God's fearful justice in the punishment inflicted on those of their number that transgressed. And, perhaps, in the history of other worlds, they have seen similar marvels of which we have no conception.

But, as a variety runs through God's works—"one star differeth from another star in glory"—there has been that, it may be thought, in the history of our planet which they have not seen elsewhere, and which has opened forth to them wondrous displays of the divine character. With us there has been a complex system acted out, which is far different, as just hinted, from their own nature. For man is a complex being: body, soul, and spirit go to form him, and present an image of the invisible God by a threefold union, exhibiting, in some degree, the triple mystery of Father, Son, and Spirit. And his condition has been threefold too, developed in the unity of a single being. For he was created pure; and then he was like the angels, who stood in their sinlessness; and that they could comprehend. And then he fell, and became an outcast from God; and that was like the fate of "Lucifer, the son of the morning," once their fellow; and that they could comprehend also, for they had seen justice draw her sword. But then came the recovery; and that was a high mystery to them; and they desired to look into it. For here was man presented to their view, polluted, and yet admitted to God's presence; standing before the eternal throne, but in virtue of the righteousness of another. Here was the union of what they heretofore had never seen united; rigid justice and compassionate love.

There was a greater depth in it still. For the means by which all this was to be wrought out was yet more wonderful. For therein the nature of man was taken up into the Person



of God. The Father, Son, and Spirit were seen all concurring in the work; each with appropriate love and wisdom and power setting his hand to the restoration of lost man to primeval purity and happiness. All this was not to be learned at once. Though the angels, as it is likely, knew more than the prophets, because we sometimes find them employed to convey to prophets the tidings these last were to announce to the world; yet it was only as these very things themselves were in progress of time wrought out that they fully understood them. And therefore we may conceive in their minds a feeling of mysterious joy, when, immediately upon the fall, it was declared that "the seed of the woman should bruise the serpent's head." They knew it would be, and they were glad; but how, they knew not. This was a thing they desired to look into. And then, when a clearer designation was given of the promised Saviour; when he was foretold as of Abraham's seed, and of David's line; when the sacrifices of the law foreshadowed his suffering, and yet he was predicted to be King of the world; these things, doubtless, they desired to look into. How could they imagine that their King would lay his glory by; that he, before whom they bowed, should stand a culprit before an earthly judge; that he should be rejected by those he went to save? The vastness of ingratitude on the part of the sinner, the depth of condescension on the part of the Saviour, they could not have anticipated. And, as these events were accomplished, new ideas filled seraphic minds, new wonders burst in brilliant light upon their understandings, new glories cast from the eternal throne their richer rays, displaying the Godhead in more excellent majesty, and calling forth from them higher aspirations of wonder, love, and praise. For four thousand years before Christ came into the world, angels were learning, and still desiring to learn, more of that astonishing purpose. They were not weary of the lesson. They found a depth in it sufficient for immortal intelligences. And, when prophecy was being perfected in fulfilment, when all that the scriptures had spoken of Christ was being accomplished—his divine nature, his becoming one of us, his rejection, his death, his rising again, his ascension, his foundation of his kingdom—into all these things the angels desired to look. As "mercy and truth had met together, righteousness and peace had embraced each other," their interest must have deepened. And now, doubtless, they are looking for that final consummation, in which they shall be employed in gathering the elect from the four winds, and when, the mystery of God having been

completed, he shall reign in unresisted power for ever.

How much will these pure spirits have learned (which they could not otherwise have known) of the unsearchable perfections and glory of the Deity, from the great drama which will have been acted out before their eyes!

I must now hasten,

II. To show the yet higher claim these wonders have on us.

Unlike the angels, men very generally disregard the revelation of God's will. Instead of watching with intense interest the displays of love and wisdom in the gospel of Christ, they say, "Depart from us, we desire not the knowledge of thy ways." They turn from these wonderful discoveries to worldly vanities: they are immediately weary of the words of everlasting wisdom. Now this is, if we at all consider it, a very depraved and grovelling taste. I would warn those I address against it. I would ask them, if they feel not as angels do an intense interest in the gospel, how can they be fit associates for those exalted beings?

The truth is, that, as the exhibition of divine love is for the redemption of the world, we ought to be more solicitous about it than angels can be. For had there been no such plan of salvation devised, none of those wonderful events which the prophets foretold, and which Christ accomplished, still the seraphim and cherubim would have poured their strains of happy melody before God's throne, not injured or lowered by the leaving undone of the things which have been done on earth. The Lord would have manifested his glory to them in some other way; and they would have had enough to employ their thoughts, and to fill their minds. But we—what should we have been without redemption? We should have remained exposed to God's wrath, should have been treated as his enemies, and must have suffered irremediably the fearful punishment which his heavy hand inflicted on the angels who kept not their first estate. To us, then, redemption is *every thing*. It makes all the difference betwixt life and death, betwixt everlasting happiness and endless woe. Ought it not, therefore to be to us the one thing needful—the treasure hidden in the field—the pearl of price, for the acquisition of which all that we possess would be cheaply given?

Moreover—and this follows immediately from what has been just said—angels may *look into* the wonders of redemption, but we *experience* them. We are brought into that intimate connexion with all that scripture has revealed, that of us it may be said, if true

disciples of the Lord, as the beloved apostle wrote—"That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands *have handled* of the word of life." *We* were the guilty sinners upon whom sentence was justly passed, *we* the sufferers for whose benefit Christ died: *we* may be the heirs of the inheritance which he has purchased. Who ought to take the greatest interest in the trial of rebels, the strangers that come from another land to learn the maxims of our jurisprudence and mark the justice of the judge, or the culprits themselves, whose fate hangs upon the rigour of the law and the clemency of the sovereign? We must, therefore, I repeat, go beyond the angels in this respect. We must not only look into the wonders of redemption, we must make them our own, we must realize them, we must appropriate from them that grace and strength, that pardon and peace, which, by the mercy of God, they hold forth to us. Brethren, I ask you, have you done this?

Besides, the angels, by contemplating the salvation wrought out by Jesus Christ, advance only in knowledge: they are not raised thereby to a higher grade of being; whereas we, by the experienced blessing of it, come from our degraded condition to be as the angels. And ought not that which so exalts us to have the most powerful influence upon us? Ought *we* not to value it above what *they* do? O, how will their alacrity testify against the slothfulness of him who, when he might have mounted as on eagles' wings to them, chose rather to grovel a crawling worm in the dust.

You see, then, brethren—and this is the point to which I would bring the subject—the great danger and disgrace of neglecting the gospel of Christ. Shall all the care which God has manifested for us be in vain? After he has set forth his love in so unexampled a manner as to fill with wonder the high denizens of heaven, shall *we* despise it? When he has set before us so great an exaltation, shall we cast scorn upon it? O, bethink you that this is the one thing needful, without which, were you even to gain the world, you would have lost your soul. Let me, as the ambassador of Christ, pray each man before me, to secure at once an interest in that Saviour. Say not I call you to a melancholy service: that which can give joy to angels—for the conversion of a sinner does we know cause joy in heaven—must be joyful news to you: it must have that in it which can satisfy your desires, establish your happiness. "O taste, and see that the Lord is gracious."

I deduce one or two brief reflections.

1. We perceive the futility of the argument sometimes raised by unbelievers against the gospel, that it is unlikely God should, for one insignificant corner of his dominions, make such a sacrifice as to yield up his Son. We see that our salvation may have and *has had* its influence elsewhere. Other beings have been spectators, interested spectators of man's redemption; and, while God has been graciously uniting justice and mercy to save lost guilty man, he has been giving to his other subjects a knowledge of himself which they could not otherwise have attained; he has been displaying his glory through the universe with a brilliancy it would not otherwise have had. Let us hear no more of such an objection.

Lastly. We see the happiness of the believer, in his prospect of eternal joy. There is set before him a state equal to that of the angels, to which the divine Redeemer will exalt his chosen. The expectation of this should urge us to yet more diligent pressing towards the mark—to holier zeal, and higher faith. It should urge us, too, to cultivate a meetness for that glorious society, realizing even here somewhat of the character of the exalted beings into whose company we are expecting to be introduced. We shall thus daily advance in high attainment, and nearer approach to their blessed purity. And we shall have the eyes of our understanding enlightened. We shall see as they do more of the wonders of redeeming love, and join them through eternity in admiring the perfections, as evinced in all his doings, of the Triune God.

### Subsidiary Reading.

GOTTFRIED; OR, THE LITTLE HERMIT.

CHAP. IX.

#### A GREAT MISFORTUNE.

GOTTFRIED being now quite recovered, and dressed in a complete suit, once more lived a quiet and contented life in his barren island; but the desire to see his dear parents still filled his heart, and increased more and more. Several times each day he climbed to the top of the rock, and, turning his gaze in every direction, watched for the arrival of some ship. He saw more than one making, as he thought, straight towards him, when his heart would throb with joy; but they each time turned either to the right or left without nearing the island, and took quite a different direction. Gottfried no longer doubted that in this they acted designedly; but why so? For a long time it appeared inexplicable to him. However, at length he guessed the true motive. All around the island numerous rocks projected above the surface of the water; beneath which were

hidden a still greater quantity : this was easily conjectured by the sound the waves made in breaking over them. It was, no doubt, to avoid striking on these reefs that the sailors would not venture to approach nearer. One day, a vessel in full sail was seen advancing towards the island, when it suddenly stopped, shifted sail, and, taking to its oars, pulled away in another direction. Poor Gottfried was sadly afflicted ; however, he resigned himself to the will of God. " God," said he, " has decreed that I should remain yet awhile on this island : his will be done. When the hour comes in which it pleases him to permit my departure, he will easily find a way to deliver me from my captivity."

Gottfried began to fear lest he should be obliged to spend another winter on his island, and consequently made new preparations. He felled a considerable quantity of firs, split the wood, and piled it against a rock not far from his cave. He also heaped together a great mass of dry branches, which he brought to the same place, knowing that they would be useful, should occasion require it, in enabling him the more easily to kindle his fire.

One day, with the help of his hatchet, he had succeeded in cutting down a fir-tree which grew on a high rock at some distance from his valley : the tree fell with a great crash into a deep gully. He worked from day-break to divide it into logs ; and, as he had no saw, and was obliged to chop it in pieces with the hatchet, he found it such a very difficult job, that it caused him to perspire profusely. By his appetite, he began to feel that it was noon : so he prepared to return to his cave, bearing on his shoulders as many logs as he could carry ; when, just as he issued from the ravine, what was his horror on seeing clouds of smoke rising from the centre of the rocks in the midst of which was his cave ! Two fearful red flames, thick and high as two towers, ascended in the air with a great noise.

Gottfried had often heard of mountains vomiting fire at uncertain intervals of time ; and he feared that this might be the eruption of a subterranean fire, which might possibly destroy the whole island. Suddenly he cast down his load ; and, with trembling steps, approached the entrance of his valley, where he stopped in dismay. Nothing was to be seen but smoke and flames, the crackling of which was quite deafening. However, he was not a little consoled to find that the flames did not proceed out of the earth. He soon discovered the cause of the fire. The dry branches, which he had heaped on the sward before his cavern, had been placed too near the fire which he had left burning : a few twigs had been blown towards it by the wind ; which, suddenly catching fire, communicated it to the rest. The flames had invaded his heap of wood, the wicket-door of his cave, his table and bench, as well as the wooden shed, which fell with a crash. The two tall and aged fir-trees also caught fire, and appeared like two monstrous flaming torches.

At first, Gottfried was scarcely conscious of the irreparable injury he had suffered from the fire : he bitterly reproached himself for not having guarded better against such an accident : he deplored the loss of his kitchen utensils, the wood he had collected, and his furniture. " Alas," said

he, " the fallen roof has broken my iron pot : I have now no means of cooking fish ! My pitcher is likewise destroyed ; and I shall be obliged, whenever I am thirsty, to go all the way to the spring ! I have neither bench nor table ; and now that my wooden shed is consumed, I shall be obliged to crouch down in my cave whenever it rains, as I have now no other place to take shelter in from the wet !"

However, he soon perceived what was the most unfortunate part of the affair. " What a cruel misfortune, poor child that I am," he cried ; " my fishing-lines, without which I cannot possibly angle, and which I had hung in the shed to dry, are also burned ! What shall I do now ? I used all the linen and all the twine I had, to make into lines ; and woollen threads are not strong enough. What shall I now use for the future ? I know not where to turn for help ; and I am again in danger of being starved to death !"

Gottfried entered the valley, but could not remain long there : the earth was burning hot, the atmosphere was very sultry, the melted resin fell in streams of fire from the top of the flaming fir-trees, and the smoke was suffocating. " Ah !" he cried, " though it is said that good proceeds from evil, yet, when I look on this frightful devastation, I cannot conceive it possible that good can result from this disastrous blow. I see no end of my misfortunes !"

He left his dear valley, and sitting down at a little distance on a rock, leaned his head on his hand, and said, with a sigh, " If I was now living in the midst of men, how soon the damage caused by the fire would be repaired ! With a few half-pence I could buy an iron pot, a pitcher, and some twine. And, even if I had not a halfpenny, I should not fail to meet with some good-natured person, who would find a pleasure in giving me a few scraps of twine and some earthen pots, or would at least lend me money to buy them. But here, cut off from every one, my loss is irreparable. A little twine would save me from death ; but where is it to be procured ? O, what happiness there is in living with others ! How easy for one man to relieve the distresses of another ! and how little is oftentimes required to snatch one's neighbour from the depths of wretchedness, and render him happy ! But to be forsaken in a solitude is like being condemned to death. O, if I should ever again live among my fellow-creatures, with what pity I would succour the unfortunate ! How lovely, how affecting, is the feeling of compassion which the Almighty has planted in the human heart, and which he renders more tender and thoughtful by the afflictions he sends us ! Ah, if this fine, this noble sentiment should ever be extinguished, unfortunate man would be as much deserving of pity in the midst of his equals, as I, a poor child, am in my solitary isle !"

Poor Gottfried remained plunged in sad reflections until nightfall, when he felt anxious to return to his cave. He entered the valley : the flames, indeed, were extinguished ; but the smoke still rose thickly, and the ashes were quite hot. He was obliged, therefore, to seek elsewhere a place in which to pass the night. When collecting his wood, he had thoughtlessly destroyed the little thicket which shaded the spring ; so he was forced to lie down in the open air on a hard and

naked rock. However, his sorrow was too great to permit him to close his eyes. "Alas," he said sadly, "I am like a little bird driven from its nest!" He more than ever regretted his home, and with increased desire longed to see his family.

With moistened eyes he looked upward: the night was beautiful: not the least cloud was to be seen; and the stars were shining in all their brightness. "O, my God," he cried, "how lovely heaven must be; and how happy shall we one day be with thee! Heaven alone is our country, our paternal home. Even as here, in this harsh and sterile island, where I am so lonely, I long to live on the mainland, where beautiful gardens, adorned with lovely flowers and delicious fruits, are spread to view, and where my father is ready to welcome me with open arms, so also I long to be above with thee, my heavenly Father! The whole earth resembles this rocky island. Men have many things to torment them on earth, as I have here—sorrow, cold, hunger, sickness, and, at last, death. But in heaven, with thee, there is neither pain nor sorrow—nothing but true and perfect joy. O, if ever I should be restored to my beloved parents, what signify all my sufferings here? If a mariner was to arrive to-day from the mainland to convey me to my father, I should be transported with joy; so I will rejoice when the time comes for me to depart from this world, when angels shall convey me to a better world in heaven!"

#### CHAP. X.

##### FRIENDS IN THE DISTANCE.

Three years had now elapsed since the tempest drove poor Gottfried on the desert island. His parents no longer doubted of his death, and never hoped to meet him but in heaven. They were, however, very happy in their other children. Elizabeth, who approached her fourteenth year, was a very industrious girl; and Frederick, who was only nine at the time that Gottfried was carried off, now actively assisted his father. They were both of them good, and well brought up. One day (it was about the time when walnuts are ripe), the father said to them, "To-day, my children, as the sky is so serene and the sea so calm, we will take a trip to the Green Island. I am much in want of willow boughs; and you can employ yourselves in gathering some baskets-full of walnuts. The harvest will be as abundant this year as it was three years ago, when our dear Gottfried was still alive." They all proceeded to the island; and, after cutting down a sufficient quantity of willow branches, they sat down under a tree, and partook of some bread and milk. "My dear children," said their father, "it was under this very poplar that I dined for the last time with your brother." He again related to them what had then passed, describing with much emotion the awful storm, as well as the utter desolation of Gottfried. "Look," said he, shuddering, and stretching his right arm towards the sea; "just in that spot I saw him disappear amidst the rising waves." His eyes filled with tears, Frederick turned to hide his grief; but Elizabeth wept bitterly. They afterwards went to the walnut-tree, and filled their baskets. "How delighted my mother will be," said Frederick, "to see so many

nuts!" "Alas," answered Elizabeth, "she is always sad about the time when the nuts are ripe. It makes her think of poor Gottfried: I am sure she will cry when she sees these."

Their father was now ready to depart; when Frederick said to his father: "Will you accompany us to the top of this high hill: I am sure there must be a fine view from it." "O yes," added Elizabeth, in a supplicating tone, "do come; there must be a very extensive view of the mainland from such a height." Their father ascended with them. The day was delightfully clear and serene; the sky of so bright a blue, and the atmosphere so transparent, that they could see to a great distance on every side. The children were enchanted. "O," exclaimed Frederick, with astonishment, "how beautifully distinct, how brilliant and magnificent, although in miniature, are these valleys, mountains, rocks, forests, villages, these castles and towers which I see all around me! no painting could equal them." "And our village," said Elizabeth, "how little it appears to us in the distance! how pretty and smiling it looks! And our cottage—do you see it yonder, Frederick? How white and shining it seems, in the midst of those green trees! O, how small it is! the windows are like black specks. See how the tints of autumn have variegated the green forests. And those mountains yonder, towering to the sky; we cannot see them from our cottage, as the intervening wooded mountains hide them from our view."

Frederick afterwards turned towards the open sea, and exclaimed with astonishment: "Father, what is that, yonder? I see a thick smoke rising from the water!" His father did, indeed, perceive a column of smoke undulating through the air, the wind blowing it in an oblique direction. "I know not what it means," said the father; "but I fear it may be some vessel on fire." "Alas," said Elizabeth, "that would be terrible. May God have pity on the poor people! They cannot escape the fire without perishing in the waves." Her father continued to gaze in that direction: the sun was setting on his left, and the sea shone like molten silver. "It appears to me," said he, shading his eyes with his hand, "that I see a brown spot on the ocean, from which the smoke is rising: do you not perceive it?" "O, yes," said Elizabeth, whose sight was excellent, "I see it clearly: it is terminated by two points." "I see it also," cried Frederick: "one point is higher than the other." "It is not a ship," said his father: "a ship is differently shaped, and would not appear so large at such a distance. It must be an island of whose existence I have heretofore been ignorant; and there must be people there, or there would be no smoke." "My dear father," said Elizabeth, "may it not be possible that our poor Gottfried is living there?" "Indeed," said Frederick, "it might be; and it was in that very direction that he was driven by the tempest." "O, what happiness if he lived," exclaimed his sister, turning pale with joy and surprise. "Nothing is impossible with God," said their father; "it may indeed be that divine Providence has preserved our Gottfried." Well, then," said Frederick, "let us go at once, and seek for him." "That cannot be done in such a hurry, my dear boy," replied his father: "yet I will do it; but I must

first procure a larger boat, and experienced seamen. Let us hasten home."

The father rowed hard, anxious to get home with his children as quickly as possible. They all, with one voice, communicated their happy conjectures to their mother, who eagerly seized on such a gleam of hope—hope which to her seemed certainty. The younger children screamed aloud with joy. The father and mother assembled their neighbours; but their opinions were very different. "What!" exclaimed one of the most talkative; "I should like to know where the island comes from. I never in my life heard talk of it. No doubt it was some ship on fire." "No," cried a second, who wished to appear more knowing than the rest; "it was no ship, but a mountain vomiting fire. I have heard say that, during the night, similar mountains have often been seen on the ocean. Evil will befall us, if we venture to go there. The flames and red hot stones issuing from the mountain will soon destroy us." "Whether it be a ship or a mountain," said a third, "I would not, for a hundred pounds, venture such a distance in our slight boats." "Christopher," added a fourth, "if you will give me ten pounds I will venture; but not for less." Honest old Thomas now interrupted them, first imposing silence on all around. "Well," said he, "neighbour, I will accompany you. Gottfried was a good lad, and he was my godson. To say the truth, it is anything but certain, or even probable, that he should still be living; but it is, at all events, possible. We will, therefore, undertake the perilous voyage. He who inspires us with courage will also grant us success." A young man named Peter then said: "As you are going, Thomas, so will I. I have often risked my life for the sake of catching a few worthless fish, why not now to accomplish a good work? But I won't expose my life for money: I want no payment, but shall rejoice as long as I live if I have assisted in rescuing this poor lost child." "God grant us such happiness!" exclaimed Thomas. "Should the wind and weather prove as favourable to-morrow as they are to-day, we will start by day-break." The other men walked off, shaking their heads, and predicting all kinds of misfortunes, while the brave Thomas and Peter remained for a while conversing with Gottfried's father about their intended voyage. Margaret, the mother, set to work to prepare a sufficient quantity of provisions; when Thomas said to her, "Do not trouble yourself about it: I intend to take my large fishing-boat, and will not fail to have it well stored with provisions."

The next morning was beautiful, and the wind proved favourable. The mother and her children accompanied the three intrepid mariners to the sea-shore; and, when they had embarked, she said to them, looking fervently toward heaven, "We will not cease to pray till your happy return. God grant you may bring me back our dear Gottfried." They spread their sails to the wind, and, passing by the "Verdant isle," steered their course in the direction of the brown spot, which they could not yet perceive. When about a league from the Green Island they came in sight of it; and, as they approached it, it appeared larger and more distinct. "My brothers," said Peter, "it is indeed an island. Let us spread all sail, and pull away as hard as we can." They now advanced

rapidly, when Thomas suddenly cried out: "Halt! take in the sails: there are rocks a-head; and we must use every precaution to prevent our striking." At length, after considerable fatigue and hard work, the three mariners succeeded in their enterprise. They safely landed, and fastened the boat by a strong cable to an enormous block of stone. Thomas looked round at the frightful barren rocks, then shook his head, saying, "It would not be pleasant to live here: if poor Gottfried had been thrown on these rocks, he can never have lived there for three years." They then proceeded to examine the island, scaling rocks and descending deep gullies. At length they came upon a beaten pathway, which they followed. The father walked first, his heart agitated by hope and fear. "Great God!" he exclaimed; "if the poor child still lives, it is truly a miracle of thy almighty goodness!"

#### THE SECRET OF WISDOM\*.

"WHENCE then cometh wisdom? and where is the place of understanding" (Job xxviii. 20)? Shall our search after it be always fruitless? Shall we return from our voyage of discovery, and reap nothing from it? If the wisdom we are in search of be hid from the eyes of all living, if the most soaring wit cannot peruse the enigma of it, were it not well to abandon the search at once and altogether, and occupy ourselves in no more toilsome investigation? But hark! a sound which is a clue to the discovery: "Destruction and death say, We have heard the fame thereof with our ears" (Job xxviii. 22). Destruction and death! what is their testimony? They testify that they have heard a rumour of this wisdom. In releasing, as they are appointed to do, imprisoned souls from their tabernacles of clay, they have seen the discovery of this divine wisdom flash upon them. They have heard such souls say, that they could now thread the mazes and solve the problems of human history. They have heard the thanksgiving song of the emancipated saint, overwhelmed with joy and gratitude, as he dives into the intricacies of the providence which has fed him all his life long unto this day. They have heard the dismal cry of the astonished sinner, as the perception of a most minute administration, of which he himself has been the subject, dawns upon his mind. O, many and deep are the curious secrets which these grim messengers have seen communicated unto men, as it were in a moment, in the twinkling of an eye. They have seen knowledge, wonderful knowledge, travel with the speed of light into many an intellect, which, while encumbered with the body, was as dark as a prison-dungeon; and therefore they give their testimony respecting that knowledge to the searcher after wisdom: they say, "We have heard the fame thereof with our ears."

And this, brethren, opens at once a clue to the discovery. Why should the secrets of wisdom be more accessible to the inhabitants of the unseen world than to the living? why more to departed spirits than to spirits imprisoned in clay? Why, but because they stand more immediately in the divine presence? because they are no longer

\* From "The Search after Wisdom," a sermon, by the rev. E. M. Goulburn, M.A.; pp. 11-14. Hatchard, 1846.

separated by the veil of sensible and material things from the sight of him, who is the fountain of wisdom? Why, but because they can gaze upon him face to face, in whom are hid all the treasures of wisdom and knowledge? Yes; as for wisdom, "God understandeth the way thereof, and he knoweth the path thereof." The seat of wisdom is, was, and ever has been, the bosom of God. Of him we must learn it, if we would learn it at all. It is he, and he only, before whose comprehensive gaze all worlds are spread out—the world of nature in all the richness of its variety, the world of providence in all the intricacies of its counsels, the world of grace in all the profoundness of its depths. The subtlest powers of nature are his creation, and under his control. The deep designs which regulate the administration of events are the offspring of his mind. The great works of grace, redemption, sanctification, glorification, are all the result of his immediate agency.

Let them, then, who profess to seek after wisdom, "hear what God the Lord will speak." His word shall set every mind at rest, shall disclose to us what that true wisdom is, which is the sphere to man, and in which we may acquiesce. What, then, does he inform us is the secret of it? Does it consist in natural knowledge, the result of painful investigation and matured study? Is it of a character exceeding difficult and mysterious, baffling the capacities of all but the scholar and the sage? Does it ask long experience, long voyages and distant travel, much labour and solicitude for the comprehension of it? No, brethren. The simplest child may fathom the secret. The poorest peasant may comprehend and possess this wisdom. "Unto man he said, The fear of the Lord, that is wisdom; and to depart from evil is understanding" (Job xxviii. 28). The man who possesses this fear is truly wise, though he should possess no knowledge besides; while he who has it not, what is all his science amassed by years of study, what are all his acquirements, all his researches, all his discoveries, but so much brilliant folly? "The fear of the Lord, that is wisdom; and to depart from evil is understanding." It must be so, if you will consider the matter. Evil, moral evil, or sin, is the parent and root of folly: it is the folly of follies, the arch-folly. O, the admirable simplicity of this discovery! Verily, the true and high wisdom, the wisdom which it is the province of man to cultivate, "is not hidden from us, neither is it far off. It is not in heaven, that we should say, Who shall go up for us to heaven, and bring it unto us, that we may hear it and do it? Neither is it beyond the sea, that we should say, Who shall go over the sea for us, and bring it unto us, that we may hear it and do it? But the word is very nigh unto us, in our mouth and in our heart, that we may do it." The path is so plain, that the simplest may enter upon it, and that without delay. It is a path, remember, lying in the highway of our ordinary life: we need not dismiss our ordinary occupations to follow it. Every day presents us with a thousand opportunities of walking in it. In whatever employment we be engaged, whatever tasks we have in hand, there is room for the cultivation of this simple, grand, majestic wisdom; room for us to fear the Lord, room for us to depart from evil.

## Poetry.

CLAUDIA\*.

[SEE THE SECOND EPISTLE OF PAUL TO TIMOTHY].

(For the Church of England Magazine.)

THE setting sun had shed his latest hue,  
And o'er the scene a pensive lustre threw,  
Yielding new beauties, as its varying light  
Mellowed each object to the raptured sight.  
The stately trees, whose shadows fell around,  
In antique arches their high branches wound,  
Like to some old cathedral aisle, where nought  
Disturbs the silence of each fervid thought.  
One lonely sound alone in marmur rose,  
Breaking the stillness of its calm repose—  
The hollow-sounding sea, whose waves break o'er  
The rocks that gird old Cambria's southern shore.  
A wooden cross stood by; and near it knelt  
One who seemed bowed by all her bosom felt:  
Loosely her robe her perfect form entwined,  
And a pale azure zone its folds confined.  
A thoughtful, pensive shade seemed passing now  
O'er the pale marble of her radiant brow:  
Her large dark eyes in tearful lustre shone,  
Breathing, from out their pure soft depths, of one  
High thought that ruled her heart and filled her soul  
With hopes that stoop not to the world's control.  
Her ebony tresses fell with matchless grace,  
Shading the outline of her lovely face:  
Her hands were clasped together as in prayer,  
Tho' from her parted lips no sound broke there.  
A mighty spell seemed o'er her spirit cast,  
As traces of intensest feeling pass'd  
O'er every radiant feature, glowing now  
With hopes that earnest faith alone can know,  
She knelt on that lone spot upon the sod—  
Brán's holy daughter, and implored her God  
To rend the darkening veil from o'er her land,  
And cause the sons of Britain's isle to stand  
Stedfast and true, thro' ages yet to be,  
Soldiers of him who died on Calvary.  
She prayed that o'er her land her Saviour's love,  
Rich in divinest blessings from above,  
Might fill each heart, and cause each breast to know  
The heavenly balm whose power can soothe each woe;  
That balm whose blessings first to her had come  
To gild her captive hours in distant Rome,  
Where from the lips of holy Paul she heard  
The sacred truths, her spirit's chords that stirred,  
Waking her soul's high purpose with the might  
That fills the heart where plumed love burns bright,  
And guiding her, to her own land to bring  
The Tree of Life, whence all our blessings spring.

M. C. L.

*Llangynwyd Vicarage.*

\* This lady, whose name in the language of her country would be Gladys Ruffyth, was, according to archbishop Usher, the daughter of Brán the blessed, the father of Caractacus. At the time of the captivity of this family at Rome, St. Paul was preaching Christianity in that city, and it is the opinion of many that the great apostle of the Gentiles accompanied them to Britain. Claudia is said to have been the first native Briton who embraced Christianity; and by her means the rest of her family were converted. The poet Marial thus compliments the graces of her person:

"Claudia cœruleis cum sit Ruffina Britannis  
Edita, cur Latine pectora plebis habet?  
Quale decus formæ? Romanum credere matres  
Italides possunt, Attilas esse suas," &c., &c.

† The residence of Brán, the father of Claudia, is said to have been at Dindryvan, or, as it is now called, Dunraven, on the coast of Glamorgan. The castle of that name now built on this spot is the residence of lord Adare, M.P. for Glamorganshire.

‡ We doubt the likelihood of wooden crosses being set up at this time. They were the growth of a later and more superstitious age.—Ed.

**Miscellaneous.**

**SECRET POLICE OF RUSSIA\*.**—It is four or five years since some indiscretion was committed by an individual who had some interest with those in authority, by narrating certain passages connected with the history of the secret associations, concerning which the reader will hereafter find some copious details: in a word, he let his tongue run too freely on this dangerous topic. One morning an officer of gendarmerie presented himself in his drawing-room, and, with the greatest urbanity, desired him to follow him to the chancery of count Benkendorf. When the pale blue uniform of the officers or privates of this corps, who are the avowed and ostensible sibirri of the secret police, are once seen crossing the threshold, a visit from the angel of death alighting there could cause no greater consternation. He obeyed, as every one must do in such a case; and, leaving his family a prey to their terrors, he stepped into a sledge with his dreaded visitant. He did not return that day, nor the next, nor the day following. His relatives were meanwhile assured that he was safe, that he had powerful friends and protectors, and that he would soon be restored to them. Thus six months of anxiety passed away: towards the middle of the seventh the officer again made his appearance, but in such guise as to be hardly recognized by those nearest and dearest to him: his ruddy cheeks were livid, his rotund body was wasted into angularity, the merry sparkle of his eye was gone, and its brightness quenched for ever in his terror. He did not complain of his treatment; on the contrary, it had just been proved to him that it was monitory and friendly. Nevertheless, it had reduced him to this condition. He narrated as follows:—Shortly after leaving his home he was placed in a dark apartment. At nightfall he was ironed, and placed in a sort of box upon a sleigh, such as is occasionally used in winter to transport prisoners: a grating at the top let in the faint light reflected from the snow, but allowed no view of the scenery through which the speed of horses was hurrying him the whole night through. An hour or two before daybreak the vehicle stopped: he was blindfolded, and led into a fresh resting-place. Through the whole of the next night he was carried along in a similar manner, arriving to sleep in a dark dungeon, and being again hurried forward on a road which his fears told him, beyond the consolations of hope, to be that of Siberia. Thus night after night and day after day elapsed; the former in speeding towards the fearful solitude, the latter in repose as well as he could from the fatigues of his arduous journey. The dark nights became moonlight; the moon waned again; and again the night became moonlight; and he was still forced to hasten on uninterruptedly, without having seen one furlong of the way. The faint light of the moonless winter's night, piercing through the narrow aperture which afforded air to his vehicle, now enabled him to distinguish the objects it contained, so well had his eyes become accustomed to the utter darkness in which he was kept during the day. Like all people, too, deprived of vision, after many weeks he learned to substitute for it a sense which the eye-sight often leaves comparatively dormant—that of discerning things by touch and feeling. He had no opportunity of making any observations on the road he was travelling; but the interior of his cage he knew plank by plank, nail by nail, and it might almost be said straw by straw. He therefore, in the darkness of every day, endeavoured to make acquaintance with every fresh dungeon in which he found a night's abode. He was struck with the utter monotony and sameness of these places of relay. He had seen, as all Russians have, the battalions of the imperial guard,

where one man, to the very setting of a cross-belt, to the colour of his hair, the shape of his moustache, and to the very expression of his countenance, as nearly resembles another as two peas in one shell; but he was struck, after travelling some thousand versts or so, to find one dungeon resembling another so closely that every brick and stone was disposed precisely like another. At last, on one occasion, he left a piece of the hard brown crust of his rye bread marked in a peculiar manner with his teeth. To his utter surprise, at the end of his night's journey, he found a crust perfectly similar in the dungeon in which he lodged. He now began to doubt his own senses: sometimes he fancied he was insane: sometimes he conceived the unutterably fearful idea that he was somehow doomed to a dark and unrelieved monotony, which was to extend to the merest trifles, and that this was a means of moral torture, of which, as he approached Siberia, he was experiencing a foretaste. It is strange to say that, with these causes of suspicion, it was not till many weeks after that the thought flashed across his mind—a thought which he discarded as an illusion, but which at last came breaking in upon him like a ray of light—that he had never moved from the same environs, and had returned to sleep every night in the same spot. Such, in fact, proved to be the case: night after night, for months, he had been hurried along the same road, to return to the same cell. It must be remembered that this was not a punishment, but only a friendly warning, to deter a man in whom some one in power felt an interest from incurring it.... In all cases where it becomes of moment to discover the party guilty of offence against the higher powers, they are much embarrassed, and perfectly understand how to find a criminal, or at least a scape-goat, without making much search for the real one. During the administration of the late police-master, a personage of considerable importance discovered, on stepping into his sledge, that he had either lost his pocket-book, containing two thousand roubles, or been robbed of it. He applied to one of the police officers, insisting that it should be found. The police-major asked for a description of it, and of the numbers of the notes. He was answered that the latter were unknown, and that no distinct recollection of the pocket-book was entertained, further than that it was a new red one, and that it certainly contained the sum in question. An hour after, the police-major returned triumphantly: he had placed the thief in custody; and he restored the pocket-book, with its contents untouched, to its illustrious owner, who passed a warm eulogium on the activity and zeal of the body to which the major belonged, and probably recommended him for promotion. The next day, however, his highness felt something hard in the lining of his fur pelisse; which, on examination, proved to be the original pocket-book, with its notes, which had slipped through a rent in the pocket, and which the policeman had pretended to restore to him; the hopes of his patronage and the fear of his displeasure having been considered worth a sacrifice of two thousand roubles. We never heard what became of the thief who had been taken into custody for a theft which had never been committed; but, as he would undoubtedly have been punished but for the accident which established his innocence, and as all the evidence was prepared to render his guilt undeniably plain, it was probably not thought worth while to reverse the sentence of so insignificant an individual.

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# THE Church of England Magazine.

UNDER THE  
SUPERINTENDENCE  
OF  
CLERGYMEN



OF THE UNITED  
CHURCH OF ENGLAND  
AND  
IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

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No. 553.—NOVEMBER 8, 1845.

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## THE TEMPLE OF ELORA\*.

THE memorable Hindoo caves and temples at Elora were, comparatively speaking, little known in Europe until the publication of the very interesting work of captain Seely†. "They are eighteen miles from Aurungabad, and consist of more than twenty excavations in a rocky mountain, which forms a semi-circle of about 2,000 yards. The largest of the caves is called 'Khy-las,' or Paradise, which is perfect in all its parts. It is cut through the solid rock; and no other material is used. The chisel seems to have been the only tool employed. A most beautiful and

stupendous stone temple is formed, adorned, both inside and outside, with figures in basso-relievo, and separate figures of the most exact symmetry, representing all the Hindoo gods, their conquest of Ceylon, &c. There is a space between the scarped rock and temple, with galleries, and a veranda under the former, in which there are fifty gigantic figures, with symbols of their history, &c., forming the whole Hindoo mythology. The dimensions of this cave are 240 feet in length, 140 in breadth, and the scarp 90 feet in height. The temple has a moveable appearance, from elephants, tigers, &c., being cut underneath the floor, which appear to support the whole building, the heads and part of their bodies only being exposed on the outside. Many of the other caves are equally extraordinary. There are flying figures, women, and all the fanciful tales of the Hindoos, depicted in stone. There is a miser, about ten feet high, with his mother, wife, and children clinging to

\* The illustration is from "Parley's Wonders of Art." Darton and Clark.

† "The Wonders of Elora; or, the Narrative of a Journey to the Temples and Dwellings excavated out of a Mountain of Granite, and extending upwards of a mile and a quarter, at Elora, in the East Indies, &c." By captain John B. Seely. 1824. 8vo, pp. 550. This work contains most valuable information.



his legs, whilst a thief is taking off his treasure. The general notion is that they were made about a 1000 years ago, when the Boodh, or the Brahmin religion was in the greatest splendour; and that they were used for schools, religious rites, &c., and the residence of their priests. There is a profusion and minuteness, elegance and lightness in the figures beyond description. The whole of the orders are displayed on the pillars, which are cut out as if to support the rooms inside."

"I think," says captain Seely, "the caverned temples of Elora far surpass, in labour, design, &c., any of the ancient buildings that have impressed our minds with admiration; nor do I think they yield the palm of superiority to any thing we are told of in Egypt." Near the temple are two fine obelisks, larger at the base than Cleopatra's needle, and about forty-one feet high.

Khyas is only one of about a dozen such temples hewn out of the same mountain; and captain Seely justly observes: "Surely the ingenuity of the workmen who hollowed out these temples was only equalled by their unwearied industry, both impelled by an invincible spirit of religious enthusiasm; for every step we go, and every inch of rock we see, has some beauty or curiosity to attract attention and fix admiration."

The gods of the heathen are, verily, dumb idols; and they that make them are like unto them; but still, what a striking lesson is taught to the professing Christian, of devotion, though indeed idolatrous, and of zeal, though indeed false! But, when these splendid memorials of energetic anxiety to honour and respect the objects of worship are compared with the niggardly spirit too often manifested in our own country, for the accommodation of those who would assemble for the worship of the Lord Jehovah, is there not cause for deep humiliation? We want far more of the spirit and feeling which led to the declaration—"Neither will I offer burnt offerings unto the Lord of that which doth cost me nothing" (2 Sam. xxiv. 24).

#### THE EXTENT OF THE POWER OF THE KEYS CLAIMED BY THE CHURCH OF ENGLAND.

No. I.

By CHARLES HENRY DAVIS, B.A.,

Wadham College, Oxford.

At the ordination of priests the officiating bishop uses these words: "Receive the Holy Ghost for the office and work of a priest in the church of God, now committed unto thee by the imposition of our hands. Whose sins thou dost forgive, they are forgiven; and whose sins thou dost retain, they are retained. And be thou a faithful dispenser of the word of God, and of his holy sacraments; in the name of the Father, and of the Son, and of the Holy Ghost. Amen." The use of these words has given rise to many differences of opinion as to their meaning. Thus, in the "Hereford Discussion" (see pp. 33, 34, 58, 60 and 74), the Romish priest, Mr. Waterworth, asserts that our church, by the use of these words, claims the same power of absolution as his own. A minister of our own church, rev. J. Oxlee, writes, "To

me it always seems a matter of the highest astonishment, how any priest of the church of England, after duly reflecting on the power which he received at his ordination by the hands of the bishop, can for a moment doubt of his authority to remit and retain sins, and so forth, to the utmost extent ever acknowledged or practised in any episcopal church in Christendom, without excepting even the Romish church itself" (Sermons on Sacerdotal Absolution and the Christian Hierarchy, No. I. pp. 48, 40. Hatchard, 1821. See also Sermon I. pp. 26, 27, 33, 67, 76, 80, 87-89, 93, 94, and Sermon II. pp. 85-97\*).

On the other hand, the use of these words has given great offence to dissenters (*e. g.*, see R. M. Beverley's Reply to Rev. J. Venn, pp. 32, 42, 44); and the noble author of "Revise the Liturgy, by a Peer" (Hatchard, 1845) at pp. 8-10, adduces this as an essentially popish part of our services. In short, their use has caused the dissent of many; and it will be remembered that rev. C. N. Woodhouse, in his letter of Nov. 11, 1844, tendered the resignation of all his preferment to his bishop because he objected to these words, and the absolution in the office for the visitation of the sick—and the damnable clauses of the Athanasian creed—in their literal sense. The rev. T. Scott, in the commentary on John xx. 22-23, says: "How far" the use of these words at our ordinations is "either scriptural or warrantable, may be worthy of the serious consideration of all persons more immediately concerned in the important transactions referred to."

Now, when we consider all these various opinions, and also that every minister in our church, by virtue of his subscription to the thirty-sixth article† and the thirty-sixth canon, and by his permitting these words to be used over his head at his own ordination, is "immediately concerned" in this matter; and, if their use be unscriptural, is thus a "partaker of other men's sins" (1 Tim. v. 22), it seems desirable to ascertain what is their true meaning.

Let us first consider, "Receive the Holy Ghost for the office and work of a priest." By some these words are understood as a wish, or rather prayer. This appears to be the best sense; for bishop Burnet observes: "These words, 'Receive the Holy Ghost,' may be understood to be of the nature of a wish and prayer; as if it were said, 'May thou receive the Holy Ghost;' and so it better agrees with what follows—'And be thou a faithful dispenser of the word and sacraments'" (Bishop Burnet on the Thirty-sixth Article, p. 495 of Page's edition). Also, archbishop Secker says: "They also express, in the second place, our earnest request to the Father of mercies that you may, at all times, enjoy such proportions, both of the gifts and graces of the Spirit, as will be needful for you" (Address to Candidates for Orders). The rev. J. Brewster also observes: "Miraculous gifts and powers have long ceased;

\* Such sentiments as these prove the justice of the remarks of the late bishop Shuttleworth in "Not Tradition but Scripture," pp. 174-176. He truly says there is much "natural popery within us!"

† The thirty-sixth article speaks of the ordination services as set forth in 1552 by Edward VI. Some alterations were made in them at the last review in 1663; and it is declared at the end of the "Act of Uniformity" that the thirty-sixth article is to be taken, understood, and subscribed as referring to the ordination services in their present form, as put forth in 1602.

but the ordinary influences of the Spirit remain, and will continue in the church, till the consummation of all things, in such measure and proportion as shall be necessary to the execution of its duties. The expression, therefore, 'Receive the Holy Ghost,' evidently means the gifts of the Holy Ghost 'for the office and work of a priest in the church of God.' As these holy influences are the result of prayer, the language must be understood as precatory; but it is ministerial also" (Brewster on the Ordination Services, pp. 228, 229. Rivington, 1817). The rev. C. Benson, late master of the Temple, remarks, "That the hand which the bishop lays upon the head of the individual at the time of his ordination is a hand beseeching, and not absolutely conveying, any extraordinary or certain gift of the Spirit; that the words which he utters are not a sure and universal means whereby the priest is at once invested with the Holy Ghost, but the expression of an earnest desire that he may be assisted with the divine influence in the discharge of his office and work. 'Receive the Holy Ghost,' is the voice of prayer, not of authority" (Sermon on the Power of Absolution, p. 45; see also p. 52). These words, then, appear to be used as a prayer, being a similar form of expression to several others in our liturgy; for instance, "The body of our Lord Jesus, which was given for thee, preserve thy body and soul unto everlasting life." In this sense there seems nothing which need give offence to any person.

As some, however, think that the words are used in an authoritative sense, it may be well to notice also the extent of their meaning, if understood in this sense. Every person over whose head they are pronounced—after having been recommended by sufficient testimonials\*, according to the thirty-fourth canon, and due notice given in his own parish by the "si quis"—has declared that he believed himself moved by the Holy Ghost to undertake the office of a deacon; after having served in that probationary office, he again brings solemn testimonials to show that he has "used the office of a deacon well" (1 Tim. iii. 13), and then declares that he trusts he is truly called, according to the will of the Lord Jesus Christ, to the office of priesthood. The bishop and people then offer up the solemn prayers, "Come, Holy Ghost," &c., and "Almighty God and heavenly Father," &c.†. After all this, the bishop says, "Receive the Holy Ghost for the office and work of a priest," which certainly limits the extent of the gift‡. Hooker says, "The very authority and power which is given men in the church to be ministers of holy things, this is contained within the number of those gifts whereof the Holy Ghost is

author; and therefore he which giveth this power may say, without absurdity or folly, 'Receive the Holy Ghost,' such power as the Spirit of Christ hath endued his church withal" (book v. c. 77, § 5). In a subsequent section (§ 7) he infers from Luke xxiv. 49, that on the apostles themselves our Lord, when he said, "Receive ye the Holy Ghost," as recorded in John xx. 22, did not so much confer "miraculous power of the Spirit" as a "holy and ghostly authority," and then observes, "Now, besides that the power and authority delivered with those words is itself *χαρισμα*, a gracious donation which the Spirit of God doth bestow... he which receiveth the burden is thereby for ever warranted to have the Spirit with him and in him for his assistance in whatsoever he faithfully doth to discharge duty" (s. 8). Archbishop Secker also says that our Lord "was able to bestow what measure he pleased both of spiritual gifts and graces upon others. He meant, however, by this benediction, to confer only the ordinary ones; for the extraordinary, you know, were reserved till after the ascension. Far be it from the bishops of his church to claim even, in respect of the former, the powers which he had. But, still, these words in our mouths, when spoken over you, properly express, in the first place, the communication of that authority which proceeds from the Holy Ghost; for we read, that 'the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them' (Acts xiii. 2); and the latter of these exhorted the elders of the church of Ephesus: 'Take heed to the flock over which the Holy Ghost hath made you overseers' (Acts xx. 28). They also express, in the second place, our earnest request" &c., as before quoted (Address to Candidates for Orders). "And, I believe," says Dr. T. Waite, "that to every one who with true faith and sincere intentions undertakes this important office, they do convey the promise of divine aid to assist him in the discharge of its solemn duties" (Sermons on the Articles, p. 526, art. 36). Bishop Burnet also remarks, "And since the several functions and administrations that are in the church are by the apostle said to flow 'from one and the same Spirit,' we may then reckon that the Holy Ghost, though in a much lower degree, is given to those who are inwardly moved of God to undertake that holy office. So that, though that extraordinary effusion that was poured out upon the apostles was in them in a much higher degree, and was accompanied with most amazing characters, yet still such as do sincerely offer themselves up on a divine motion to this service receive a lower portion of this Spirit" (On the Thirty-sixth Article, p. 495. See also bishop Mant's prayer-book, pp. 814, 815, 826). Even then admitting that these words are used in an authoritative sense, they are still used in the spirit of prayer; and the perfection and efficacy of the grace conferred seem, in the judgment of many who take this view, to be regulated by our Lord's rule (Matt. viii. 13; ix. 29). Thus, rev. J. Garbett remarks: "Not a dream, we may be sure, not a fancy, is this gift of the Holy Ghost, which is bestowed by the laying on of hands, if faith and holiness make us meet to receive it" (Sermon on the Secret of the Church's Power, p. 23. Hatchard). Again: "The solemn imposition of hands, with

\* On the importance of testimonials and the "si quis," see rev. M. McNeile's "Lectures on the Church," No. II. pp. 73-76, and rev. S. R. Maitland on the "Voluntary System," letter I., and "Memoir of rev. J. G. Breay," c. viii. pp. 303-312. I know an instance of an improper person being kept out of the ministry by means of a person speaking out when the "si quis" was read.

† The church also contemplates the holding of ordinations on the Sundays after the four Ember weeks (see the rubric prefixed to the ordination services and canon thirty-one), unless "urgent occasion" may exist for their being performed at other times; so that prayers are offered up (or at least ought to be) in all churches, both for the prelates to be guided in the choice of ministers, and also for grace and assistance for those to "be ordained to any holy function."

‡ These words—"for the office and work of a priest, now committed unto thee by the imposition of our hands" (and also "for the office and work of a bishop" &c.)—were added at the last review in 1808 (Keeling's "Liturgia Britannica," p. 266).

prayer, has outwardly set you apart from the rest of mankind for a peculiar mission; and the grace of the Holy Spirit it may be joyfully hoped has come upon you, to enable you for its arduous work" (rev. R. W. Evans' "Bishopric of Souls," p. 1). "The outward and visible sign indeed has been imparted, and according to that you have practised the outward forms of divine service; but of what use is that, if there be not the inward and spiritual grace" (ibid. p. 6)? I think the words, as used by the bishop, may be thus paraphrased\*: "Take thou authority to execute the office of a priest; for which, mayest thou receive the gift of the Holy Ghost to enlighten and guide thee; as thou assuredly wilt if thou dost faithfully discharge thy duty, and seek his presence and aid†."

Let us now consider the next portion of the passage: "Whose sins thou dost forgive," &c. The following remark of rev. C. Benson will aid us in discovering the true meaning of these words: "To the power of remitting and retaining sins, they [i. e., the reformers] also added, 'and be thou a faithful dispenser of the word of God and of his holy sacraments;' thus intimating to us the extent of the power, by pointing out the mode in which it was to be exercised" (Sermon on "The power of absolution," p. 45). This will further appear from the consideration that they are used after a promise from the candidate that he will "duly minister the doctrine and sacraments, and the discipline of Christ." Nothing can be more decided than the declaration of the church of England, that God alone can forgive sins; for, in the communion service, part of one of the prayers‡ is, "Thy property is always to have mercy; to thee only it appertaineth to forgive sins;" while the absolution, in the daily service, limits the power of God's ministers to declaring and pronouncing "to his people, being penitent, the absolution and remission of their sins." The rev. H. McNeile shows that the apostles themselves considered the commission given to them by our Lord (Joh. xx. 22, 23) as purely ministerial; and quotes Acts v. 30-32, x. 40-43, xiii. 38, 39, xvi. 29-32; 1 Cor. iii. 5-7; and 1 John i. 3-6, as examples of the manner in which they exercised it§. See the remarks in his Lectures on the Church, No. II., pp. 75-96, which are worthy of attention.

Our ministers certainly can claim no higher power than this; and, as it has been shown that our church expressly teaches that to God alone belongs the power of forgiving sins, and that to his ministers is granted only the authority to declare and pronounce pardon to penitent believers,

\* Perhaps the use of the words "office and work" may refer, first, to the authority to execute the office; secondly, to the promise of the Spirit's aid for the work.

† As to the form of consecrating bishops, what has been already said will apply to the words "Receive the Holy Ghost for the office and work of a bishop." As to what follows, "Remember that thou stir up the grace of God which is given thee by this imposition of hands," the remark of Hooker, before quoted, viz., that "the power and authority delivered with those words is itself *χρησμα*," will apply to this also. The newly-consecrated prelate is, then, here exhorted to a diligent exercise of his episcopal authority (such as maintaining discipline and conferring orders) according to the promises he has made just before.

‡ The same prayer is also used in the service for the 30th January.

§ In Acts xxvi. 18, 23, we read both how St. Paul received this authority, and also how he exercised it.

it may be well to quote some passages from eminent writers of our church, which prove that "the power of the keys," as conferred at ordination, does not exceed the warrant given by holy scripture. In the "Short Catechism," set forth by the authority of Edward VI., in 1553 (the year after the ordination service containing the words in question), is this passage: "To this church belong the keys wherewith heaven is locked and unlocked; for that is done by the ministration of the word; whereunto properly appertaineth the power to bind and loose, to hold for guilty, and forgive sins. So that whosoever believeth the gospel preached in this church shall be saved; but whosoever believeth not shall be damned" (pp. 613, 614 of the Parker Society's edition of "King Edward's Liturgies").

Bishop Jewell, in his celebrated "Apology," which received the sanction of the convocation in 1562, and was considered as the true standard of the doctrine of the church of England, makes the following remark:—"We say that Christ has given to his ministers the power of binding and loosing, of opening and shutting. And we say that the power of loosing consists in this, that the minister, by the preaching of the gospel, offers to dejected minds and true penitents, through the merits of Christ, absolution, and doth assure them a certain remission of their sins, and the hopes of eternal salvation; or, secondly, reconciles, restores, and receives into the congregation of the faithful those penitents who, by any grievous scandal or known and public offence, have offended the minds of their brethren, and, in a sort, alienated and separated themselves from the common society of the church and the body of Christ. And we say the minister doth exercise the power of binding or shutting, when he shutteth the gate of the kingdom of heaven against unbelievers and obstinate persons, and denounceth to them the vengeance of God and eternal punishment, or excludeth out of the bosom of the church those that are publicly excommunicated; and that God himself doth so far approve whatever sentence his ministers shall so give, that, whatsoever is either loosed or bound by their ministry here on earth, he will in like manner bind or loose and confirm in heaven." After some remarks against the Romish doctrine of private confessions, and after quoting Matt. xxiii. 13, Luke xi. 52, he adds: "Seeing, then, the key by which a passage is opened for us into the kingdom of heaven is the word of the gospel, and the interpretation of the law and the scriptures, where there is no such word, there is no key," &c., &c. (c. ii. s. 8). The "Homily for Whitsunday" (written probably by bishop Jewell) also says: "Christ ordained the authority of the keys to excommunicate notorious sinners, and to absolve them which are truly penitent" (part. ii. p. 414).

In strict agreement with bishop Jewell are the remarks of Hooker\*, in book vi. c. iv. s. 1 and 14, and c. vi. s. 1, 2, 3, 8, 12; and also those of bishop Burnet on the 25th article, on "Penance."

We also find the following remarks, on the words of our ordination service, in archbishop Secker's "Address to Candidates for Orders:—"

\* It is but right here to notice that this sixth book of Hooker is one of those published after his death. (See the appendix to Walton's "Life of Hooker," prefixed to his works).

that Christ "did not grant to" the apostles "the power either of retaining the sins of penitent persons, or of forgiving the impenitent. Nor do we pretend to grant, by uttering them, all the powers which the apostles had in this respect. They had 'the discernment of spirit' (1 Cor. xii. 10), and could say with certainty, when persons were penitent, and consequently forgiven, and when not. They were able also to inflict miraculous punishments on offenders, and to remove, on their repentance, the punishments which had been inflicted. These words will convey nothing of all this to you; but, still, when we use them, they give you, first, an assurance, that, according to the terms of that gospel which you are to preach, men shall be pardoned or condemned; secondly, a right of inflicting ecclesiastical censures for a shorter or longer time, and of taking them off; which, in regard to external communion, is retaining or forgiving sins." On these authorities, we may conclude that the words in our ordination service are to be understood (to use the words of rev. H. Mc Neile) as follows: "When you declare on earth what descriptions of persons are condemned, God declares the same in heaven. You bind faith and remission together, impenitent unbelief and non-remission: so does God. Whosoever sins ye remit in such statements, they are remitted" ("Lectures on the Church," No. ii. p. 80, 81). "According to that saying of the Lord, 'Whatsoever ye shall ask in prayer, believing, ye shall receive,' prayer for the Holy Ghost upon the candidate for the priesthood, 'to replenish him with the truth of God's doctrine,' being offered in faith, and answered, he is addressed as under that guidance and teaching which will cause his word of doctrine to be conformable to the mind of God, as stated by the apostles, and therefore binding and loosing upon earth, as it is bound and loosed in heaven" ("Lectures on the Church," p. 92). "And thus they," as bishop Mant remarks, "who in the first age of the gospel propounded the terms of forgiveness, by authority from the divine Lawgiver, and they who, in subsequent ages, have by transmitted authority repeated those terms, are said, as ministers of Christ, to 'remit the sins' of those who accept the terms in true faith and unfeigned repentance; and 'their sins,' we doubt not, according to the promise of God (for he is faithful who promised) 'are remitted unto them.' At the same time, by authoritatively declaring the consequence of a refusal of the proffered terms to be non-forgiveness and condemnation, they are said, as Christ's ministers, to 'retain the sins' of the unfaithful and impenitent; and 'their sins,' we doubt not, 'are retained.' Upon such an interpretation of the words, the provisions of the church of England are framed" ("Romanism and Holy Scripture compared," p. 41, No. 150 of the Society for Promoting Christian Knowledge). See also rev. C. T. Collins' "Perranza-buloe," pp. 214-217, where the subject is illustrated by the case of Levit. xiii. 3, and xiv. 11. See also rev. J. B. Marsden's "Sermons for the Festivals," No. xxii. p. 418, 419.

Still the words in our ordination service are not, "Whose sins ye declare to be remitted, they shall be remitted hereafter, if they truly repent and believe;" but (as the Romish priest, Mr.

Waterworth, strongly insisted on in the "Hereford Discussion," p. 58, 74, 76), "whose sins thou dost forgive, they are forgiven," &c. Now, rev. J. Brewster well observes: "The priest can no more forgive the sins of an unrepenting sinner, or retain the penalty of sin incurred by one who has carefully sought repentance through the promise of the gospel, than he can work a miracle. We are ministers of reconciliation, not lords of other men's consciences. That this is the plain meaning of the expression, is evident from the last part of the injunction, 'be thou a faithful dispenser of the word of God'" ("On the Ordination Services," pp. 229, 230).

It would appear, then, that the expression, "Thou dost forgive," may be intended to express the responsibility of the ministerial office, so feelingly described in the previous exhortation. Thus St. Paul addresses Timothy: "Take heed unto thyself, and unto the doctrine: continue in them; for in doing this thou shalt both save thyself and them that hear thee" (1 Tim. ii. 16): "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Tim. ii. 15). "Who could calmly and complacently assume the power of the keys, and turn them over in his hand with the fond grasp and delighted eye of sacerdotal ambition, who at the same time considered that the care of the eternal welfare of even one immortal soul besides his own had been committed to him, that in this sense the keys of the gates of heaven and hell had indeed been put into his hands, but with this awful condition, that, if he enter not into heaven with the souls which he has saved, he will enter into hell with the souls which he has lost?" (Evans' "Bishopric of Souls," c. i. pp. 6, 7). This, then, seems to be a part of what is implied by the expression, while it also conveys an individual authority in another way. So far as sin is regarded as a moral offence, or sin against God, and as affecting the external state of the individual, the church of England both distinctly teaches (as we have seen) that God alone can forgive sins, and also limits the power of the minister to declaring and pronouncing forgiveness to the penitent.

But sin may also be viewed in another light\*—as an offence against our fellow-men, and against the church, that is, as an ecclesiastical offence or sin: in this respect the church of England claims a different power for her ministers. Our Lord, in Luke xvii. 3, 4, speaks of forgiving sin as an offence against our fellow-men; and in ordinary life it is very common for persons to claim for themselves this power of forgiving sins. In Matt. xviii. 15-18, our Lord speaks also of sins against the church, and of the church's power to forgive such sins; which rev. J. Baylee thus explains: "Your forgiveness of your repentant brother shall be accompanied by the divine approbation and forgiveness in heaven; and the stubbornness of an unrepentant brother, who will not yield to thy solicitations to reconciliation, will be visited by the divine displeasure; and he shall still remain under the weight of his transgression" ("Institutions of the Church of England," p. 81). In 2 Cor. iii. 8-10, we also have an instance of this: "The unclean liver had not only sinned against God,

\* This two-fold view of sin appears in 1 Cor. viii. 19.

but he had brought a scandal upon the church to which he belonged; and his example might have been the means of leading others astray: in a word, he had sinned against his brethren. For his two-fold sin he had manifested contrition: the church forgave him; and, he being penitent, what they had loosed on earth was loosed in heaven" (Baylee's "Institutions," p. 82). As to forgiving and retaining ecclesiastical offences or sins, then, and thus reconciling persons to, or excluding them from, church communion, rev. J. Venn remarks: "Every priest of the church of England has this power; and I will go further, and say, that every priest of the church of England, if he does his duty, exercises this power" ("Hereford Discussion," p. 68). The ordination service helps us in ascertaining the mode of exercising this power, by the expression, "be thou a faithful dispenser of the word of God and of his holy sacraments." And in archdeacon Sharp's "Charges," No. iii., delivered in 1734, we find he speaks of "the powers received at ordination. . . . the power of the keys, of binding and loosing, of remitting and retaining sins, that is, the spiritual authority we are entrusted with in the due administration of the sacraments" (p. 45). Some of the details of the manner of exercising this power are given in the rubrics which immediately precede the office for the holy communion\*, and also in the 26th canon. The rubric before the office for the baptism of adults may also be added; for to priests our church gives authority to minister baptism† "for the remission of sins" (Acts ii. 38, xxii. 16); while she declares that "it appertaineth to the office of a deacon. . . . in the absence of the priest, to baptize infants." These limitations were added to the service for the ordination of deacons at the last review, in 1662 (Keeling's "Liturgiæ Britannicæ," p. 374); at which time the entire office for the baptism of grown persons was also added to the liturgy; the first rubric of which evidently assumes that the parish priest is at his post, and throughout the entire office the officiating minister is styled priest‡ (see rev. J. C. Robertson's "How shall we conform to the Liturgy?" c. xviii. p. 241). The power of admitting or rejecting (see canon 61) candidates for confirmation (and hence communion, according to the rubric at the end of the confirmation service), may also be added as one mode of exercising the power received at ordination. On the power of inflicting or removing ecclesiastical censures, archbishop Secker remarks: "This power, being bestowed for the edification of the church, must be restrained not only by general rules of order, but according to the par-

ticular exigencies of circumstances. And our church wishes, with much reason, for circumstances more favourable to the exertion of it ('Office of Communion'). But how little soever exerted, the power is inherent in the office of priesthood; and, though we are no more infallible in our proceedings and sentences than temporal judges are in theirs, yet our acts as well as theirs are to be respected as done by competent authority. And, if they are done on good grounds also, 'whatever we shall bind or loose on earth, shall be bound or loosed in heaven'" ("Address to Candidates for Orders").

From the foregoing remarks, it appears that the church of England does not assert for her ministers any absolute power of forgiving or retaining sins, but only a ministerial power to be exercised by means of preaching the gospel and the due administration of the sacraments. It has also been shown that the words used by the bishop at ordination do not convey any greater extent of power than this. In a future paper some remarks will be made on the meaning of the form of absolution in the office for the visitation of the sick.

#### THE LAST YEAR OF WILLIAM THE CONQUEROR:

No. I.

By MARY ROBERTS\*.

INCREASING anxieties as well as years had begun to bow the reluctant Conqueror. Harassed by internal and foreign enemies, some of the most powerful among the Anglo-Saxon chiefs becoming voluntary outlaws, the whole nation visited by famine, pestilence, and storm†, we need not wonder that an ancient writer should describe him as "very stern, and also hot." Those who knew little of his stern and moody character, nor had heard concerning his public actions, might have looked with interest on that aged man, when, in the stillness of evening, walking amid the forest-trees that cast their lengthened shadows on the grass, he loved to watch the fine herds of deer; who at least did not start away from him, though men often did. For, as wrote the Saxon chronicler, "though very stern, and also hot, he loved the tall deer as if he were their father." That Chronicler, whoever he might be, tells us "that he often looked on him, and spent some time in his court; and that, when in his old age, surrounded with enemies, not knowing whom to trust, almost estranged from his kind—his wife, on whom all that was gentle in his nature reposed, being dead—having no object of sympathy in the world, it was no wonder that he liked to look upon the tall deer."

At length the day came when a great concourse of the Norman chivalry and Saxon thanes, earls, and barons, and chief men, assembled, by command of the Conqueror, at Scarby-rig—now Old Sarum—the seat and citadel of Edward the Sheriff. William was preparing for the last time to leave the country he had subdued, to return to his native land, and to engage again in warfare,

\* Author of "Ruins and old Trees associated with memorable Events in English History," "Flowers of the Matin and Even Song," &c.

† Saxon Chronicles.

‡ Annals of Lacock Abbey.

\* On this rubric there are some useful remarks in Sharp's "Third Charge," for the guidance of ministers as to the extent of the power allowed by this rubric.

† By baptism, "the promises of forgiveness of sin, and of our adoption to be the sons of God by the Holy Ghost, are visibly signed and sealed" (Twenty-seventh article).

‡ This is also the case in the office for the baptism of infants, with the view of intimating, I suppose, that even this is the business of the priest when present. The words addressed by the bishop to the priest, "Take thou authority to preach the word of God, and to minister the holy sacraments," seem to teach this: the deacon could only preach by special licence, assist in administering the communion, and baptize infants in the absence of the priest. He here receives full authority to perform all these duties. The previous words, "Receive the Holy Ghost" &c., seem to confer the order of priesthood in the church generally; while these words used on the presentation of the bible seem to confer authority to exercise the office in this particular church.

though the marks of age were gathering on his intrepid and thoughtful brow. He had completed the great national survey called Domesday-book, and safely deposited this most important document at Winchester. He then went for some time to Westminster; and from thence, before he embarked, he came, on the first of August, 1086, the year before his death, with great pomp, to the strong castle of Sarum: a fact scarcely noticed by historians, though associated with circumstances of the deepest interest.

The Conqueror stood there that day amid the proud assemblage of mailed chiefs; his Norman banner floating in the clouds from the citadel of the sheriff's castle, which rose pre-eminent on its majestic and solitary mound. The grey-haired and mitred Osmund, who had exchanged his sword for a crozier, was there, and with him a goodly company of abbots and of prelates, who prepared to renew their oaths of allegiance. William had been equally remarkable in his youthful days for height and strength, and for the majesty and beauty of his countenance. No man could bend his bow; and, when riding at full speed he could discharge either an arblast or long-bow with unerring aim. He was taller than the rest of his subjects, either English or Norman; yet his figure was finely proportioned; and his graceful demeanour and eloquent words—for he was powerful and persuasive in his speech—gave him great dominion over the minds of men. He could, when it so pleased him, assume the most winning sweetness of look and manner; but in general his aspect was stern and commanding; and, when in anger, no man could meet the terror of his eye\*. His look was such as well befitted the invader of England—the monarch who pitched his tent on the battle-field of Hastings, and caroused with his chiefs in the midst of dead and dying men†.

But time had bent him now, and silvered his once bright chesnut locks. His countenance was worn with age and sorrow yet its sternness still remained; and he stood among his barons with his sword drawn and his helmet thrown back, while, with a vigilant and searching eye, he seemed to scan their inmost thoughts; and his whole bearing was that of one who claimed for himself the homage of all by whom he was surrounded. On that solemn day, on this lofty, castellated mound, as wrote the Saxon scribe, "all the landmen that were of any account throughout England became this man's vassals. Mailed barons, mitred abbots, and prelates with their croziers, bowed down before him, and swore that they would be faithful to him against all other men."

It was a stirring time, both within the castle and throughout the town of Sarum. People came from all parts to take their last look at the Conqueror, who was about to embark for Normandy, as also to see the vast assemblage of ecclesiastics and feudal chiefs who came to do him honour.

This done, the Conqueror rode forth, surrounded by his men-at-arms, accompanied with chiefs and prelates; and soon the strained eye could no longer perceive the goodly company, which seemed to be lost on the vast plain, which

extended for many miles around the castle of Old Sarum.

He who now visits the lone site of Edward the Sheriff's castle may find much to interest him. The site of that eventful gathering of priests and nobles still remains; but all else is changed. On that spot, now silent and deserted, a city was seen, with its cathedral and Norman castle lifting their pinnacles and turrets to the clouds; and where sheep are grazing stood the stately figure of the Conqueror. Vast and solitary plains extend on every side, resembling in their loneliness and vastness, their undulations, and the obscurity which a light summer haze casts upon them, the swelling billows of the ocean. Northward, and hid only by the intervening elevations of the Downs—in the centre of which stood the castle of Edward the Sheriff—Stonehenge, "wonder of ages, sits in her sad glory," that strong-hold of Druidic superstition, that most ancient temple of the sun, to which the white-robed bards repaired on days of high festival, descending, while it was yet dark, from the sacred hill of Salisbury\*.

To the west, south-west, east, and north-east stride on, in a direct line, over dale and hill, with traces distinct as if of yesterday, the four great military roads which the Romans made in their day of power. To the right, and immediately below the mound on which the Norman banner floated from the keep of the citadel, the foundation of the ancient and long since vanished cathedral may be yet discovered. They became visible during the hot summer of 1834, when the grass that grew upon them, having little root, withered, and the form of a Greek cross—that ancient form of churches and cathedrals—was readily traced upon the Downs, at a short distance from the site of the old castle. Eastward of the same mound anciently appeared the battlements of Clarendon palace. To the south-west is the field of tournament—of which king Richard appointed five in England—on which William Longspee, and Ella, his pious widow, pale, placid, and tearful, the foundress in after years of Lacock abbey, had often gazed. Eastward and southward, crowning the further heights, are numerous camps, thrown up by the Belgic invaders in their progress to the Severn; and further still, a series of barrows terminate the view.

Such are the memorials of ages gone by—of men who thought, and moved, and acted, where all now is silent and deserted. No human being—as wrote the elegant historian of Lacock abbey, while standing on the site of the old castle where Longspee dwelt and William convened his feudatories—no moving object met the eye excepting some poor women who were gathering sticks for firing among thorns, while a few sheep were quietly grazing in the fosse and among the trenches†.

\* Hill of Bards. Davies' "Celtic Researches."

† "History and Antiquities of Lacock."

\* Robert, of Gloucester.

† William, of Malmesbury.

THE CHURCH OF ENGLAND TESTED BY  
SCRIPTURE:

A Sermon\*,

BY THE REV. SIR G. L. GLYN, M.A.,

*Vicar of Ewell, Surrey.*

PSALM xlv. 13.

"The king's daughter is all glorious within."

MY reverend brethren, and our lay helpers, the churchwardens of the several parishes, now met together; you will not, I trust, condemn me in a "voluntary humility," when I confess that it is with unusual diffidence I take in hand the privilege allotted me this day. Several years have indeed passed, carrying with them in their rapid flight the changes and chances of mortality, since I have had to "thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful (I humbly trust), putting me into the ministry" (1 Tim. i. 12); and time and custom have brought with them some measure of confidence, of the want of which when first ordained it is usual to be painfully conscious; yet, on an occasion like the present, I should ill bear out the above remarks, were I not to declare that I have experienced a great and increasing sense of responsibility and insufficiency ever since this morning's duty was notified to me. Having thus far (I hope not irrelevantly) given expression to my own feelings, I will not longer occupy the time that is so precious, but address myself at once to the subject of the text, beseeching the great Head of the church, which he purchased with his own blood, to be with me, according to his promise, in the works of his calling.

It is not my intention to enlarge upon the occasion and scope of the psalm before us, further than to remark, what I believe is generally admitted, that it may be properly divided into two distinct heads—Christ and his church; the former part, to the end of the ninth verse, being descriptive of the loveliness and majesty of him "out of whose mouth went a sharp two-edged sword" (Rev. i. 16): "and he went forth conquering and to conquer" (Rev. vi. 2): the latter portion upholding the beauty of her (the church), who was thought meet to be the partner and dear spouse of this King of kings, which "also he loved, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but

that it should be holy and without blemish" (Ephes. v. 25-27). It is from this latter part of the psalm that our text is selected; and the verse, of which it forms a clause, may be considered as placing before our minds what ought to be the outward and inward decoration of the bride of the Lamb; her external adornment, the fitting accompaniments and signs of her internal purity, and her inward glory, without which all outward manifestation and splendour would be of no purer aspect than a "whited sepulchre, which indeed appears beautiful outward, but within is full of dead men's bones, and of all uncleanness" (Matt. xxiii. 27), "the house of the dead." "The king's daughter is all glorious within."

We must at this time, reverend brethren, forbear from touching upon the outward privileges of our beloved Zion. Many, venerable and time-hallowed indeed, are the outward privileges attaching to the church of England; and moments might well be spent in enlarging on the blessings hereby vouchsafed to us. We might call up to view the apostolic order of our ministry, so agreeable to holy writ: we might point to our sacraments, in number and in the mode of administration thereof so exactly following the ritual of the primitive faith; and we might cast our eye around on the costly and noble edifices dedicated to God's service in various parts of the land; and we might, without the charge of unauthorized adoption, place the language of the psalmist to the account of the members of so privileged a church—"Happy is that people that is in such a case; yea, happy is that people whose God is the Lord." But we are conscious, brethren, that if we attempt too much we may fail in our desired end—to advance, if it be but the smallest step, the cause of Christ's church, and consequently of Christ himself in our own soul and in the souls of all that hear us; and, therefore, we feel constrained to limit ourselves to what may be deemed the real and essential inward purity of a branch of Christ's holy catholic and apostolic church—"the king's daughter is all glorious within"—and, in so treating our subject, we keep within the exact limits of the text, without trenching upon or detracting from the proper bearing of the context.

The inward purity of a church must, we apprehend, be tested by the doctrine she teaches, and the principles upheld as the result of that doctrine. The great Head of the church, in his address to that of Ephesus, gives her credit for this—"that thou hatest the deeds of the Nicolaitanes, which I also hate" (Rev. ii. 6). But, in the appeal which follows, to the church of Pergamos, this bit-

\* Preached in Epsom church, April 23, 1845, before the venerable Samuel Wilberforce, archdeacon of Surrey, at his last visitation.



terness is traced to its proper root; in that, among the few things against her, this charge is introduced: "Thou hast them also that hold the doctrine of the Nicolaitanes, which thing I hate." It is beside our purpose to inquire what the peculiar doctrine here alluded to was, which made it so hateful to the Lord: it is sufficient to observe that it produced the usual consequences of all erroneous doctrine—evil deeds; by which the inward purity of those churches were corrupted, and the stream polluted at the source. We might take a rapid glance of all the doctrines which our church teaches and upholds; but we prefer confining ourselves to these three fundamental points of faith—original or birth sin, the justification of man, and his sanctification. These are doctrines of such infinite importance to the welfare of the soul in time and eternity, as to impress any branch of Christ's visible church, in which they are either kept back or unfaithfully expounded, with the mark of inward corruption and of having fallen away from the primitive faith. Blessed be the God and Father of our Lord Jesus Christ, that these doctrines are maintained, in the integrity and simplicity of scripture, by the church of which we are the privileged members, and that any man, taught of the Spirit to discern them in the bible, can find them also substantially embodied in the articles and formularies of her faith. It is a pleasing theme, and, we trust, a comparatively easy task, to establish this point; and, in our endeavour so to do, we aim not at bringing forward new matter on the subject, but shall be happy if we can succeed in "stirring up your pure minds by way of remembrance" to the scriptural character, and excellency proportionate, of our church's creed.

I. As to the doctrine of original or birth sin.

The position of deadly incapacity, in which man is placed by a subscription to this article of faith, is the very foundation of the gospel system. A Saviour from sin presupposes not only a sinner, but a lost sinner; and the bringing in of life and immortality of necessity implies previous death and mortality. Corruption, on the other hand, may suggest the blessedness as also the possibility of incorruption: disease may indicate the value of sanity; sickness, the comfort of health; and weakness, the perfection of strength: so that, whether we reach the confirmation of this doctrine from a view of what our Lord Jesus Christ has done and suffered in our behalf, or whether we regard man's personal exhibition of corruption, disease, and weakness, contrasted with what he might and would

wish to be, both lines, if fairly carried out, will meet in the revealed bible truth—"Behold was I shapen in iniquity; and in sin did my mother conceive me." Nor is this confession of David peculiar to himself, or his own time and generation. It runs through the history of man during the 6,000 years now fast hastening to a conclusion since his race came into existence. Whether we read in Genesis (vi. 5), "every imagination of the thoughts of his heart is only evil continually," or in Jeremiah (xvii. 9), "The heart is deceitful above all things, and desperately wicked: who can know it?" or whether we take the words of Jesus when on earth: "That which is born of the flesh is flesh:" "Out of the heart of man proceed evil thoughts, adulteries, fornications, murders," or the enlightened confession of his apostle, "I know that in me (that is, in my flesh) dwelleth no good thing;" whether (we repeat) we adduce the testimony of this individual or that, of one generation or its successor, the Holy Spirit is of one mind and one speech on the humbling fact, original or birth sin. It might, then, be expected that an apostolical church, professing the primitive faith in its originality and integrity, should speak out clearly concerning this doctrine; and it is very satisfactory to find, on referring to her articles and liturgy, that our church is in nowise behind in this matter. We have but to remind you of her ninth article; and the total apostacy of man is established as a point of faith.

We follow on to the tenth, and man's inability to think or do any good thing of himself is confirmed. The necessity of preventing grace is here absolutely declared; that grace whereby is accorded to the Holy Spirit the first beginnings of the good work in the soul, denying to the sinner any power to repent, and believe in his own strength, and removing that notion, which is a stumbling block to many a deceived spirit, that he must first prepare himself, or in other words, mend his own heart, and then go to the Lord Jesus, for the benefit of his death and passion.

We find these two points, man's total apostacy and his inability to turn of himself to God, acknowledged in our liturgy in the confessions and collects; and, in the general confession at morning and evening prayer, this sentence is repeated by minister and people, "There is no health in us;" and the consequence of such a state, in regard to practical misdoing, follows: "Have mercy upon us miserable offenders;" and in the litany: "Have mercy upon us miserable sinners." In the confession in the holy communion the same humble statement



is amplified: "We acknowledge and bewail our manifold sins and wickedness, which we from time to time most grievously have committed, by thought, word, and deed, against thy Divine Majesty."

In the confession of the commination service similar expressions are used: We, "who are vile earth and miserable sinners, meekly acknowledge our vileness and truly repent us of our faults." And the succeeding prayer is equally clear upon the state of spiritual deprivation now attaching to man; so also it is said, "We are tied and bound with the chain of our sins," so that he cannot turn of himself to the living God. "Turn thou us, O good Lord; and we shall be turned;" to which agree these avowals in different collects: "We have no power in ourselves to help ourselves" (Second Sunday in Lent): "O Lord, from whom all good things do come, grant by thy inspiration we may think those things that be good" (Fifth Sunday after Easter): "We humbly beseech thee, as by thy special grace preventing us, thou dost put into our minds good desires" (Easter day): "Because, through the weakness of our mortal nature, we can do no good thing without thee" (Sixth Sunday after Trinity): "And we who cannot do any thing that is good without thee" (Ninth Sunday after Trinity).

You, my brethren, are too well acquainted with our scriptural form of prayer, not to credit that these are no specious extracts to establish a one-sided case, but that our difficulty has been to make any selection at all, lest we might omit the more pertinent passages, and thus impair the spirit of the whole; so completely does the doctrine of original or birth sin, and the necessity of the divine Spirit working the first motions to repentance in man, pervade the congregational services of our church.

II. The justification of man, or that act whereby he is acquitted before God both of original and actual sin, naturally rises into pre-eminence after the establishment of his innate corruption and sinfulness. This is the second point we propose to consider.

Our position, reverend brethren, as accredited ambassadors of a message from heaven to earth, as supplied with terms, and commissioned to proclaim the offer on which a grievously offended Creator deigns once more to receive back his rebel creatures to himself, would be fraught with misery and pain if, when we had stripped man of all his fancied merit and imagined goodness, when we had declared, in the Spirit's words, "that we are all as an unclean thing, and all our righteousnesses are as filthy rags" (Isa. lxiv. 6);

when, in the words of our article, we further pronounce, that "in every person born into this world, it deserveth God's wrath and damnation," our message were ended, our ambassage fulfilled. No, the Lord be praised for his infinite loving-kindness and mercy; "thanks be to him for his unspeakable gift," it is not so. We have not to place ourselves, or those to whom we are sent, in a position so deeply affecting, so foreboding of "indignation and wrath, tribulation and anguish." "There is forgiveness with thee, O Lord; that thou must be feared:" "O Israel, thou hast destroyed thyself; but in me is thine help." The most astonishing event that this world ever witnessed was brought about for guilty sinners' sake. The incarnate Deity, the second Person in the blessed and ever-glorious Trinity, leaving the bosom of the Father, and the glory which he had with him before the world was, came to visit us in great humility, and, taking our nature upon him, being born of a pure virgin by the power of the Holy Ghost, did, in that same nature, in a body prepared, yield, in our stead and in our behalf, a perfect obedience and a perfect sacrifice, which satisfied the justice of the Eternal, and brought in as a free gift to man an everlasting righteousness. This, then, is the glad message wherewith we are authorized to address sinners in their state of sinfulness afore described, to wit, 2 Cor. v. 19.

This act of surpassing love and goodness, whereby God is once more desirous of being a Father to sinners, and of receiving them unto himself, as his sons and daughters by adoption, is, as you well know, styled, in scripture phraseology, our justification: "Being justified by faith, we have peace with God through our Lord Jesus Christ" (Rom. v. 1). This doctrine, then, stands out in bold contrast with any plan or device by which man may try to justify himself: it stands out, we say, as the Creator's justification instead of the creature's justification; as justification by another's merit and work, in place of justification by the individual's merit and work. We ground the position of a sinner being justified by the alone merit and righteousness of the Lord Jesus Christ on this, viz., complete obedience to the law of God. And we say in this view, that it is agreeable to the moral government of God in the world that man in his present state should have no power of self-justification. He is fallen, sinful; and the law of a perfect Being, such as our God is, requires perfect, unsinning obedience. This, man failed in: he sinned, and cannot now render the obedience God requires; but not on that account is the law of Jehovah changed. He has not deviated from his

moral perfection. He has not lowered the standard of the law one jot or tittle to meet man's present condition. He has in nowise compromised his word, or consented to take less than was first demanded. No, beloved brethren: it has pleased him in infinite mercy to plan a way for man's recovery. He has accepted of a substitute in our stead; and that substitute is Jesus Christ. He hath fulfilled the law for us; and, the more our mind dwells on this subject of everlasting moment to us all, the more strongly are we impressed with the importance of keeping this point ever prominently in view; viz., that complete obedience to the law of God is the only method of a sinner's justification. Man cannot yield this. Jesus Christ has. Men may talk of the natural goodness of the human heart: they may assert their integrity and general uprightness of conduct; but no man will surely advance that he is sinless. But what saith God? "The soul that sinneth, it shall die" (Ezek. xviii. 20). Again: "Cursed is every one that continueth not in all things written in the book of the law to do them" (Gal. iii. 10). And once more: "Whosoever shall keep the whole law, and yet offend in one point, is guilty of all" (James ii. 10). We say, brethren, the way of justification has been always the same, before Adam's fall and afterwards—when he was upright and holy, and when he became a fallen and corrupt sinner—viz., the complete obedience to the law of God. The only difference is, that what was required of man himself is now demanded of another in his place: what the first Adam failed to do, the second Adam has done. For, as "by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous" (Rom. v. 19). And, if it were satisfactory to find that our church has spoken out clearly on the doctrine of original or birth sin, not less so is it to read her mind on the justification of man, as expressed in her eleventh article.

Time warns us, beloved brethren, that we must omit the further testimony of our church on this head, and pass on briefly to notice our third point; viz.,

III. The sanctification of man; or his attaining that conformity of will to God, and of likeness to his only-begotten Son, which renders him "meet to be a partaker of the inheritance of the saints in light."

This is the work wrought in us by the Holy Ghost, the third Person in the Trinity, as justification was wrought for us by the second Person, Jesus Christ. It is also the effect of that justification, whether we regard objectively the procuring cause, our blessed Saviour, who, when he ascended up on high and led

captivity captive, obtained the gift of the Holy Ghost, or whether we regard subjectively the recipient in whom, as a partaker of Christ's merit and Christ's righteousness, the Holy Ghost dwells, purifying his heart by faith. If the blessedness to the soul of a right view of justification cannot be overrated, not less is a sensible experience of the conflict attending our sanctification; indeed, in some aspects it is even more important. A scriptural view of a sinner's justification may be held notionally, and never reach the heart or influence its affections; but sanctification must be realized inwardly and experimentally. "He that believeth on the Son of God hath the witness in himself." This witness is the earnest of the Spirit, whereby we are sealed unto the day of redemption." It is this witness of the Spirit bearing witness with our spirits, whereby we get confidence in ourselves that our faith is not a dead faith, but a faith working by love. It speaks audibly to us of the character of God, in his revealed and providential dealings; and leads us to search and try our disposition and conduct, whether they fall in with this recognized character: it sets plainly before our eyes the example of Christ, and bids us see whether "we have the mind in us that was in him;" "whether we are being made conformable to his likeness, and are following in his steps;" for he hath said, "Ye are my friends if ye do whatsoever I command you: if a man love me, he will keep my words."

Further: our sanctification is not only realized by ourselves, it is realized by others: they see its reality by its effects. It is written, "We know that we have passed from death unto life, because we love the brethren. Love beareth no hatred; therefore love is the fulfilling of the law." Yes, it was infinite love that magnified the law for us; and how can we do other than love him who so first loved us, and evidence that love by loving one another? "We are to make our light shine before our fellow-men;" but it must be in a spirit of love. We "are earnestly to contend for the faith once delivered unto the saints;" but it must be the faith itself, a love of "the truth as it is in Jesus," and not a party or a faction, whether this or that, which influences us. Alas, alas! how many contend for a name, how many strive for a party! how few contend for Christ! Our sanctification is, indeed, most important: if repentance, if faith, if the sacraments, if holy duties, if love to God and man be not, as is most true, our justification, O, let us not forget they are parts of that sanctification which immediately follows, and may be said to be co-ordinate with justifica-

tion. And let me once more refer you, under this head, to the agreement of our church with scripture on this doctrine of sanctification. In her twelfth article we read: "Albeit that good works, which are the fruits of faith, and follow after justification, cannot put away our sins, and endure the severity of God's judgment; yet are they pleasing and acceptable to God in Christ, and do spring out necessarily of a true and lively faith; insomuch that by them a lively faith may be as evidently known as a tree discerned by the fruit."

We also find passages numerous interspersed in the liturgy, pertinent to the necessity of sanctification, and supplicatory of the aid of the Holy Spirit, without whom no sanctification can be wrought in us. In the confession, we treat that "we may live a godly, righteous, and sober life." In the "Te Deum" we pray him "to keep us without sin;" in the sentences, "to endue his ministers with righteousness, and that his chosen people may be joyful;" "to make clean our hearts within us, and to take not his Holy Spirit from us." Again: "that all our doings may be ordered by his governance to do always that is righteous in his sight." In the collects we pray "that the church may be preserved in continual godliness, and devoutly given to serve him in good works" (Twenty-second Sunday after Trinity); and "that they, plentifully bringing forth the fruit of good works, may of him be plentifully rewarded" (Twenty-fifth Sunday after Trinity).

The prominence given to the work of the Holy Ghost in our liturgy can hardly fail of striking the mind, and is a cause for much thankfulness to him who worships in spirit and in truth. We may point to the prayers for the queen's majesty, for the royal family, for the clergy and people, and for all conditions of men as apposite, and illustrative of the above remarks. The petition, "replenish her with the grace of thy Holy Spirit," "endue her with thy Holy Spirit," "send down upon our bishops, curates, and all congregations committed to their charge, the healthful Spirit of thy grace," are expressive of the necessity of his almighty help, "without whom nothing is strong, nothing is holy."

Thus, brethren, the necessity of the teaching and support of the Holy Ghost, in fitting us for the kingdom of God, and without whose teaching all our knowledge and all our doings are nothing worth, is acknowledged in our liturgy with a force and consistency as satisfactory as it is edifying.

We have now endeavoured, brethren—how

imperfectly none can feel more strongly than ourselves—to carry out the points we proposed, viz., original or birth sin, the justification of man, and his sanctification, as important doctrines taught and prominently exhibited by our church in her articles and liturgy; and to this extent we conceive the application of the text to her, as a branch of Christ's holy and apostolic church, is justly due, is naturally realized: "The king's daughter is all glorious within."

You will permit me, reverend brethren, in conclusion, to impress upon my own mind, and, if it may be, on yours also, the privileges and responsibilities of our position as accredited master-builders of so fair a structure. Our privileges can hardly be overlooked, and may be in some degree adequately recognized; but our responsibilities, it is to be feared, may not be proportionately realized by us. We apprehend the infinite responsibility of knowledge, and the weighty account to be rendered up by the possessors thereof, is not either adequately or generally recognized. Knowledge, scientific, moral, and spiritual, it must be allowed, is very largely diffused at the present day: it floats in rich profusion on the surface of society; but, whether it penetrates to any extent, is at least a doubtful question; and, unless it does so penetrate, few will deny that its possession may issue in a curse rather than a blessing. In this aspect it will neither be useful knowledge nor sanctified knowledge; but its character will rather be that "which puffeth up, and which edifieth not." It is, reverend brethren, under a personal feeling of the responsibility above adverted to that I would exhort you, and myself also, in the apostle's words: "Take heed to the ministry which thou hast received in the Lord, that thou fulfil it" (Col. iv. 17). As wise master-builders, we have either a foundation to lay, or we are building on one already laid; but let every man take heed how he buildeth thereon: "For other foundation can no man lay than that is laid, which is Christ Jesus. Now, if any man build on this foundation, gold, silver, precious stones, wood, hay, stubble, every man's work shall be made manifest; for the day shall declare it: if any man's work abide which he hath built thereon, he shall receive a reward; and every man shall receive his own reward, according to his own labour" (1 Cor. iii. 11-14).

And you, my brethren, the churchwardens of the several parishes here assembled, I would not close without one word of affectionate exhortation to you also. In a conscientious discharge of your important

duties, the nature and value of which have been so very ably set before you by our venerable archdeacon in a former charge—I may add, as favourably received by you as inculcation deserved—in a conscientious discharge, we repeat, of duties so important and so valuable, you may undoubtedly be in much fellow helpers to the truth, in your appointed sphere of action; you may be a great comfort and support to your minister as promoters of true religion and virtue, as supporters of “whatsoever is lovely, honest, and of good report.” It seems to me, that to you peculiarly belongs the conservation of outward propriety and decency in villages and towns, especially on the sabbath day; that vice, if it be not extinguished, may at least be shamed, and prevented from obtruding its face with unblushing effrontery.

I would not longer trespass upon time already, I fear, overdrawn, were I not confident you will spare a few minutes of reference to the peculiar circumstances of this visitation. We are about to listen to the parting charge of our venerable and deeply-respected archdeacon; and I feel, however feebly I may express myself, that I shall have your hearts with me, when I avow that, whether we regard the comprehensive erudition and value of the instruction from time to time imparted, the wholesome impulse given to these annual meetings, the personal sacrifice of time and labour in instituting and constantly superintending the quarterly assemblies in the rural deaneries—assemblies wherein as brethren we have been drawn together, have become better known to each other, and a spirit of co-operation and love has been mutually engendered and kept alive—or whether we consider the systematic arrangement and assiduity in the inspection of the churches of the archdeaconry, whereby so many useful hints and profitable suggestions, as well as proper orders and directions, have been received by the authorities in the several parishes; or whether, once more, we call to mind the ready access at all times afforded for counsel and information to a mind endowed with no small share of judgment, discrimination, and experience in the various difficulties continually presented in the parochial minister's life; whether we turn to the right hand or to the left, to this or that view of the office so ably filled by our superior before us, I do in my conscience aver, we are met on all sides with a disinterested, indefatigable zeal, perseverance, urbanity, and affection deserving our warmest gratitude, and the expression of our unfeigned thanks. My own feelings would prompt me to prolong this mingled theme of regret and joy:

regret essentially our own—joy and good wishes due from us to one we have such reason to respect and esteem in his honourable, and we trust, under God, salutary advancement in our church. But, reverend brethren, I am aware the pulpit is not the place for man's commendation, and that the subject of the above plain and well-known facts needs it not; and I therefore forbear, only asking you to lift up your hearts in prayer to a throne of grace, that the blessing of the Lord may ever be with him, and that he may be kept by the universal God through faith unto salvation. And so we would conclude, by uniting with you all in one common apostolic ascription: “Ye beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.”

#### THOUGHTS OF PEACE FOR TROUBLOUS TIMES.

No. I.

BY THE REV. JOHN EMRA, M.A.,  
*Perpetual Curate of Redlynch, Wilts.*

##### INTRODUCTORY REMARKS.

WE are living in strange and eventful times: who can say they are not the last times, in which “perilous days shall come!” If the idea be a correct one, that the last great conflict is to be a battle fought with no earthly weapons, but a conflict between light and darkness, truth and error, it may even now have commenced, and the day of the Lord may be gilding the tops of the mountains. But the writer of these remarks would be far from entering on the field of unfulfilled prophecy. He would rather desire, when he sees popery making desperate struggles to obtain the ascendancy at home and abroad, and protestantism rising up in its might and power to oppose it, and the heathen with almost unanimous voice crying, “Come over and help us,” and the Jewish nation in the various countries of their dispersion shaking off the fetters of the talmud; he would rather desire, reflecting on these “signs of the times,” silently to muse within himself, May not all these things, taken together, form some prognostication of “the times of refreshing from the presence of the Lord?” and to “commune with his own heart, and be still.” To muse in secret on such topics may be better than to hazard any speculations concerning them.

But to whatever events the times may give birth, whether we are deceived or not in forming an estimate of the magnitude and the mysterious import of “the shadows which coming events cast before them,” it cannot be amiss to make an effort, at least, to induce our fellow-Christians, in a period of much debate and controversy, to aim at a larger measure of brotherly love, to suffer their minds to fasten upon the grand truths of the gospel they all hold in common, and to take good heed lest, in contending too vehemently for the shadow, they lose the substance of religion.

wealth and power of Tyre: 'Of the oaks of Bashan have they made thine oars.\*' The Jews and other nations frequently buried their dead under the oak, that the mourner might be screened from the fierce heat when he came, according to their custom, to weep at the grave (Genesis xxxv. 8). For a similar reason the idolater set up his idol under its shade, that he might indulge his mistaken raptures as long as he chose, without inconvenience. This abominable practice the degenerate Israelite was not backward to imitate, as we learn from the fearful threatening of the prophet: 'Then shall ye know that I am the Lord, when their slain men shall be among their idols round about their altars, upon every high hill, in all the tops of the mountains, and under every green tree, and under every thick oak, the place where they did offer sweet savour to all their idols' (Ezekiel vi. 13). The tree mentioned in the histories of Abraham, Jacob, Joshua, and Abimelech, as the oak, and which is elsewhere in our translation rendered the *teal* (Isa. vi. 13) and the *elm* (Hosea iv. 13), seems to have been the *terebinth* (*Pistacia terebinthus*). 'We saw an immense one,' says Dr. Robinson, 'spreading its boughs far and wide, like a noble oak. This species is, without doubt, the *terebinth* of the Old Testament; and under the shade of such a tree the patriarch might well have pitched his tent at Mamre. The *terebinth* is not an evergreen, as it is often represented; but its small-feathered lancet-shaped leaves fall in the autumn, and are renewed in the spring. The flowers are small, and followed by small oval berries hanging in clusters from two to five inches long, resembling much the clusters of the vine when the grapes are just set†. This tree lives to a very great age; and Josephus mentions it as a universally believed tradition in his day, that the *terebinth* of Abraham existed, and was greatly revered, about two miles from Hebron.

"The durable wood of this tree was chosen by the infatuated idolater, for the substance of his god: 'He taketh the cypress and the oak, which he strengthens for himself, among the trees of the forest' (Isa. xlv. 14): hence it appears that this majestic tree was held sacred, and even honoured with the highest religious veneration, in times of very remote antiquity. In allusion to the religious worship which was paid to this tree, the prophet says: 'For they shall be ashamed of the oaks which ye have desired; and ye shall be confounded for the gardens which ye have chosen'‡."

\* Chap. xxvii. 6; Horne's Introduction, vol. iii. p. 58.

† Biblical Researches in Palestine, iii. 15.

‡ "Isaiah i. 30. The verse immediately following is: 'For ye shall bear an oak whose leaf fadeth.' This circumstance is mentioned as extraordinary, and contrary to the common course of nature; and hence it is probable that the prophet had in his eye neither the common oak nor the *terebinth*—whose leaves, like those of other trees, fall in autumn—but the holly (*Ilex*, Linn.), an evergreen oak."

## Metrp.

### SCRIPTURAL LYRICS.

By Miss M. A. STODART.

No. IV.

(For the Church of England Magazine.)

"The hour of your redemption draweth nigh."

REDEMPTION'S hour! the bright, the free,  
The blissful hour, when may it be?  
Was it when love divine unfurl'd  
Her banner o'er a guilty world,  
When all our sins on Christ were laid,  
And the full price for guilt was paid?  
Was it when first the news was brought  
Before the trembling sinner's thought,  
When glided down the heavenly dove  
With grace and mercy from above,  
And the blest mourner raised his eyes  
Unto the bleeding sacrifice?

Go, ask the captive far away  
What he would deem redemption's day—  
Was it when in a distant land  
The gold was paid by friendly hand,  
And freedom's price was counted o'er  
For one enslaved at galley-oar?

Or was it—O his heart bounds high,  
And tears are starting to his eye!—  
The day that first the news was told,  
"Signed is the deed, and paid the gold,"  
And o'er his spirit, seared and lone,  
Beam'd hopes of freedom all unknown?

No! still he feels the galling chain:  
Some days of sorrow yet remain.  
But days and hours are gliding fast:  
His toils, his pains, will soon be past:  
Soon will he bound beneath the power,  
Ecstatic, of redemption's hour.

Thus, Lord, before thy feet we wait,  
Calm, patient, in our low estate.  
Well do we know the price is given,  
The bond is ratified in heaven;  
And thou, the Prince of life and peace,  
Hast bid our anxious sorrows cease.

Even now, by faith, we see the light  
Breaking upon the shades of night:  
Even now thy well-known voice we hear:  
Thy chariot wheels are rolling near:  
'Tis but a point, a "little while,"  
And we shall bask beneath thy smile.

Then, though we're bound with chains of sin,  
And feel them riveted within,  
We faint not, for we know thy word;  
We watch for thee, our coming Lord,  
When freed from sin, by saving power,  
We'll glory in redemption's hour.

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# THE Church of England Magazine.

UNDER THE  
SUPERINTENDENCE  
OF  
CLERGYMEN



OF THE UNITED  
CHURCH OF ENGLAND  
AND  
IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 554.—NOVEMBER 15, 1845.



## SMYRNA.

SMYRNA, the seat of one of the seven churches of Asia, must ever be regarded with the deepest interest. Its population is calculated to consist of about 120,000; of which 9,000 are Jews, 1,000 Europeans, 8,000 Armenians, and about 20,000 Greeks, many of the latter fast falling under the spiritual dominion of the see of Rome; for the Roman catholics already number 5,000. They have erected three large and splendid churches, and have a flourishing school, to which they have given the name of a college "di propaganda."

"At six in the evening," says Messrs. Bonar and McCheyne, "we anchored at Smyrna. Many interesting objects met the eye in sailing up the splendid gulph, and none more beautiful than the town itself, lying close to the shore, set round with tall dark-green cypress trees, with beautiful hills behind. There is one eminence that the eye falls upon, near to the entrance of the harbour, dotted over with white flat stones: this is the Jewish burying-ground.

"On Saturday morning (August 9), in company with Mr. Riggs, we enjoyed a pleasant walk up the hill that rises behind the city, where are the ruins of the old castle, and where, in the

opinion of many, was the old site of Smyrna. We visited the stadium, where Polycarp was martyred for the truth A.D. 167. It stands on the face of a hill; the sides of a concave valley forming a natural amphitheatre for the accommodation of spectators. The space may be about 500 feet long on each side; at either end of which rose the seats for the spectators. Near it is a range of broken arches, which formed part of the vaults where the wild beasts were kept. From one of these the people urged the Asiarchs to let loose a lion against Polycarp. In the midst of this stadium the man of God was fixed to a stake, and the fire kindled around him; but, the flame leaving him unconsumed, he was despatched by the sword of the Roman confector. This very stadium was the spot whence his soul ascended up to heaven, 'receiving his portion,' according to his own prayer, 'in the number of martyrs in the cup of Christ.' After serving his Lord, and directing his flock 'by his step as well as by his voice' during eighty-six years, he was found faithful unto death, and 'received the crown of life.' The epistle to the church of Smyrna was to us doubly interesting now. A voice seemed still to echo round the spot, 'Fear none of those things which thou shalt suffer.' A grave close by, over which a tall

cypress grows, is said to be the grave of Polycarp. In the narrative of the martyrdom given in the epistle by the church in Smyrna, it is recorded that the Jews distinguished themselves by gathering fuel for the pile; and it is a singular fact, coinciding with this notice, that at present the Jewish quarter lies close under the hill where the stadium stands, and the Jews are much employed in gathering and selling torch-wood. We wandered on to the ruins of a theatre: a fine arch, forming the gateway, remains in tolerable preservation. We could distinctly trace the walls, that enclosed a wide circular space; and near the stadium some remains of the ancient wall of the town are still found. Part of the castle, also, is of great antiquity; and on the hill, to the south of it, is the temple of Esculapius. The prospect from this hill is very splendid. The town below is seen to the greatest advantage. The houses are mostly red tiled; but the tall dark cypress grove, and the clusters of the same tree shooting up in different quarters, with the calm sea beyond, give the town a rich and noble appearance. There is a full view up to the very top of the gulph, with Bournabat and other villages on the opposite side. In the distance, the island of Lesbos is discernible, and the place where the Hermus enters the sea, at the head of the gulph. \* \* \*

"We entered one of the Greek churches at the time when the people were assembling for worship; for all the eastern churches begin their sabbath at six on the Saturday evening. The worshippers were summoned together, not by ringing of bells (for this privilege is not enjoyed by any of the Christians here except the Roman catholics), but by beating time on a plank of wood, somewhat in the same way in which our workmen in towns are summoned to their meals. As the people entered, one by one, they kissed the pictures on the wall of the church, and crossed themselves with their fingers. Near another church we met many Armenians on their way to worship. The most remarkable part of their costume is the head-dress worn by the men, called the kalpack. It is like a four-cornered cushion surmounting their cap, and appears very singular to a stranger."

In July last, Smyrna was almost destroyed by fire.

"On the 3rd inst., about six o'clock in the evening," says the rev. G. Solbe, in a letter to the committee of the Society for Promoting Christianity among the Jews, dated July 8, "a fire broke out close to the Armenian quarter, which spread with such rapidity, that in less than eighteen hours several thousand houses (some say ten thousand) were reduced to ashes. Our mission-house exists no longer. About four hours after the fire began, it fell a prey to the flames. The instant I perceived there was real danger, I commenced removing the effects from the premises; but, in cases like these, in a country like this, where nothing but confusion prevails, and where those who come to assist look to nothing else but either to be most exorbitantly rewarded for their services, or to plunder, it is almost preferable to let the fire consume one's furniture, than to attempt to remove it. I sent the best part of what I could save to Philip Russo's lodgings, distant about half a mile from my residence; but, about three hours after, I was compelled to begin again, re-

moving my things as fast as I could; and, in a very short time after, Philip's house also was destroyed. Our last place of refuge was a garden near the town; and even there we were in danger until the wind shifted.

"On the following day the rev. Mr. Wolters, of the Church Missionary Society, most kindly and charitably came, with several men and donkeys, to remove my family, and the little that remains of our property, to Boudjah; and we have been staying at his house ever since.

"I am happy to say, and I thank our gracious God from the inmost recesses of my heart, that my wife and family are as well as can be expected, after the anxiety, dangers, and fatigues of such a dreadful night.

"I am, however, sincerely sorry to add, that a great number of Hebrew bibles, testaments, psalters, and tracts belonging to the society, a great portion of the Judæo-Spanish liturgy in sheets, and also the pulpit, and all other things belonging to the chapel, except the velvet cushions and a few chairs, have fallen a prey to the flames.

"The Jewish quarter of the town has escaped with but little damage; but, O! the misery which now exists in the town is beyond description."

Mr. M. L. Hirschfeld, in a letter of the same date, adds some further particulars respecting this awful visitation:

"On Thursday last, about half-past six o'clock P.M., I had to go out on some business, and, on turning into the third street from that in which we lived, was stopped by a crowd before a house from which a vast column of smoke was ascending. A few minutes after, the whole house stood in flames. I immediately returned home, though little thinking that our own house should soon experience the same fate. A strong northerly wind was blowing, which seemed to keep off the conflagration from our neighbourhood. But we were dreadfully disappointed. The fire, at half-past seven o'clock, extended to the mansion of the Armenian bishop, threatening also the Armenian church, from which we were separated only by a wall and a narrow street. The northern part of the street in which we lived was also threatened from another quarter. The workmen we employed for removing our things demanded most exorbitant remuneration, and often refused carrying heavy things: no mules or donkeys were to be procured. We succeeded, however, in getting many of the effects belonging to the society, as well as to ourselves, removed to Philip Russo's house; but we soon found that even there we were not safe, as the authorities did little or nothing to check the progress of the fire, which was extending most awfully over the whole of the Armenian quarter on one side, and on the other towards the Frank quarter. Not to endanger our lives, we were obliged to leave many things behind us; among others, a great part of the Judæo-Spanish liturgies, in sheets. On the next day, at eleven A.M., we were enabled, through the kind and prompt assistance of the rev. Mr. Wolters, to send all we had saved to Boudjah\*, a little village

\* Boudjah, where we resided, is a beautiful village, much frequented by English residents. The houses are generally built apart from each other, with a garden and shrubbery around

near Smyrna, where Mr. Wolters resides; and his kind offer to give us a few rooms in his house saved us, probably, from being obliged to encamp in the fields; which lot a great many sufferers have experienced. When we left Smyrna the fire was still burning. On the Monday following we went into the town, and there beheld a spectacle awful beyond description. It is said that a third part of the town, or about 10,000 houses and stores, have been destroyed: thousands of families have lost all they possessed. Many lives, we understand, have been lost also; but we could not ascertain the number. The fire was still burning in several parts of the city; and even to-day we heard of another outbreak. The chief sufferers are the Armenians and the Franks. I have been told that about 200 Jewish houses have been burned also. To estimate our own loss is at present impossible: many things were saved from the flames; but these have been either damaged or stolen. To accumulate our distress, provisions are hourly rising in price, water is very scarce, and the rent demanded for houses is enormous. In the town it is next to impossible to get a place to live in; and in the country from 3,000 to 4,000 piastres are paid for houses which were formerly let for from 800 to 1,500 piastres."

Mr. Solbe further writes, in a letter dated July 28th:

"On the 8th instant I sent you an account of the awful conflagration which, on the night of the 3rd, reduced to ashes a great part of the town of Smyrna. Since that time the inhabitants of the town have been kept in a constant state of excitement and alarm by fires breaking out nearly every day in some quarter or other. You can, of course, imagine that in the present state of things our missionary work is completely suspended. Our chapel and school-room having been burnt down, the Judæo-Spanish service is, for the present, interrupted, and the three boys who attended our school dispersed. Things are really in a most melancholy state.

"I have, however, through God's mercy, found an old Greek house in this village, which I have taken for a year, and in which I am now residing with my family. But it will be necessary for me, as soon as things are a little more settled, to take a room or two in town, in or near the Jewish quarter, for the purpose of carrying on our missionary work.

"Mr. Hirschfeld has also taken two rooms in a house in this village, where he now resides. Philip Russo has, with great difficulty, found a shelter for himself and family in town.

"The amount of my loss is really great. Out of four iron bedsteads which I possessed, I have not been able to save one in a complete state; and the pieces which were saved are altogether useless. We are all now obliged to sleep on boards: tables, presses, and chairs, though carried out of the house, were either burnt or destroyed in the narrow streets through which they were carried. And as for kitchen utensils, earthenware, &c., the best part has disappeared. Add to this, that it has cost me twelve hundred piastres (about 12*l*.)

them. But even the common streets of this village have wide-spreading trees between them. The road to it from Smyrna is exceedingly pleasant, through the valley of St. Ann, and abounds with interesting ruins (Bonar and McChesney's Tour).

in ready cash to pay the porters for transporting from place to place the few articles I saved. I have been obliged to advance 700 piastres to Philip, who has also lost a great deal, and who finds himself in great difficulties.

"I am happy to say that the most valuable books belonging to the society—such as the talmud, Buxtorf's bible, &c., besides about 270 volumes of Hebrew bibles, testaments, liturgies, &c.—were saved. As to the Judæo-Spanish liturgy, in sheets, I had succeeded in saving the whole of it as far as Philip's house; but, when the fire reached the latter, which was on the morning of the 4th, the porters, exhausted by several hours' hard work, could not be prevailed upon to remove things to a greater distance; consequently a very large proportion of the sheets, amongst various other things, about two-thirds, as far as I can judge, were destroyed. I did all I could to save as much as possible of the society's property: I was the last man to leave the mission-house: it was in flames before I left it; but so great was the confusion on that awful night, so rapidly did the fire spread, and so indolent are the people of this country, that the exertions of only three or four individuals were of very little use."

Mr. Hirschfeld also writes:

"Last Friday I was told that a plot had been discovered, which might have proved very fatal to Smyrna and its Christian inhabitants. A part of the Turkish people, infuriated by fanaticism, had conspired together to set the whole town on fire, and then to kill all Christians. A dervish is said to have been the principal ring-leader. Several executions have already taken place in consequence; and the authorities seem to be very vigilant. This last-mentioned circumstance does not seem to be generally known in Smyrna; but a person cannot help observing, when passing over the ruins, the dead, fearful calm which exists there, and which some explain to be the precursor of a heavy thunder-storm. God grant that every thing may go on peaceably. The sultan has sent a very liberal donation for the sufferers, which has been preceded and followed by gifts from merchants of all nations residing here. But all this has proved insufficient; which is easily explained by stating that thirty thousand persons have become shelterless through the fire.

"Surely the misery which exists here I can but paint in faint colours: any description, however vivid, can but be inadequate."

#### THE EXTENT OF THE POWER OF THE KEYS CLAIMED BY THE CHURCH OF ENGLAND.

No. II.

By CHARLES HENRY DAVIS, B.A.,

Wadham College, Oxford.

IN a former paper an attempt was made to show the true meaning of the words used by the officiating bishop at the ordination of priests in the church of England: in this paper a few remarks of a similar kind will be made on the subject of the form of absolution which occurs in the "Office for the Visitation of the Sick," contained in the prayer-book.

It may, however, be here observed, that our ministers are not bound to use this office for the



visitation of the sick at all, either by law or conscience. The sixty-seventh canon\* enjoins the minister "to instruct and comfort them in their distress, according to the order of the communion-book, if he be no preacher; or, if he be a preacher, then as he shall think most needful and convenient." The rev. T. Lathbury observes: "As the usual licence is now considered a preaching licence, all the clergy are at liberty to use their own discretion" (*History of Convocation*, c. viii. p. 203). The rev. R. W. Evans remarks of the office: "Its use is defined in the sixty-seventh canon, according to which it seems to have been designed, on the same principle as the homilies, for the help and use of such as could not dispense with its assistance" ("Bishopric of Souls," c. iv. p. 82; see also Sharpe's "Charges on the Rubrics and Canons," No. xiv. pp. 248-250). By the thirty-sixth canon, a minister binds himself to use "the form in the" prayer-book "prescribed in public prayer;" but, as the visitation of the sick is not public prayer, of course he is not bound in conscience to use the form, as the sixty-seventh canon explains its real use.

The form of absolution which forms part of this office stands thus:

"Here shall the sick person be moved to make a special confession of his sins, if he feel his conscience troubled with any weighty matter. After which confession†, the priest shall absolve him (if he humbly and heartily desire it) after this sort:

"Our Lord Jesus Christ, who hath left power to his church to absolve all sinners who truly repent and believe in him, of his great mercy forgive thee thine offences; and, by his authority committed to me, I absolve thee from all thy sins, in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

"And then the priest shall say the collect following:—

"Let us pray. O most merciful God, who, according to the multitude of thy mercies, dost so put away the sins of those who truly repent, that thou rememberest them no more, open thine eye of mercy upon this thy servant, who most earnestly desireth pardon and forgiveness. Renew in him, most loving Father, whatsoever hath been decayed by the fraud and malice of the devil, or by his own carnal will and frailness: preserve and continue this sick member in the unity of the church: consider his contrition, accept his tears, assuage his pain, as shall seem to thee most expedient for him. And, forasmuch as he putteth his full trust only in thy mercy, impute not unto him his former sins, but strengthen him with thy blessed Spirit; and, when thou art pleased to take him hence, take him unto thy favour, through the merits of

\* The rev. C. Benson considers the canons to be of the force of a law (see his "Rubrics and Canons of the Church of England considered," p. 14.). The Act of Uniformity also refers exclusively to uniformity in public prayer.

† In the liturgy of 1549, the remainder of this rubric stood thus: "The priest shall absolve him after this form; and the same form of absolution shall be used in all private confessions." In that of 1552, it stood thus: "The priest shall absolve him after this sort." At the last revision, in 1662, the clause "if he humbly and heartily desire it" was inserted (Keeling's "Liturgye Britannica," pp. 316, 317). In the office for the visitation of prisoners of the Irish church, the priest is to absolve a person under sentence, "if he humbly and heartily desire it," either with this form, or that in the communion service; he is also to use after it a collect, slightly altered from that in this office (see "Bp. Mant's Prayer-book," p. 861).

thy most dearly beloved Son Jesus Christ our Lord. Amen."

It will be seen that there are limitations respecting the use of this absolution: special confession is not to be demanded in all cases, but only as a relief to a bosom oppressed with grievous sin; and, after this confession is made, the priest is not to volunteer this absolution, unless it be humbly and heartily desired; so that bishop Mant remarks "that the absolution is only to be pronounced 'after a special confession of his sins' made by the sick person under particular circumstances, and 'if the sick person humbly and heartily desire it'" ("Clergyman's Obligations," c. ix. p. 169 of second edition\*; see also Wheatly on the common prayer, c. xi. s. v. § 7; and archdeacon Wm. Cox on the Visitation of the Sick, p. 24). The rev. C. Benson remarks: "There are, however, several wise limitations both to the use and the apparent positiveness of the pardon there proclaimed; for the minister is to observe many cautions and directions before he proceeds to absolve the sinner: he is, indeed, required to move the sinner, for the relief of his mind, to make a special confession of his sins, but only 'if he feel his conscience troubled with any weighty matter.' The minister is also enjoined to examine whether the dying sinner, from whom he has already obtained an assurance of his steadfast belief in the articles of the Christian faith, does truly repent him of his sins, and is in perfect charity with all men. As a proof of that faith, repentance, and charity, he is to exhort him to forgive, from the bottom of his heart, those by whom he has been offended; to ask forgiveness of those to whom he has himself done any injury or wrong; to make restitution or reparation to the utmost of his power; to do justice as regards his worldly goods; to be liberal, not to the church, as the corrupt agents of a superstitious clergy have so often required, but to the poor. It is not until all these conditions have been complied with, or promised, to the satisfaction of the attending minister, nor even then unless the individual 'do humbly and heartily desire it,' that the priest ought to consider himself at liberty to absolve" (Sermon "On the Power of Absolution," pp. 47, 48).

As to the meaning of the absolution, Wheatly (c. xi. s. v.), rev. J. Venn ("Hereford Discussion" pp. 68, 69), rev. J. Baylee ("Institutions of the Church of England," pp. 82, 83), and others, seem to consider that it refers exclusively to releasing from ecclesiastical censures. It seems, however, to express more than this. Let us, then, look more closely into the form of absolution.

In the absolution of the daily service, the priest declares God's pardon and forgiveness to all penitent believers; "and, therefore, in making this declaration, every minister of the church is actually and apostolically binding on earth what is bound in heaven, and loosing on earth what is loosed in heaven" (McNeile's "Lectures on the Church," p. 93, 94). The same may be said of that in the communion service†, in which it is ex-

\* See also the second part of the "Homily on Repentance" (pp. 478-481 of the Oxford edition), where the subject of auricular confession is more fully considered.

† The fact that deacons may not use these forms of absolution, is an additional proof that the words used at the ordination of priests are to be understood in the sense in which they were explained in the former paper.

pressly declared, that it is to those who turn to God with repentance and faith that pardon is promised. The rev. H. McNeile remarks: "The form in the visitation of the sick is more pointed, because it becomes more personal. The minister is no longer dealing in general declarations, to be appropriated or not, according to the various characters of those who hear him. All that belongs to character has been already investigated, so far as man can investigate the mind and heart of his fellow-man. The faith and penitence of the sick man have been inquired into, and found satisfactory: if not so found, the subsequent declaration is not to be made: if so found, this naturally divests the subsequent declaration of the minister of all that was hypothetical in it when made in the congregation. There he invites to self-examination, by describing the true and indispensable Christian character: here, that part of the transaction is already finished in his personal addresses to the individual and the answers returned. Here, therefore, the minister has two things ready—God's truth, as the donor of forgiveness, and man's prescribed character to be the receiver of forgiveness: all that remains is the exercise of his own office, as the authorised messenger from God to such a man" ("Lectures on the Church," No. ii. pp. 94, 95). "Even then," says the rev. C. Benson, "even after all these signs of penitence have been given, the words of absolution are preceded by statements very clearly expressing the terms upon which alone the absolution will be effectual, and composed, first of a prayer, and then of a declaration" (Sermon on "Absolution," p. 48). The priest then says: "Our Lord Jesus Christ, who hath left power to his church to absolve all sinners who truly repent and believe in him, of his great mercy forgive thee thine offences." In this passage, the only true qualification for our acceptance with God are prominently put forth, and the power of the church carefully limited to the conveyance of pardon to such only as possess these qualifications; moreover, the passage contains a prayer that the Lord may forgive the offender, thus telling us that from him alone proceeds forgiveness, just as plainly as the passage in the communion service: "To thee only it appertaineth to forgive sins." Then follows the declaration of pardon itself: "And by his authority committed to me, I absolve thee from all thy sins, in the name of the Father, and of the Son, and of the Holy Ghost." The rev. H. McNeile remarks: "Now in what sense is 'absolve' here used? Not certainly to convey the idea of bestowing or conferring pardon: that is conveyed by the word 'forgive'; and the passage contains a prayer that the Lord may forgive the offender. 'Absolve,' then, is here distinguished clearly from 'forgive.' The Lord has left power to his church to absolve; but he is implored himself to forgive. The office of the Lord is to forgive: the office of the penitent believer is to receive forgiveness: the office of the messenger is, as we have seen, to declare and pronounce forgiveness. Can anything be more certain, then, that in this place 'absolve' is used to convey the idea of declaring and pronouncing, not of bestowing, forgiveness?" ("Lectures on the Church," No. ii. pp. 96, 96). This will further appear from the fact, that, in Johnson's dictionary, we find "absolve—to pronounce

a sin remitted." In the form of absolution the distinction between "forgive" and "absolve" is accurately preserved: "Our Lord Jesus Christ of his great mercy forgive thee:" "I absolve thee." Consequently the intended meaning is not "I forgive thee," but "I declare and pronounce to you, being (i. e. if you are) a penitent believer, the forgiveness of all your sins" (see 1 John ii. 12): "I pronounce thee remitted from all thy sins" (see rev. C. Benson's sermon on "Absolution," p. 49; rev. H. McNeile's "Lectures," p. 96; rev. J. Baylee's "Institutions," p. 79, 80). "From the preceding remarks, it follows that there is still a possibility, according to our church's view, that the pardon which she, by her minister, pronounces upon earth, may not be actually sealed in heaven. This is confirmed by another and most earnest prayer which immediately follows, which speaks as if the preceding act of forgiveness was still doubtful, and which, amongst other petitions, beseeches the most merciful God not to impute unto this sick sinner his former sins, but, when he takes him hence, to take him into his favour, through Jesus Christ our Lord. Thus carefully does the order for the visitation of the sick guard us, even in this formal absolution, against the possibility of supposing that there is in the minister himself any power, properly speaking, to forgive the iniquities of men" (Sermon on "Absolution," pp. 49, 50). I would observe that, according to the rubric, this prayer must follow the absolution whenever it is used (see also archdeacon Wm. Coxe on the "Visitation of the Sick," pp. 23-26; bp. Tomline on the 25th article, on "Penance;" and "Bishop Mant's Prayer-book," pp. 477, 478; 11, 12; and 358). Bp. Mant also, in "The Churches of England and Rome compared" (No. 109 of the S. P. C. K.), at pp. 27-34, shows the marked difference between the doctrines of our church and the church of Rome on the subjects of auricular confession and absolution, and that this portion of this office for the sick teaches doctrine very different from that of the church of Rome on this subject.

"If we ask why the framers of our liturgy should thus have left the words of absolution, whilst they so clearly denied the prerogative of the priest to pardon or condemn, we may find, perhaps, a reason in the circumstances of the times. The people of Christ had long been kept in a state of darkness and superstitious reverence for the clergy, which had enslaved their mind. They had been accustomed to look upon the absolution of the priest as so essential to their acceptance with God, that they could not easily throw off the error. Hence we learn from the public documents of those days (see pp. 174, 175), that despair of salvation prevailed even amongst those whose faith and repentance ought to have inspired them with full assurance of hope. To obviate such despair, to leave to the truly penitent that form of absolution which, though it could not save them at the day of judgment, might comfort their hearts when troubled at the hour of death, the merciful consideration of our reformers gave power to God's minister, after many precautions and in very guarded phraseology, to support the dying sinner with an assurance of pardon. If he was anxious for such an additional consolation, he was allowed to be told that, if his repentance was sin-

cere, he was indeed among the number of those for whom the Saviour died, and to whose person the blessings of everlasting redemption were secured among the elect people of God. We live in a generation wherein carelessness and confidence are far more frequent than fearfulness or despair. But we are none of us bound as laymen to seek this absolution for ourselves. As clergymen, we are none of us bound to pronounce it, however earnestly it may be desired by the sinner, until we have laid an explanation of the whole matter before him. Let us pause, therefore, before we condemn the church of another period for its compassion towards those who trembled at God's judgments. In order to judge fairly of what has been done, let us endeavour to place ourselves in the exact situation of those who were arising from a long sleep of spiritual darkness into Christ's marvellous light; and, in order to decide rightly upon what should be done, let us carefully weigh both the necessity and the advantages of any change" (rev. C. Benson's sermon on "Absolution," pp. 50-52).

At the present time there often occur cases of dependency; but our ministers (being preachers) usually deal with such according to their own discretion, instead of pronouncing the form of absolution which belongs to the office in the prayer-book.

The following account of such a case, as recorded in the "Memoir of Rev. J. G. Breay," is to the point:—"She was ill, and greatly oppressed in mind: she had doubts of her safety, and believed herself dying. When he entered the sick chamber, she said to him, 'It is an awful thing to fall into the hands of the living God.' 'Gently, gently,' he replied; 'not awful, but fearful.' 'Ah!' exclaimed the sick person, 'I never can be saved.' 'Stop,' said Mr. Breay; 'give me your text: I can do nothing without a text: find me a text where Jesus says he will not save sinners.' The fevered mind wandered from passage to passage, in vain seeking to confirm the faithless apprehension. Mr. Breay was silent; but, leaning back in his chair, appeared to be engaged in prayer. After a pause, the poor sufferer exclaimed, 'There is not one!' 'Thank God, not one!' he repeated; 'The blood of Jesus Christ cleanseth from all sin;' and, having offered up a prayer, he left her calm and peaceful" (c. vii. pp. 250, 251).

It is hoped that the foregoing remarks may help to set forth the true meaning of the words of our Lord as used in our ordination service, and of this absolution. Considering, however, that the words of our Lord were not used in conferring orders till the 12th century, it appears to rev. C. Benson that some other form of words would be preferable, though he shows the probable reason for our Lord's words being retained by the reformers (see his sermon on "Absolution," pp. 53, 57, 175).

In the American episcopal church, the bishop is at liberty to substitute this form of words:—"Take thou authority to execute the office of a priest in the church of God, now committed unto thee by the imposition of our hands; and be thou a faithful dispenser of the word of God, and of his holy sacraments: in the name of the Father, and of the Son, and of the Holy Ghost. Amen." The form of absolution also—"I absolve thee,"

&c., only began to be used by some few in the 12th century, according to bp. Burnet on the 25th article, on "Penance;" and rev. H. McNeile, in his "Lectures on the Church," p. 96, thinks that it would have been better not to have retained this form in our liturgy. It is not retained in the American liturgy.

Perhaps the fact that many persons have been prevented from entering our ministry on account of these two forms (see rev. E. G. Marsh's "University Sermons," No. iv. pp. 86, 87), may also incline some others to the same opinion. Yet it is hoped that the foregoing remarks may satisfy them that, so far as these forms affect it, the "Book of Common Prayer" doth not contain in it any thing contrary to the word of God, or to sound doctrine, or which a godly man may not with a conscience use and submit unto, or which is not fairly defensible against any that shall oppose the same, if it shall be allowed such just and favourable construction as in common equity ought to be allowed to all human writings, especially such as are set forth by authority, and even to the very best translations of the holy scripture itself" (Preface to the prayer-book; see remarks in rev. Wm. Napper's sermon in the Church of England Magazine, vol. x. No. 286, p. 372).

It has been remarked—"Indeed, highly as we may deem of the apostolical character, it was surely a more surprising act of condescension in the Saviour to say to any created being, 'As my Father hath sent me, even so send I you'. than to transfer that authority from any one frail mortal to another; for the highest apostle was certainly far more unworthy to be placed on a level with Christ than the humblest Christian is with an apostle" (rev. E. G. Marsh's "University Sermons," No. iv. on John xx. 21-23, pp. 95, 96. A passage from this sermon is quoted in the Church of England Magazine, vol. xvii. No. 282, p. 159).

As to the use of the words, "Receive the Holy Ghost," rev. J. Baylee thinks, "To say less would be unbelief—would be a sinful disuniting of what God has joined together: it would be, in effect, saying, office in the Lord's church can be fulfilled aright without the power of the Lord's Spirit enabling us" ("Institutions of the Church of England," p. 31).

Without presuming to decide these points, it may, in conclusion, be well to offer a few remarks on two passages in the commination service, which have appeared to some to recognize the Romish doctrine of penances and absolution, &c. They are these: "Until the said discipline may be restored again, which is much to be wished;" and "seeking to bring forth worthy fruits of penance." The following passage in king Edward's "Catechism," of 1553, will explain the meaning of the term "discipline," in this place: "The marks, therefore, of this church are, first, pure preaching of the gospel; then brotherly love, out of which, as members of one body, springeth good will of each other; thirdly, upright and uncorrupt use of the Lord's sacraments, according to the ordinances of the gospel; last of all, brotherly correction, and excommunication, or banishing those out of the church that will not amend their lives. This work the holy fathers termed discipline" (p. 513 of

the vol. of liturgies published by the Parker society). This refutes the attempt of Mr. Waterworth to show that the passage in the communion service sanctions the use of sundry severe penances (see "The Hereford Discussion," p. 60, 61).

The expression, "bring forth worthy fruits of penance," may fairly be explained by the following passage in the homily on repentance: "This was commonly the penance that Christ enjoined sinners: 'Go thy way, and sin no more;' which penance we shall never be able to fulfil, without the special grace of him that doth say, 'Without me ye can do nothing'" (Part ii. p. 484).

The passage in the same service, "such persons as stood convicted of notorious sins were put to open penance, and punished in this world, that their souls might be saved in the day of the Lord," has also given offence to some. In this address the "primitive church," not the Roman, is referred to. Again, this is called a practice, or "godly discipline," used for godly purposes; not a sacrament, as imposed by the church of Rome, on pain of eternal perdition. Again, it was to put the sinner, or offender, to shame in this world; that the culprit, thus rebuked by his brethren, might think of his evil ways, repent of his sins, turn to his merciful Redeemer, and so his soul be saved in the day of the Lord (not to make satisfaction to God for his sins, as the church of Rome teaches), and that others might take warning and avoid such scandals.

Some also object to the curses in this service: it should, however, be remembered that they are used in order to set before sinners a sense of their danger, and thus to rouse them to sincere repentance\*; that the curses themselves are taken from the scriptures (Deut. xi. 28, xxvii. 14-26; Josh. viii. 33); and that they are only denounced against "impenitent sinners," in which case they do not exceed the scriptural warrant (Gal. iii. 10; John xv. 5, 6).

Our services have, it is hoped, been now vindicated from the imputation of teaching the Romish doctrine† of absolution and penance; and let it be our prayer that God will not permit us to be again entangled in the yoke of papal bondage.

C. H. D.

8th September, 1845.

## THE PAPERS OF L. E.

### No. IV.

#### REMINISCENCES.

WHEN the clergyman had said where the lesson was to be found, a lady, by whose side I was seated, handed me a bible; the sight of which brought to my mind, in a moment, the days of childhood. I had seen that bible before; I had often handled it; but how many years had past away!

\* It seems a pity that the first rubric of the communion service, which allows it to be used at other seasons besides Ash-Wednesday, has become quite a dead letter (see Wheatly, and "Bishop Mant's Prayer-book," pp. 305, 306).

† I should have remarked that the English word "priest," as used in our liturgy, does not mean *ispevyc*, or "sacerdos," but *πρεσβυτερος*, or "presbyter." The Latin "presbyter" being introduced among the Saxons, became "preoster," and afterwards "priest" (see Hooker, Book v. c. 78, s. 2, 3). In the same way the Latin "episcopus" became with the Saxons, "bisceop," and afterwards "bishop."

"How swift is a glance of the mind!  
Compared with the speed of its flight  
The tempest itself lays behind,  
And the swift-winged arrows of light."

That little bible had been old when I knew it years ago; for it bore, in gilt letters inside the cover, the name of its first owner, and the date of the year 1778. The smooth, black, narrow cover, the half-worn rim of gold on the edges, the soft shining leaves, and, above all, the antiques-ornamented title-page—how I remembered what I had quite forgotten during the lapse of years. But some philosophers will tell me that we forget nothing—that all the records of the past lie traced upon the mind, and wait but for some circumstance again to make them vivid. I seemed to see again the company with whom I had met in the old days when I had handled that little bible. Not that I suffered the train of thought just at that time; no, the Searcher of the heart knoweth there are too many wandering thoughts—O for grace always to strive against them when in his house!—but at another time I indulged in the train of thought suggested by the sight of the remembered little bible; and, connected as that train of thought was with the circumstances told me of the triumphant death of her who had been its owner, I thought I would make a little record of both.

In the days of childhood, then, to which I have referred, there were not so many churches as there are now, and not so many services performed. In the church which we called our own—not only as being our parish church, but because our own father ministered there—there was but one weekly service (in the morning on one Sunday, and in the afternoon on the next); and at another church, a little more than a mile distant, the services were suitably alternate, so that, "wind and weather permitting," we could take our weekly walk thither.

I see, in my mind's eye, the very spot where we were welcomed—the clergyman's seat in the chancel, divided from the body of the church by a screen of carved open-work: there we sat; for the lady of the pew made room for us with her own group of children, and we listened together to the word of life. What impression it made, even upon children, who shall say? a greater, it may be, than they themselves thought. All seems present to me now: the old Gothic church, the country congregation, the friends whom we especially loved to meet there—a group of children from another distant home. O what a scattered band! Of those children who were in their own place when in the vicarage pew, two gone out of the three! one—the only son, of whom his mother said, in her last illness, "How I mourned for poor Henry! I see my error now; I ought not to have done it"—withered like a flower, under that afflicting malady, consumption. The eldest daughter died too. After having left that pleasant home—for Providence removed her father to another sphere of labour, and Providence brought him back again—great was her joy in returning, for she loved no place so well as that home of childhood. "I am come back to die," she said. And so it was; though to appearance, and in the opinion of all around her, well, when she uttered the affecting words; but she felt, it is likely, what she could not describe. She lived a few months, fell into a lingering illness, and died.

Of the other group, one died in a far-off island in the Mediterranean Sea; and the gentle mother, too, is departed. And of our own band two are gone. O world of change!

"He builds too low who builds beneath the skies."

The sight of the little bible brought to my remembrance not the church only, but the parsonage-house, where we were often wont to rest a few minutes before the service. I fancy all: the old archway, the gothic porch, the casement windows, the large shrubs of small-blossomed hypericum with its peculiar scent, the London pride (the first I ever saw), the pionies, the China asters, and variegated roses.

The only survivor of the family gave me an account of her mother's death. She had lived to a great age; and it was the daily employment and the daily honour of her daughter to attend upon her; but, one day, induced by kind relatives, she had left her for a short time. A hasty summons brought her home: her aged mother had been seized with paralysis. It was a distressing account of all she had suffered; but, when her daughter returned, all that earth could give was given; and she needed no more. "Charlotte," she said, repeatedly, and then uttered the word "voice," intimating that she had recognized her voice as soon as she entered the house. Thousands of similar attacks she had afterwards—how various, indeed, are the sufferings to which the mortal frame is exposed! So calm and peaceful had been her disposition through life, and to so great an age had she attained, that it might have been expected she would sink under a gradual decay, and depart after little suffering. But her heavenly Father had decreed otherwise; and she glorified God in the fires of tribulation, and in acute pain and suffering. She would say, "I feel quite well," and be more than composed, quite cheerful and happy; and in a moment dreadful attacks of convulsion would come on. She could calmly describe her sufferings, but add, "I can bear it," and then soon again say, "I am quite well."

The medical attendant wondered that her senses and intellects were preserved; but so it was. Sometimes, friends would come to her; and, fearful of disturbing her, would stand at a distance, and just look at her. When she was aware of this, "What," she would say, "not come and speak to me! O, I am so glad just to see you, just to take my leave of you. I hope we shall all meet in paradise." "I cannot think," she added, "but that we shall know each other." All her trust was in the atoning sacrifice; and, filled with joy at the thought of the purchased and promised glory, she would say, "Surely, God never meant us to be gloomy: we ought to rejoice." O, yes; to those who love the Saviour, to those on whom he lays his right hand, and to whom he utters the blessed words, "Fear not:" to them "it is a sin to be unhappy."

One day she called her daughter, who had been her last tie to earth. "Now," she said, "I want to tell you that I can resign you to the Lord." Near the close of her life, when she could no longer articulate a sentence or even a complete word, she would spell such words as

showed how her mind was employed, especially the word "paradise."

These are sweet reminiscences; and they stand connected in my mind with the delightful recollection of one of the richest enjoyments I ever tasted. I fancy myself again in the crowded church; and I hear a thousand united voices giving utterance to the words:

"All hail the great Immanuel's name!  
Let angels prostrate fall:  
Bring forth the royal diadem,  
And crown him Lord of all."

I had an indescribable feeling as we were singing that hymn. I tried to fancy the unseen world: I thought of the spirits of the just made perfect: I seemed to behold my own lost ones there—lost on earth, but safe in heaven: I seemed to call on them at that very moment to fall prostrate before the feet of their Saviour and my Saviour.... I heard of the dying thief, and the dying Saviour; the thief one hour blaspheming, the next received to the heart of the Saviour, to be separated from him no more through the ages of eternity. I heard of conversion, how suddenly the dying thief became a converted man, a saved soul; and shall it be otherwise now? was the energetic question. This is not the exception, but the rule: look at the cases of conversion recorded in the New Testament; most of them were sudden conversions. Surely, if a house were on fire, a man would make his escape as soon as possible, and not stand hesitating whether he should attempt to escape or not: surely, it is more reasonable, more natural that a man should now embrace the offer of salvation than that he should go on vacillating from week to week, and from month to month. O, earnest appeals to the sinner that I then heard! O, glorious description of the happiness of the Christian! O, urgent entreaties to ask great things, and to expect great things! Yes, Christian, yes.

"Whatever good thou hast, O, ask him yet for more;  
And all thy burden cast on him thy sins who bore."

L. E.

#### THE CHARACTER OF OBADIAH; OR PIETY IN THE PALACE OF AHAB:

##### A Sermon,

BY THE REV. E. PHILLIPS,

*Incumbent of East Tytherley, Hampshire.*

1 KINGS xviii. 3, 4.

"Now Obadiah feared the Lord greatly; for it was so, when Jezebel cut off the prophets of the Lord, that Obadiah took an hundred prophets, and hid them by fifty in a cave, and fed them with bread and water."

NUMBERLESS are the signs and evidences of the very corrupt state of human nature, but none more positive and glaring than persecution—that is, our sinful nature shewing itself in envy, hatred, malice, and murder, against those who are the true friends of God, especially where they are active in noticing and condemning sin, and where they shine in holiness, humility, and love. None ever shone in this character like Christ; and yet what persecution he endured, even to

the death of the cross! And the true prophets who preceded him were holy and faithful men of God, and deserved the most grateful and kind regards from all the people among whom they lived; but they were shamefully abused. And one of our Lord's beatitudes is even this: "Blessed are ye, when men shall revile you and persecute you, and shall say all manner of evil against you falsely for my sake. Rejoice, and be exceeding glad; for great is your reward in heaven; for so persecuted they the prophets which were before you." And so it was under the reign of Ahab king of Israel. Those holy and faithful men of God were under the dreadful necessity of being concealed from the eye of that idolatrous and proverbially wicked king, and especially from the eye of his impious and daring and persecuting queen Jezebel. For so we are informed in the words before us: "Now Obadiah feared the Lord greatly; for it was so, when Jezebel cut off the prophets of the Lord, that Obadiah took an hundred prophets, and hid them by fifty in a cave, and fed them with bread and water." These words are parenthetical, and thus introduced to fill up a pause in the narrative, in order to mention the extraordinary character of Obadiah, the governor of Ahab's house. At this period there had been, for a long time, a tremendous drought in the land, when the heavens were as brass, reflecting an extraordinary heat and glare, by the power of a cloudless sun, for more than three years; and the earth was as iron, hardened and parched by such a scorching atmosphere; and hence the rage of a destructive famine. The parched ground yielded nothing to the hand that tilled it; and the labourers sunk in death on the fruitless soil; and the lowing herds perished with thirst beside the failing brook. But in this extremity God—the God of Israel—was pleased to appear as the God of power and pity, to relieve them in their awful distress, and to send them a gracious rain, and refresh the wearied and fainting earth, "that it may bring forth herb for the cattle, and food for the service of man:" "And it came to pass, after many days, that the word of the Lord came to Elijah in the third year, saying, Go, show thyself unto Ahab; and I will send rain upon the earth. And Elijah went to shew himself unto Ahab; and there was a sore famine in Samaria. And Ahab called Obadiah, who was governor over his house;" and here the sacred historian pauses, that he might take an occasion, by the direction of the Holy Spirit, to record in the page of sacred history the excellent character as well as the name of Obadiah—"Now Obadiah feared the Lord greatly; for it was so, when Jezebel cut off the prophets of the Lord, that

Obadiah took an hundred prophets, and hid them by fifty in a cave, and fed them with bread and water").

Our present subject is—the character of Obadiah; or great piety in the palace of Ahab, who was so notoriously wicked, that he even sold himself to work evil in the sight of the Lord.

Let us now contemplate this extraordinary character of Obadiah, and see what the grace of God can do for us in the worst of places and in the worst of times: "Now Obadiah feared the Lord greatly." But what does this mean and imply? This great and good man did not fear the Lord as a slave fears his master. No: no slavish fear, as a principle in his renewed heart, actuated him. His thought of the Lord was solemn; but yet it was reverential and endearing. He saw the Lord by faith to be the high and lofty One that inhabiteth eternity, whose name is Holy;" and, doubtless, a suitable solemnity impressed his mind; but he also saw by faith this glorious Being as "the Lord, the Lord God, merciful and gracious, forgiving iniquity, transgression, and sin;" and his mind and heart were impressed with adoring love and child-like reverence; and thus he feared the Lord. He therefore feared the Lord as one humbled for his sin, as a true penitent, as a believer enlightened in his mind in the true knowledge of Jehovah, and renewed in his heart in holiness and love, under the spiritual influence of that great and gracious name. Hence his confidence in the Lord, and therefore his fixed and steady purpose to conduct himself in a becoming manner, not merely as the governor of Ahab's house, but as a true believer in the Lord Jehovah, though so notoriously denied by his royal master and mistress: this was one remarkable proof that he "feared the Lord greatly." To fear the Lord in any measure as this man did, in the sense you have heard, is a great and extraordinary matter; for it is not of nature, nor by education, but by the grace of God alone, that is, by the gracious influence of the Holy Spirit upon his mind and heart: upon his mind, that he might duly perceive the Lord of glory presented to his view; and upon his heart, that he might adore and love him as so presented. There is such a thing as spiritual speculation, by which we look at spiritual objects, such as God and Christ, and the soul, and heaven, and hell, and eternity, without their having any due and holy influence on the heart, so as to have a governing power respecting those objects, age, carnal self, and a corrupt world. Balaam, covetous Balaam, the enemy of God and his people, was very eminent in this spiritual speculation, as it is recorded in

Num. xxii. xxiii.; and hence what Mr. Scott justly calls "a speculative hypocrite"—one who knows the truth, but whose heart is unaffected with it. The Lord save us from such a character, to which we are so liable under the gospel, that we may not live and die without mercy, at the very door of mercy, and with the clear knowledge of mercy in our hands. I repeat it, it is a great thing to fear the Lord truly as Obadiah did, and which is peculiar to every true believer. But what is it merely to fear him, or to fear him at the usual rate, when, in the family you live, all, or nearly all, are in favour of it? But let this fear of the Lord rule in your heart in the midst of those who are entire strangers to it, nay, who are averse to it, and who have a dangerous power to express their hatred of it, even to the loss of your place and of your property, the loss of your liberty and of your life; let the fear of the Lord be plainly and firmly expressed in such circumstances, then indeed you will fear the Lord greatly, as Obadiah did in the palace of Ahab.

But this fear of the Lord was not only great on account of the very unfavourable circumstances in which this man of God was placed, but as being in a family so notoriously wicked, and the heads of it so daringly ungodly, and those heads the king and the queen, and therefore not only the chief of the family, but of the nation: this good man not only feared the Lord greatly in such circumstances, but also because he was a very distinguished man, a man of high rank. He was therefore both great and gracious; a very remarkable fact in every age, as St. Paul testifies: "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called. But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things that are mighty, and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are; that no flesh should glory in his presence" (1 Cor. i. 26-29). It surely is comparatively rare to see great men gracious: Jeremiah found it so, as well as St. Paul, as he confesses: "I will get me unto the great men, and will speak unto them; for they have known the way of the Lord and the judgment of their God; but these have altogether broken the yoke and burst the bonds" (Jer. v. 5). They were rebellious against the Lord; and we may venture to add that but very few, if any, in Ahab's court were found to fear the Lord; and very likely in this respect Obadiah stood alone; and, therefore, as a man of rank in Ahab's court, he feared the Lord greatly. In-

deed, it is no easy matter to stand alone in any cause, and especially in the cause of God, against which there is always a powerful force by the union of all the corrupt principles of our nature, together with evil men and evil spirits. It is, however, a delightful truth, that greater are they that are with him who truly fears the Lord, than they that are against him. But still he finds the difficulty great to face his adversaries with but a small band of visible associates and true-hearted friends, and especially when apparent friends prove false and apostate in the hour of temptation, and he seems as one forsaken and alone. Even the magnanimous Elijah powerfully felt the difficulty, and, indeed, became discouraged, and absconded; and, possibly, had not our Lord's human nature been supported by his divine nature, it might have received an almost insupportable shock, when all "forsook him, and fled," and he was left without one friendly countenance or word to cheer him in the "hour and power of darkness"—left to bear alone all the mockery and scorn, the scourging and the buffeting, the rejection and the crucifixion. And, no doubt, the faith and holy fear of Obadiah were severely tried amidst idolatrous mockers in high places in the corrupt court of Ahab and Jezebel; but his holy principles were firm, and his eye of faith was steady in looking to his invisible and gracious and almighty Lord of heaven and earth; and he feared him greatly in whom he thus believed.

And he did so expressly and more especially, when he showed such great kindness and wisdom and courage towards the Lord's persecuted and afflicted prophets, as mentioned in the text: "For it was so, when Jezebel cut off the prophets of the Lord, that Obadiah took an hundred prophets, and hid them by fifty in a cave, and fed them with bread and water." This was, indeed, a remarkable proof that he "feared the Lord greatly." For, observe, his royal mistress was proudly and daringly cruel against the prophets of the Lord: nor was it without the consent of his royal master. This went to the heart of this great and good man, and kindled within him a fire, not of anger and malice against the persecutors, but of the tenderest pity towards the innocent and defenceless persecuted prophets; an active pity that some of them at least might be spared from the raging destructive massacre. So great and sincere, therefore, was his tender pity for the beloved prophets of the Lord, the objects of Jezebel's murderous revenge, that he was willing to sacrifice anything in showing that pity to serve and save them. Liberty, property, dignity, and even his life were now to him comparatively nothing



while heated with this heavenly fire in his heart, the fire of anxious concern, to save from malicious murder the friends of God—the best friends of man. Behold his great kindness.

But how was it to be shown, in a case of such amazing difficulty, that the end may be assured, namely, to save the prophets? Nothing could quench the sacred flame of pity in his heart, till if possible, this end were answered. His head, therefore, was thrown into the agitation of invention, and he solemnly charged all his power to find out a way, the best and only way, for their escape; and that way, under God, appeared fully to his wishes. We are not told of some intermediate steps of that way; but somehow he procured for them two caves as their hiding places; and somehow he securely conducted and quartered them there. They were now concealed and secured from the eye and hand of Jezebel, from whose heart as from a volcano burst forth the raging persecution. Behold the wisdom of this excellent man, but as yet far from being perfect. There are the caves, and there the dear prophets of the Lord are securely lodged. But how are they to be fed, how are they to live in a time of destructive famine? If there were any provision to be had, it was most likely to be found in the palace, and at the disposal of the governor, who providentially at this time was the good Obadiah, who feared the Lord greatly. But, in a raging famine, had they any to spare even in the king's house? The good man was not solicitous of dainties, and the good prophets were regardless of them. Bread and water would satisfy both him and them. But how were even these to be procured when the earth yielded none, and the brooks and fountains failed to yield the refreshing draught to the thirsty? We cannot answer these inquiries; but one thing we know, that somehow, and doubtless in all honesty, as well as in great wisdom and kindness, and I am persuaded with extraordinary generosity, he "fed them with bread and water."

And mark his courage, as well as his wisdom and kindness. Doubtless, he expected difficulties, and probably anticipated personal privations and severities; but he faced them all, while he looked to the honour of his royal Master in heaven, and to the happy security, provision, and effectual preservation of the faithful prophets of the same heavenly King, together with the joyous satisfaction of his own mind. We need not wonder, then, that the sacred historian should pause in the holy page to record the character of this eminently pious and charitable man. But for what? Not for his praise (indeed his gra-

cious heart renounced all self-praise), but as a pattern of what the grace of God can do for a man in the worst of families, and under the worst of governments, and in the highest situations in life: "Now, Obadiah feared the Lord greatly. For it was so, when Jezebel cut off the prophets of the Lord, that Obadiah took an hundred prophets, and hid them by fifty in a cave, and fed them with bread and water."

And, now, brethren, where is your piety, your fear of the Lord? Look for it in your own hearts, according to this pattern. The heart is the seat of its operation, the place where it is planted by the Holy Spirit. It is a holy, a divine principle which influences the heart in chief regard towards the supreme Lord, the Lord of heaven and earth; and therefore it is called, "the fear of the Lord." It realizes the divine presence in the mind, and produces a solemn impression there that corresponds with the solemn nature of that presence; and the mind and heart cease to be ignorant, light, and profane as they were wont to be before such a sacred influence was shed upon them. But, as you have heard, it is that fear of the Lord that is evidently joined with faith in him, confidence in him, a reliance on his word, and a love to the honour of his name, to his cause, and his people, that in the face of difficulties, and with a readiness of mind to encounter them, if called to it, at any risk. Lord God Almighty, where is this holy principle in operation? where this faith, this confidence in thee, this reliance on thy promise, this love to thy cause, and prophets, and people? Let us not, brethren, look so much one at another, as every man at himself, and hasten in spirit to the place of the convinced sinner that "went up to the temple to pray, but stood afar off from the place of the divine presence, and would not lift up so much as his eyes to heaven, but smote on his breast, saying, God be merciful to me a sinner." This, brethren, is the point to which we must come; and, O, what cause we have now to come to it, and say, "O, Lord, where is this holy fear, this faith, this love in my heart? When do I think of thee as I should? What serious impressions of thy great and gracious self are there on my mind? When do I duly trust thee in the hour of trial? And what love have I to thyself, thy cause, and thy saints at any time, and especially in a time of particular necessity and requirements? God be merciful to me a sinner!"

But should any of us, though in many things we all offend, be able truly to answer that the Lord has shown us this mercy, and has implanted in our hearts his holy fear, and with it wisdom and kindness and courage, let us bless his gracious name for the



singular and inestimable favour, and beg him to increase it to every requisite degree in every time of need. And thus "shall the fear of man, that bringeth a snare," be broken in its power over the heart by the fear of the Lord; and we shall enjoy the happy freedom of manfully declaring ourselves "on the Lord's side" in the midst of abounding ungodliness.

Appropriate and most animating and interesting is the following description, which Milton gives of Abdiel, in the close of the fifth book of his "Paradise Lost;" and which may well apply to every faithful man of God, such as Obadiah:

"So spake the seraph Abdiel, faithful found  
Among the faithless, faithful only he:  
Among innumerable false, unmoved,  
Unshaken, unsubdued, unterrified,

His loyalty he kept, his love, his zeal:  
Nor number nor example with him wrought  
To swerve from truth, or change his constant  
mind,  
Though single. From amidst them forth he pass'd,  
Long way through hostile scorn, which he sus-  
tained  
Superior, nor of violence feared ought;  
And, with retorted scorn, his back he turned  
On those proud towers to swift destruction doom'd."

May the Lord, by his gracious and renewing power, form us into this delightful character, to the praise of his name, to the promotion of his cause, and to our personal and mutual comfort and benefit; so shall our names be found "written in the book of life of the Lamb slain from the foundation of the world" (Rev. xiii. 8), and "be had with all the righteous in everlasting remembrance"! (Psal. cxii. 6).

#### SKETCHES FROM NATURAL HISTORY.

No. XXXIII.

THE RAVEN.

(*Corvus Corax*.)



THE genus *corvus*, containing the raven, rook, crow, jackdaw, &c., is widely spread; some of the species being found in every quarter of the globe. The bill is strong, conical, cultrated, straight at the base, but bending slightly at the tip; the nostrils covered by stiff bristly feathers. "No bird," says Mr. Waterton, "in the creation exhibits finer symmetry than the raven. His beautiful proportions, and his glossy plumage, are calculated to strike the eye of every beholder with admiration. He is by far the largest of all the pie tribe in Europe; and, according to our notion of things, no bird can be better provided with the means of making his way through the world; for his armour is solid, his spirit unconquerable, and his strength surprising."

The raven is common over the whole of Europe and a great portion of Asia; and few birds have obtained more notoriety. It is frequently referred to in the bible, and the provision made for its wants adduced to illustrate the providential goodness of the Lord; as when he spake with Job from the whirlwind—"Who provideth for the raven his food? when his young ones cry unto God, they wander for lack of meat" (Job xxxviii. 41). And in the book of Psalms reference is made to a similar effect—"He giveth to the beast his food, and to the young ravens which cry" (Psal. xlvii. 9).

Among the Romans it was a bird of augury, and its flight, its hoarse croak, and actions regarded as the presages of good or evil. It was the military standard of the Danes, an omen of approaching desolation, and adopted, perhaps, in compliance with popular superstition, which rendered the bird itself an object of dread—the foreboder of calamity, disease, and death.

The raven is a hardy, powerful bird, feeding on carrion, and attacking ducks, chickens, and small quadrupeds, which its beak enables it to dispatch with a few strokes. It even assaults young lambs and sickly sheep, picking out their eyes. It is with reference to this picking out of the eyes, doubtless, that the denunciation is uttered in the book of Proverbs (xxx. 17)—"The eye that mocketh at his father and despiseth his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it." It sometimes visits the sea-shore in search of putrid fish.

The favourite resorts of the raven are bold mountain precipices, where, in some inaccessible ledge, or on the branches of some stunted yew-tree, starting, as it were, out of the rifts of the tremendous precipice, it builds its nest, occupying the same spot for a long succession of years. In districts where the character of the scenery is different, it makes its nest in tall trees, which it annually visits for the same purpose. The nest is composed of sticks, and lined with wool. The

eggs, from five to seven in number, are of a dark green, blotched with black.

Ravens are generally seen, like the crow, in pairs, but sometimes during the winter in small companies of eight or ten: their flight is high; and they often wheel and tumble in the air. This bird, arrayed in glossy blue-black plumage, is often kept tame, and soon becomes very familiar. It may often be seen even in the streets of London, walking in perfect security among a crowd of passengers, belonging to some shopkeeper close at hand, with whom it takes immediate refuge on the approach of danger. It is very daring in self-defence. Mr. Thompson states, that one, which lived in the yard attached to the chief inn at Antrim for about fifteen years, had occasional encounters with game-cocks, brought thither to engage it. The raven in every instance proved the victor: it avoided the blows of the cock, and acted only on the defensive until it could manage to lay hold of the cock's head, which was in an instant crushed in its powerful beak; its antagonist falling lifeless on the ground. The length of the raven is generally twenty-six inches.

The following statement strikingly illustrates the voracious habits of the raven:—

"A herd of grampuses (*Delphinus orca*) having made its appearance off the island of Pabbay, in the sound of Harris, in the summer of 1818, the natives surrounded it in boats, and drove it ashore. Some of the animals were about thirty feet in length, others not more than twelve. Forthwith all hands were out, busily employed in stripping off the blubber; an operation which lasted but a few days. In the meantime, two or three ravens were seen on the neighbouring rocks, croaking dolefully. The people then brought out all the pots they could muster, for the purpose of boiling the blubber. The island sent forth an odour which extended for miles around. Ravens came daily, in pairs, and at length in small flocks. The grampuses, now abandoned by their murderers, were attacked by the ravens, which, after gorging themselves most gloriously from dawn till twilight, retired in the evening to a rock in the vicinity, where they dozed away the short hours of the summer's night, seeing in the visions of sleep the noble carcasses of whales moored upon the island beaches of the Hebrides.

"There were about seventy grampuses in all; and for each grampus there might be for the first week five ravens, the next week ten, then twenty, and at length fifty; so that the ominous army at length amounted to upwards of three thousand beaked warriors, headed by an enormous white field-marshal, under whom were various speckled generals. Spotted ravens, in fact, are sometimes seen in the Hebrides on ordinary occasions; but one totally white had never before presented itself to the astonished natives. The carcasses were wasting but slowly; and, so long as the ravens had plenty of food, no person thought much about them. At length the flesh and entrails disappeared; and nothing remained but the bare bones. The skeletons lay on the shores, like the hulls of the Spanish armada, keel and timbers, the planks torn off by the natives. Every body thought the ravens would now withdraw; but no diminution appeared in their number. Week after week the old marshal and his subalterns led the corbies to the

bloody beach. A council of war was held; but no person could suggest a remedy. Some shots were indeed fired; and a few ravens hung in irons on the heights; but the rest merely croaked as they saw their companions swinging in the gale. At length a man, named Finlay Morrison, hatched a plot which produced a goodly gosling. Finlay had been often in St. Kilda, where he saw the gannets slain in the night in the following manner:—The bird-catcher slips down a long rope, fastened above by a peg, until he gets upon a shelf where the gannets have roosted. He approaches cautiously, seizes the first between his knees, to prevent it from flapping its wings, and thereby frightening the rest, dislocates its neck by a sudden jerk, and leaves it there stark dead. In this manner he kills several scores each night.

"Finlay crawled cautiously up the rock to which the ravens retired at night, laid hold of an old rascal, and killed him; then another, and another, until at length he had slaughtered more than a score. This was repeated several nights in succession; still no more diminution was perceptible in the army; and the islanders were apprehensive of a famine, for the ravens had attacked their barley. Finlay scratched his head, one night, as he sat by the fire, right over the organ of invention, which being thereby electrified, out came a spark, which, passing through the other organs, produced a scheme, and a funny one too\*, as will presently be seen. He rose up, dark as it was, and took with him two of his companions. They walked to the rock, clambered up as usual to the raven roosts, laid hold of half-a-dozen birds, plucked them completely, leaving only the wing and tail feathers, and let them loose. By this time it was dawn. The plucked ravens screamed violently: the whole flock screamed, and fled. Nothing was to be heard on the island but one desperate and incessant scream. The natives, terrified, got out of bed, and came abroad. The denuded ravens naturally sought their companions; but the latter had no compassion upon them. They fled from them in all directions, terrified at the unnatural and never-before-seen spectacle. One night only did the ravens remain in the island. Some herdsmen saw them, at sunrise, wing their flight in a body, northward, over the Atlantic, leaving behind them their luckless companions, which, naked and persecuted, soon perished. By this means was the island of Pabbay rid of a pest, which might have reduced to severe distress, by destroying their scanty crop, an already wretched population, the greater part of which has since taken refuge in the wilds of Canada" (Edinburgh Literary Gazette).

#### ON THE CUSTOMS AND CEREMONIES OF DIFFERENT NATIONS TOWARDS THEIR DEAD.

By C. M. BURNETT, Esq.

No. VI.

##### INTERMENT IN THE EARTH.

It has already been stated that, after the dispersion of the human race, there were probably three different ways of disposing of the dead that

\* We do not like to alter any passage we extract; but we must say the scheme, applauded as "funny," was atrociously cruel. We have a right to destroy dumb creatures which do injury, but not to torment them.—Ed.

were chiefly adopted. One of these was by embalming the body in spices and strong vegetable extracts: another was by committing it to the action of fire; and the third was by simple interment in the ground. Having considered the first two methods, it remains that I should here speak of the third.

As time passed on, and the descendants of the three sons of Noah spread their families over the earth, intermixing and supplanting one another agreeably to the fulfilment of prophecy, it may readily be imagined that, after the early period of their history had passed away, anything like a distinct adherence to these different customs is not easily to be traced. Nevertheless, by a reference to the most ancient writings extant, which are contained in some of the books of revelation, there is considerable evidence to show that, among the primordial families, where there was less free communication, the same practice was uninterruptedly continued. Accordingly, the family of Shem seems to have had a preference for the more simple interment in the earth; and we read that his descendants followed his example. Indeed, all those families who preserved a knowledge of the true God seem to have been governed in this respect by those memorable words contained in the curse denounced upon our first parents: "for dust thou art, and unto dust shalt thou return\*." The beautiful and reverential manner in which the patriarch Abraham treated with the sons of Heth for a burying-place for his family† nearly two thousand years before the Christian era, and the subsequent conduct of Jacob in burying Deborah‡, are convincing proofs that simply committing the body to the ground was a practice of the highest antiquity, as it was that which remarkably distinguished the people of God from the heathen nations around them. And, in many subsequent parts of scripture, the burial of the body in the earth is distinctly spoken of as the only method pursued by those who acknowledged the true God. Thus, when the Lord smote the people in the wilderness, for complaining of the manna, so that many of them died, Moses tells us that they buried the people in a place which they called "kibroth hattaava;" which means the graves of lust§. Miriam, the sister of Moses, was buried at Kadesh||; Aaron at Moseroth¶; and Moses in a valley in the land of Moab, near Bethpeor\*\*, although his sepulchre has not been found, according to the word of God; Joshua, in Mount Ephraim††; the bones of Saul and Jonathan in Zelah‡‡, having been previously burnt by the men of Jabesh§§; a strong proof this of the opinion entertained of the people of God of the superiority as well as the propriety of this mode of burial above that of burning. After this, the kings of Judah and of Israel, and some of the prophets, were also interred in their own graves; and the custom of earth burial continued to be practised in all those countries where the record

of God had become known. Indeed, many heathen nations, descended from Shem, adopted this mode of burial; as did also those of Ham. It was unquestionably the most ancient practice among the Pelasgi\*; though the Greeks afterwards introduced burning into that country.

The primitive inhabitants of Italy, the earliest Etruscans, the Sabines, and probably Umbrians, adopted it†. This accounts for the remarkable command given by Numa, who was by birth a Sabine, that his body should not be burnt, as the custom was with the Romans at that time, but buried in the earth. Most of the countries of Asia Minor, if we are guided by the monumental remains which are so thickly studied over that once populous region, must have followed a similar course. And this seems naturally accounted for by the fact that the eastern countries generally, peopled as they were from the great stems of Shem and Ham, placed their dead in some way in the ground without previously destroying them by fire. The last words of Cyrus the Great, who was a heathen, and, consequently, had no knowledge of the true God, or that divine record which he has given us, are here worthy of notice; for they show how corruptions of that word had become disseminated. Addressing his sons, to whom he had given directions concerning his kingdom, he said, "As to my body, my sons, when life has forsaken it, enclose it neither in gold nor silver, nor any other matter whatsoever. Restore it immediately to the earth. Can it be more happy than in being blended, and in a manner incorporated, with the benefactress and common mother of mankind"? The custom of earth burial continued to be practised even in those countries where the records of God's word had not become known. In this and other countries many of the oldest graves contain the dust of the body or the bones simply surrounded by the earth. Pennant speaks of several such that were opened in this country, where the bones were found in immediate contact with the earth§. Mr. Stephens, in his travels in Ucatan, near the ancient city of Ticul, discovered the ruins of a sepulchre belonging to the aboriginal races||. Upon removing the stones, which formed a monument about four feet high, he found a large flat stone, under which was a skull. The earth was thrown around it, as in an ordinary grave. A skeleton was also found attached to it; and it was found in a sitting posture, with the face towards the setting sun. The knees were bent against the stomach, the arms doubled from the elbow, and the hands clasping the neck. This skeleton was not in the centre of the grave, but on the side; and opposite to it was found a large vase of rude pottery, resembling an Italian water jug, which contained nothing but little hard black flakes.

In some of the sepulchres of Etruria, as well as in those of Asia Minor, the bodies were found resting, in some instances, upon a stone bier; and in others, either upon a cross-barred bronzed bier, cased in armour, or in their ordinary dress¶. This was also the character of some of the ancient se-

\* Gen. iii. 19.

† Gen. xxiii. 9-18.

‡ Gen. xxv. 8.

§ Numb. xi. 34.

|| Numb. xi. 1.

\*\* Deut. xxxiv. 6.

†† Josh. xxiv. 30.

‡‡ 2 Sam. xxi. 14.

§§ 1 Sam. xxxi. 13.

¶ Deut. x. 6.

\* Potter's "Grecian Antiquities," vol. ii.

† Gray's "Etruria."

‡ Rollin's "History of Persiana."

§ "Tour in Wales."

|| "Incidents of Travel," vol. i. p. 376.

¶ Gray's "Sepulchres of Etruria."

pulchres found in our island. At Carnedd, in Anglesea, human bones were found resting on stone benches. The form of the sepulchre was an irregular hexagon; the sides being composed of six rude slabs; the roof being supported by a single pillar in the centre. It was customary with the Gauls to place some of their dead upon these stone benches; and they added to the head of each body a stone, which served as a pillow\*.

As the practice is now so universal, in this and many other European countries, for those who are buried in the ground to be first placed in some sort of coffin, it may be thought by some that this was the original course pursued by the first families of mankind; but, added to what I have already said, there is much more that goes to prove that the coffin in primitive times was only resorted to by one nation, and that only upon rare and great occasions. It is quite certain that, at a very early date, the Egyptians buried their kings and great men in coffins. These were made of sycamore wood; sometimes, though rarely, of deal, as I have already observed; but more frequently of a kind of pasteboard, which consisted of layers of linen glued together. Sometimes three or four such coffins were used for the same body, if of high rank; each outer case surpassing the other in the costliness of the materials, as well as in the elegance of the workmanship. We read in Genesis that Joseph's body was so treated†; and this may have given the idea that the people of God in early times were buried in coffins. But there is the strongest evidence to the contrary; and it is highly probable, if Joseph had not been made the honoured instrument under God for increasing the wealth of the Egyptians, he would not have received this most extraordinary mark of the high honour and veneration in which he was held by that people. But, even among the Egyptians, the practice of surrounding the body with a coffin was confined only to the rich and the great. We see, in the catacombs, thousands of mummies which have been placed there just as they were embalmed. Benedict De Maillet states that these people had another method of burial in very ancient times, which consisted in placing the bodies, after they were swathed, upon a layer of charcoal, and covering them with a mat, under a depth of sand of seven or eight feet.

With the single exception of the case in point, the word coffin is not mentioned throughout the whole of scripture; whereas there are several circumstances there related that would lead us to suppose that the Jews anciently buried their dead in the earth without a coffin. For example: Elisha could not have had one; for, if so, his bones could not have been touched by the corpse that was let down into his sepulchre‡. Lazarus had no coffin§, neither had the widow's son of Nain||; and our blessed Saviour was laid in Joseph's tomb, simply wound in linen clothes, after the custom of the Jews¶. Moreover, we may infer, from the history of Ananias and Sapphira, in the Acts, that no coffins could have been used upon that occasion. Of Ananias it is said,

"And the young men arose, wound him up, and carried him out, and buried him\*." And of Sapphira it is said, "And the young men came in, and found her dead, and, carrying her forth, buried her by her husband." In this case there could have been no time to prepare a coffin; and there is nothing in the narrative to lead us to suppose that they had one in readiness.

But, although it seems certain the ancient Jews did not bury in coffins, yet we have clear evidence that in many countries, at a very early period, the bodies of the rich and the great were buried in them. They were made either of stone, lead, or wood; and the older ones were usually of a rhomboid shape. Others were made, particularly those of stone, the shape of an oblong square; or one end was round and the other square†. In the inside, only so much stone was removed as would allow of the body being placed there; a round cavity, the exact size of the head, being made to receive that part of the body. But, in many instances where bodies are found in stone coffins, their bulk and magnitude favours strongly the idea that they assumed more the character of sepulchres than of coffins, especially if we compare them with those large monolithic sarcophagi which are found in such numbers in Syria and Asia Minor. But on this subject I shall speak in another number.

Sometimes two bodies were buried in the same coffin. An instance of this was discovered in Merionethshire some years ago. An ancient deal coffin was found buried in peat-bog, three feet deep: it was seven feet long, carved and gilt at both ends; and two skeletons were found in it‡.

It is said of king Arthur that his body was enclosed in the trunk of a tree, and so buried§. In some of the Etruscan tombs some of the bodies were found in stone coffins, and some in coffins made of terra-cotta, a kind of baked clay. These coffins were surmounted by an image of the deceased. It was customary with the Athenians, before they buried their soldiers, to place the body in a coffin made of cypress-wood, which was sent from the tribe to which the deceased belonged; and in this they carried it to the public burying-place, which was set apart for those who died in defence of their country, called "Ceramiscus," and there interred it||.

Amongst the nations now in existence, many have, from immemorial time, placed their dead in coffins of some kind previous to being buried. Among these, the Chinese particularly provide themselves, even during life-time, with thick and substantial ones, upon which they often squander much money; and they keep them before their doors in readiness¶. The inhabitants of Corea put their corpse into a double coffin, which is finely varnished and gilt over, according to the rank and circumstances of the deceased\*\*. Independently of its being almost a universal custom among the nations of Europe in the present day,

\* Acts v. 6-10.

† In the four ancient coffin-lids found at Bangor several figures are engraved: the oldest has upon it a lion and a griffin looking towards a cross; supposed to represent the early embracing of Christianity by the natives of our island.

‡ Pennant's Tour.

§ According to Speed, he was buried in the church-yard at Glastonbury, together with his queen, Gunever, and thence removed by king Henry the Second.

|| Potter's "Grecian Ant."

¶ Gutzlaff's "China," vol. 1.

\*\* Hurd's "Hist. of the Religion of all Nations." Fol.

\* Pennant's Tour in Wales, vol. iii., p. 53.

† Gen. i. 26.

‡ 2 Kings xlii. 21.

§ John xi. 44.

|| Luke vii. 14.

¶ Luke xxiii. 53.

there are, besides those I have just named, many heathen nations who also adopt it: thus in Madagascar, Borneo, New Zealand, and many countries in North and South America, some sort of coffin is prepared to receive the body. But I will consider more at length the customs of various nations who practised earth-burial, in the two following numbers.

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### The Cabinet.

**MAN VAINLY SEEKING REST.**—Having arrived at this point of our subject, it will be seen that there is not here demanded any exhortation to man, concerning the wisdom of seeking rest; for, in truth all men are always seeking it. They do not, indeed, seek for quiescence: quiescence was never meant for a reasonable creature, it is the state of what is brutish and material. That "fiery" principle, the mind of man, was never designed to be inert: it is in action that it enjoys the delightful consciousness of its existence and its power. Were it possible to make it absolutely still, it would then, like the wind, cease to be. The rest, therefore, that man desires is a rest in movement: it is a rest, that is to say, like the rest of God, the rest of satisfaction and of security. But the evil is, that man naturally thinks to obtain this rest by wrong means: he looks for it in the wrong direction. To appease the outcry which his soul makes for it, he turns from God, and, according to his circumstances and his talents, busies himself with the great or little things of this world. The wheels of thought, urged by desire, move incessantly within him; and he throws in chaff and rubbish to employ them. Nevertheless, by this method he gains no real rest. Like the Israelites in the wilderness, he circles and winds backwards and forwards, always moving, but never advancing. At the time, he, no doubt, partially evades the torment of doing and loving nothing; but his spiritual part cannot be entirely cheated even here: in the midst of his ostentatious looks and speeches, he will feel that these objects were never meant to be his chief and final ones: he will feel that he is not in his element: he will feel, as was said by Burke, "what a shadow he is, and what shadows he is pursuing." Nor, if success attends his labours, does he arrive at security any more than satisfaction. The highest elevation is the fairest mark for care. He, who has most thoroughly fenced himself round with worldly comforts, is thereby the most open and defenceless to the anxieties and sorrows which are attracted by his rich ripe fruit. When Jacob was returning to his native land, with wives and children and flocks and herds, then did he shudder at the sword of Esau far more than when he slept in the desert with a stone beneath his head. When David was in possession of a glorious kingdom and a beautiful family, then he became acquainted with afflictions never dreamt of when he tuned his harp upon the free pastures of Judah. It is not, however, to be forgotten, that man by nature will use other means to obtain rest. He will sometimes sedulously attend to the formalities of religion and the decencies of life. But this process cannot but also fail. Reli-

gion is not formality: the kernel is not the shell: life is not decency, health is not the dress. The ordinances of grace are blessed gifts in themselves, blessed when applied to their right use—*that of being channels from the fountain-head of life*; and well ordered manners may be delightful manifestations of inward love, and peace, and holiness; but otherwise they only confirm the heart in self-righteous vanity; and when were vanity and rest found in the same bosom?—*Rev. C. I. Yorke.*

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### Poetry.

#### LAYS OF A PILGRIM.

##### No. II.

##### ST. PAUL AT ATHENS.

By MRS. H. W. RICHTER.

(For the Church of England Magazine.)

"Then Paul stood in the midst of Mars' hill, and said, Ye men of Athens, I perceive that in all things ye are too superstitious."  
—ACTS xvii. 22.

ATHENS, her sages' boast and pride,  
Where every grace and every muse  
Had lingered long without the guide,  
Light o'er their darkness to diffuse.  
Proud science shed her brightest ray:  
In arts and arms 'twas theirs to shine;  
While sages thro' their twilight way  
Essay'd to reach to heights sublime.

But ever thro' their darkling gloom  
Did secret promptings tell  
Of life, of rest beyond the tomb;  
While dim revealings fell  
From Plato's lips—but all unknown  
The light, by future ages shown.

Whose voice is sounding loud and clear,  
Where gazing multitudes around  
Are gathering with inquiring fear,  
To hear the thrilling sound?  
"The unknown God" they long had sought  
The Hebrew stranger there hath taught.

By stolid hardness long misled,  
They turn'd from truth with careless eye,  
And trod the wildering mazes, led  
By vain and false philosophy—  
All, save the few on whom that light  
Dispersed the gloom of heathen night.

Henceforth to them the ray was shown  
That Socrates had sought in vain,  
And all their wisest, best had known,  
And toll'd by reason to explain—  
The one true God, reveal'd in might,  
Jesus, "the way, the truth, the light."

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UNDER THE  
SUPERINTENDENCE  
OF  
CLERGYMEN



OF THE UNITED  
CHURCH OF ENGLAND  
AND  
IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

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No. 555.—NOVEMBER 22, 1845.

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## THE FORUM AT ROME.

THE Forum of Rome, designated the "great," or "ancient," to distinguish it from others, affords a melancholy instance of the evanescence of human grandeur—and what in Rome does not?

"Our real knowledge of this celebrated spot," says professor Spalding, "may be summed up in a single sentence. Of its republican buildings there probably is not one stone standing upon another; and even of its site we know only this: that a space may be pointed out, beneath the Capitoline and Palatine mounts, within which it undoubtedly lay; but we can neither tell with precision what portion of ground it occupied, nor can we fix with certainty more than one or two of its boundaries. The spot is now called the Campo Vaccino, or cattle-field. It is a small, irregular plain, raised by accumulations of rubbish above the ancient pavement, to a height which is nowhere less than fifteen feet, and in some places approaches thirty. An avenue of trees runs obliquely along the area, a large part of which is unenclosed ground, clothed with green-sward, from which a few columns and other imperial ruins rise here and there. Around some of these

are excavations, still in progress, forming deep, unsightly pits, but laying bare large portions of the old foundations; and the rest of the space is covered by other relics of the empire, interspersed among modern churches and one or two paltry streets" (Italy and the Italian Islands).

This scene, though so desolate, was once the great centre of business, the wealth and splendour of Rome. Here the affairs of the state were debated. Here the orators brought their accusations against public men, or pronounced the eulogies of such as had died for their country; and here were exhibited the heads or lifeless bodies of traitors, or of men unjustly deemed so. Here was the locality of the banking business, of the court of justice; and, in the days of the early republic, civil and criminal causes were tried and decided in the open air, or in sheds built in this square; afterwards in spacious halls, called "basilicæ," some of which were afterwards converted into Christian churches. The schools for the children (for these old Romans had places of public instruction for even the poor people) stood round the Forum, and seem to have been intermixed with shops, stalls, temples, and altars; and here were not unfrequently to be witnessed those gladiatorial combats which marked

the brutal ferocity of a civilized people, wholly destitute of the light of divine truth, and fully illustrate the truth of St. Paul's fearful delineation of their character. The altars and the temples were erected to those who were false gods. When they changed the glory of the incorruptible God, therefore, into an image made like to corruptible man, and to birds and four-footed beasts, and creeping things, is it to be wondered, nay, is it not a complete fulfilment of the Almighty threatening in the second commandment, that they should be filled with all unrighteousness—that they should become “without natural affection, implacable, unmerciful”?

Romulus may be regarded as the institutor of the Forum; but it was greatly improved and adorned by Tarquinius Priscus, who allowed shops and porticoes to be there erected. In speaking of this site in the days of Evander, supposed to have flourished some centuries before Romulus, Virgil says that then flocks of sheep used to wander and cows low on the Roman Forum. This, however, could only have been in certain seasons; for, placed in a low situation, it received the rain and other waters from the higher grounds, and must have been a complete swamp a great part of the year. Sir William Gell states, in his “Topography of Rome and its Neighbourhood,” that the spot which afterwards became the Forum, as well as all the low ground on the side of the Circus Maximus or Coliseum, was a marsh in the time of Romulus; and these two marshes served as a military defence to the Palatine, on which single hill then stood the whole of the city. As the city expanded, and enclosed other hills, the Forum was artificially drained. “To recall the primeval aspect of the spot, we must figure a little lake in the deep valley between the Capitoline and Palatine Hills, and another between the latter and the Aventine. In time these tarns were converted into marshes; and the most ancient ruin that remains to us was designed for carrying off their waters. The two valleys were drained, the woods that overhung them disappeared, unless where sacred groves remained encircling the shrines of divinities” (Professor Spalding).

Tarquinius Priscus was the first to assign lots of ground for building round the Forum, where sheds, lowly porticoes, and shops were erected. As the conquests of the Romans extended, the Forum became more and more thronged. It does not, however, appear to have gained much more ground, at the period about 360 years before the Christian era, when a lake or chasm, the Lacus Curtius, suddenly opened in the midst of it, and would not close again until the most precious object the city contained was thrown into it, to pacify the gods; when the self-devoted Roman knight, Marcus Curtius, after casting his eyes to the temples of the gods within view of the Forum, and to the sacred walls of the Capitol, galloped his horse into the chasm, and perished there for his country's good. Such is a legend of pagan Rome. It may be asked, are there not many legends of papal Rome, to the full as completely incredible?

“When the people assembled to exercise their sovereign power, and decide the fate of heroes, kings, and nations, the Forum offered one of the richest artificial exhibitions that eye could behold.

It terminated in triumphal arches; and here the eye rested on the glorious terraces of the Capitol, there on the imperial palace, stoas, and temples on the Palatine mount. It was no longer the centre of liberty and political affairs; but it was still the centre of justice (if we can apply that holy name) to an immense empire; and it was the great market-place, and a centre of general trade besides.”

The edifices in the Forum were numerous. The temples of the Penates, or household gods, of Concord, of Jupiter Stator, of Castor and Pollux, of Vesta, of Victory, of Julius Cæsar, and the arches of Fabian, Tiberius, and Severus, were all more or less magnificent. Of these, however, generally, the traces have vanished.

Close by the stately ancient columns is a solitary Christian church, Santa Maria Liberatrice; and at a few yards distance, in the middle of the Forum, is an old fountain, with a large granite basin, dingy from time and dirt. A few fragments of columns, capitals, and architraves lie scattered about.

There were several other fora in Rome. Julius Cæsar made one, Augustus another; and Trajan added a third: Domitian began a fourth, finished by Nerva. There is another in the neighbourhood of Rome, the Forum Populi, frequently mentioned in the history of the republic as the popular and commercial resort of the people. At stated periods the Romans and their friends or allies used to meet there, and celebrate the Latinæ Feriæ; on which holidays religious ceremonies were accompanied by renewals of treaties of amity, the interchange of commodities, and manly sports and pastimes. While the Roman citizens came from the Tiber, the free confederates descended from their mountains, or wended their way from the fertile plains beyond the river Liris.

### Biography.

REV. J. G. HANDCOCK, RECTOR OF ANNAGHDUFF\*.

I NEED not enter into any particulars as to the birth or early years of our dear departed friend: suffice it to say, that from his very earliest infancy he shewed evident marks of grace; and, as he advanced in years, he became most anxious to devote himself to the ministry. He passed through school and college with much credit, and took his degree in the year 1819. The period that elapsed between this and his ordination was spent in almost total seclusion at Moydrum castle, where he stored his mind by constant reading. He was ordained priest by the bishop of Kildare, April 26, 1822, and was appointed by the bishop of Meath, on the 2nd of May, 1822, to the perpetual curacy of Benown, worth 40l. a-year. Here he remained, much beloved and respected, till November 3, 1823, when he was presented by the archbishop of Tuam to the rectory and vicarage of Tashanny and Abbeyshree, one of the smallest livings in the diocese, where there never had been a resident rector, nor was there any glebe-house.

\* We have extracted this narrative (communicated by Mr. Handcock's widow) from “Memoir of the last Archbishop of Tuam,” by the rev. Dr. Sitt (Dublin, Curry; London, Longman); a work we have before recommended. It abounds in interesting notices of devoted clergymen.—*Ed.*

The archbishop, one of whose unvarying principles it was to oblige every rector to reside on his benefice, of course enforced the immediate erection of a glebe-house. This occupied a period of two years, during which time Mr. Handcock lived in a thatched cabin with a mud floor, being the best accommodation the parish afforded. His duties, however, as a clergyman were not the less punctually performed; all his arrangements being made in the most systematic manner. He held three lectures, and attended three schools in different parts of the parish every week; besides which, it was his custom to visit such persons as were unable to attend the schools and lectures, so as to effect seeing every one of his parishioners once every week. Here he was eminently useful, and had the satisfaction of seeing many seals to his ministry. I have lately heard of the happy death of one, to whom his ministry at that time was blessed, whose holy and consistent walk I had an opportunity of observing from time to time, during a period of many years, under the most painful family trials.

At the close of the year 1830, or at the opening of 1831, some circumstances of a private nature, unnecessary to state, and quite unconnected with pecuniary emolument, made Mr. Handcock desirous of removing from Tashinny; and he accordingly applied to the archbishop, requesting he would take into consideration the idea of removing him; a proceeding which would probably never have otherwise occurred to the archbishop, as he considered him so favourably situated on account of his vicinity to his connexions.

Shortly after this the living of Annaghduff became vacant by the death of Dr. Smith. The archbishop, who was desirous of making two or three moves in his diocese, employed nearly three months in carrying on various negotiations with his clergy on the subject, but failed in accomplishing any of his intended arrangements, as those to whom Annaghduff was offered declined accepting it on the archbishop's terms. He then offered this living to Mr. Handcock, who, his object in removing not being a desire of much income, thankfully received it on the terms proposed by the archbishop; which were, that 150*l.* a-year should be paid to a curate of his own appointment, and a further sum of 40*l.* a-year, which he recommended to be paid in another channel, and which Mr. Handcock considered binding, thereby considerably reducing the amount of income in a parish which entailed very heavy expenses. Mr. Handcock's arrangements here differed but little from those at Tashinny, except that, as the parish was much larger and a curate was kept, the duty was necessarily divided. And here I cannot omit remarking, that never did rector and curate so completely act as fellow-labourers. They joined hand in hand to promote whatever work of usefulness was devised by the other. The church was most inconveniently placed for the accommodation of the protestants; therefore Mr. Handcock contrived that there should be four services on Sundays, in different parts of the parish, that every protestant might have an opportunity of attending public worship. He also held lectures during the week. There were seven schools in the parish, all working well, and two loan funds. The dear archbishop always made

Annaghduff his head-quarters, when visiting that side of his diocese. His annual visits were looked forward to by us, and by many of the clergy, with whose families I was acquainted, with the feeling that children would have at the prospect of seeing a beloved parent, who had been for some time absent; and we really felt his presence a blessing, such was the holiness, benignity, and amiability of his character.

In contemplating his own heavy loss, it is a slight alleviation to reflect that my dear husband was spared the trial of witnessing the removal of so bright an ornament to the church, and of mourning over the loss of so valuable and faithful a friend; for the archbishop, though perhaps the most charitable person that ever existed, was as faithful to the faults as he was sensible to the merits of his clergy.

Were I to mention what I consider to have been Mr. Handcock's peculiar characteristics as a Christian minister, I should say they were extreme humility, great love for the work in which he was engaged, and a deep sense of the responsibility of the charge committed to him. I never happened to meet with any one who was so anxious for the conversion of souls, or who laboured so constantly, in season and out of season, or was so instant in prayer for his flock, particularly if there was any individual in his parish whom he knew to be persevering in a course of sin. He read and studied much, and never served his God with that which cost him nothing.

With respect to the closing scene of my dear husband's life, I cannot give you a better idea than by transcribing for you the paragraph which appeared in the *Evening Mail* on the occasion, and which accompanies this very imperfect sketch.

*The late Rev. J. G. Handcock, rector of  
Annaghduff.*

(Copied from the *Evening Mail*, March, 1833.)

The decease of this excellent and devoted servant of Christ, which has caused a feeling of universal sorrow among all who knew him, and has left a blank in the neighbourhood that will not easily be filled up, seems to demand from us more than a passing notice in our common list of deaths. To see a pious and faithful minister of the gospel cut off in the prime of life, and in the midst of his usefulness, is at all times a painful and distressing subject of contemplation; but more especially in times like the present, of trouble, rebuke, and blasphemy, when the cause and church of God in these lands need the services of every defender, we cannot afford to lose the aid of even the feeblest friend. We are, doubtless, to acknowledge in every dispensation, however trying, that the Lord doeth all things well; yet, still the scripture authorizes us to look upon the removal of a pious man, and particularly of a pious minister, as a public calamity, for which we ought sincerely and humbly to grieve. It was one of the crying sins of the Jewish nation, that they were insensible under such visitations; so that Isaiah was forced to complain: "The righteous perisheth, and no man layeth it to heart;" and from this we learn what our own duty is in similar circumstances. We are to view the death of the righteous as a chastisement from the Lord, and



are to consider it as a message sent from heaven, leading us to self-examination, repentance, and prayer. The psalmist, in the 12th psalm, shows us what our feelings on such an occasion ought to be: "Help, Lord; for the godly man ceaseth; for the faithful fail from among the children of men." And the more we reflect on the loss we have sustained in the taking away of those who were eminent for the examples which they exhibited of holiness and virtue, the more ought we to prostrate ourselves in deep contrition before God, beseeching him to sanctify his fatherly correction to our souls, and to enable us to derive benefit from the blow of his heavy hand.

The respected clergyman whose name stands at the head of this article was remarkable for earnest zeal in the work of the ministry, for spirituality of conversation, and for heavenly-mindedness. Religion with him, more than the generality of even good men, was the "one thing needful." It was frequently observed, by those who came into his company, that his thoughts were so taken up with this engrossing subject, that he could scarcely talk of any other. None could be near him for a single hour without being impressed with the savour of piety which was manifested in all his words and actions. The beggar who waited at his door, the traveller whom he accosted on the road, and the labourer who worked in his field, as well as the servants of his house, the children of his school, and the members of his congregation, could attest that his heart's desire in speaking to them was still to drop a sentence which might do them good. Those who enjoyed the privilege of familiar intercourse with him will never forget the sweet, affectionate manner in which he brought the precious truths of scripture to bear on the most common incidents of every-day life; nor will they cease to feel, during the rest of their pilgrimage, that they have lost a companion who was always ready to direct them upwards, and keep them from lagging behind in the Christian course. The value of such a man is not known till he is gone: we must live without him for a time before we can fully estimate the advantages we possessed with him; and it should be the constant prayer of his surviving friends, that they may have grace to imitate his example, and follow his faith, considering the end of his conversation, "Jesus Christ, the same yesterday, to-day, and for ever." The parishioners of Annaghduff will long regret a rector who united in his character the most attractive amiability, gentleness, and kindness, with the greatest Christian consistency and faithfulness. Nothing gave him so much delight as the welfare of the souls committed to his charge; and nothing grieved him so deeply as the unholiness of conduct which he sometimes saw exhibited amongst those for whose conversion he had anxiously laboured and prayed: even when he was lying on his death-bed, the state of one or two of his people, who he had reason to fear were living in unrepented sin, pressed heavily on his mind; and almost with his dying breath he sent a message to a poor drunkard in his neighbourhood, imploring him to forsake his evil ways, and turn to the Lord. His preaching was plain and forcible; and the great aim of all his ministry was to hold up Jesus Christ as the sinner's refuge and the sinner's

friend. Conscientiously attached to the church of England, he delighted to trace out in all her ordinances and formularies the spirit of scriptural devotion with which they abound. He was deeply impressed with the danger which our church is exposed to in the present days from the attacks of enemies without, and from the erroneous theories of some mistaken men within her own bosom: he feared, too, the calamities which he saw hanging over our own country from the anti-Christian confederacy that would fain quench the light of truth, and prevent the circulation of God's word amongst our population. But in all these matters he recognized the fulfilment of the predicted signs of the last days, and continually looked forward to the second coming of the Lord as an event near at hand, by which alone all the disorders of this present passing scene shall be finally and permanently rectified. During the last few months of his life his mind was evidently ripening for the glory to which his Master was so soon to call him; and it was remarked by more than one how rapidly he was advancing in spirituality and deadness to the world, though none foresaw that he was advancing rapidly, at the same time, to the termination of his labours here below.

The disease which proved fatal to this valuable man was typhus fever; a disease under whose attack so many faithful ministers of Christ have sunk within the last year. He had preached as usual in Annaghduff church, on Sunday, the 18th of February: his text was 1 Pet. ii. 6; and he mentioned afterwards that he had been excited by the importance of the subject, which caused him to prolong his sermon, till (as he expressed it) he was ashamed to look at his watch, and find how long he had detained the congregation. On leaving the pulpit, he drove on an open conveyance, without any muffling, to visit a sick person, and suffered greatly at the time from cold and chilliness. On Monday, though he felt unwell, he attended his loan funds, and transacted some other business. Tuesday had been appointed for going through the parish with his curate; but Tuesday, alas! found him laid low on the bed from whence he was never to rise. At first, the fever assumed a mild form; but, after the fifth day, a total prostration of strength set in, which baffled the skill of all his medical attendants. He seldom spoke during his illness; but he retained possession of his senses throughout. He joined fervently in prayer; and his eyes brightened as the sweet promises of scripture were whispered in his ear. A favourite hymn of his, "Jesus, lover of my soul," was repeated to him shortly before his death; from which he seemed to derive great comfort; and, after enduring pain and sickness without a murmur or complaint, he calmly and peacefully resigned his gentle soul into the hands of the Redeemer in whom he believed, at a quarter before two on the morning of Friday, the 2nd of March. He has left behind him a wife and six children; the eldest not much more than eight years old. But who can describe the sorrows of that once happy and affectionate family? We must draw a veil over the sacredness of their grief, and leave them to that God who is the Father of the fatherless, and the Judge of the widow. One thing, however, may be said, that,

wherever Christian sympathy exists throughout our land, the bereaved family of Annaghduff glee should not be forgotten at the throne of grace. None but the heavenly Comforter can afford support and consolation under such a stunning blow as they have been called upon to endure.

The funeral took place on Tuesday, the 6th of March, when the body was carried by the sorrowing parishioners to Annaghduff church, where a suitable discourse (from 2 Sam. xiv. 14) was preached by the rev. R. Clifford. The immense throng of all ranks that accompanied the procession, and the regret that was pictured in every countenance, gave some indication of the worth of him whose earthly remains were about to be consigned to the tomb. The poor of the neighbourhood, who had often experienced his unbounded generosity, and had known the readiness with which he had ever ministered to their wants, and the children of the Sunday school, who had so often listened to his kind instructions, felt his loss as the loss of a father, and could not refrain from giving vent to their feelings in bitter lamentation. The corpse was finally removed to Athlone, for interment in the family vault of lord Castlemaine; and, throughout the whole distance, the funeral was attended by crowds from the counties of Longford and Westmeath, in both of which the deceased at one period of his life had officiated as a minister. Most of the shops also in Athlone were closed on the melancholy occasion; and nothing but an universal expression of sorrow prevailed, so true is it that the memory of the just is blessed.

The writer of this brief tribute need add no more, having said enough, perhaps, to satisfy the feelings of others, though not enough to gratify his own. He has lost a friend, almost the only one he ever knew, in whose face he never saw a frown; a friend with whom he took sweet counsel, and walked to the house of God in company; a friend whom an intimacy of many years had endeared by ties of closest brotherhood and love. With an aching heart he contemplates the blank which death has made, a blank that will continue vacant till severed connexions are united together beyond the grave; and, whilst he bids farewell to the departed saint whose obituary he records, he desires to look forward to that joyful time when the whole ransomed people of the Lord shall meet before their Father's throne; when tears shall be wiped away from all faces, and there shall be no more death, nor sorrow, nor crying; neither shall there be any more pain, for the former things shall have passed away.

"Calm on the bosom of thy God,  
Fair spirit, rest thee now:  
E'en while with us thy footsteps trod,  
His seal was on thy brow.

"Dust, to its narrow home beneath,  
Soul, to its peace on high:  
They that have seen thy look in death  
No more may fear to die."

### Sublime Reading.

#### GOTTFRIED; OR, THE LITTLE HERMIT.

(Concluded.)

#### CHAP. XI.

##### THE VISIT.

GOTTFRIED had passed a sad and sleepless night; but as day began to dawn, and the sweet light of morning to spread insensibly over the heavens, his heart grew more calm and serene. "Bountiful God!" said he, "it is thou who dost make the smiling morn to follow the darkness of night; so wilt thou also cause joy to follow the sorrow that now oppresses me. Alas! when I had eaten my last nut, I was in despair; I feared to die of hunger, and shed many bitter tears; but thou didst not forsake me: thou didst help to sustain my life, in providing me abundance of fish; and now that I can no longer catch fish, now that I am once more without any means of subsistence, thou wilt still take care of me. Thou dost not abandon those who put their trust in thee."

When the sun had arisen in all his radiance, Gottfried repaired to the valley to examine the ravages caused by the fire. The turf was covered with ashes; and some smouldering brands, hidden beneath, emitted smoke. The rocks around were all blackened with smoke and resin: every thing of wood was consumed; and the two firs which stood before the cave were burned to the ground. The cross alone, which stood on the ridge of a rock, had been spared by the fire, and remained untouched. "Beautiful emblem!" said he; "when all else shall become a wreck; when the entire universe shall be burned up, our salvation, which we owe to him who died for us on the cross, will still remain!"

He knelt down, and prayed: "O, my God, pardon my cowardly fears; pardon me for not having at once recalled to mind the example of thy beloved Son. In his last agony he entirely resigned himself to thy will. I am, no doubt, much afflicted, and I tremble to think I can no longer live; yet I will say, like him, 'Father, not my will, but thine be done: if it be possible, take this cup from me;' but, if thou wilt not, grant me at least some consolation: it would be too much to ask of thee a strengthening angel."

Whilst Gottfried was praying thus, the three mariners entered the valley and saw him kneeling, his hands extended towards heaven; but, in the fervour of his prayer, he did not notice them. The brave Peter was the first to perceive him, and said, in a low tone, to his companions, "Look at that hermit praying yonder. Can it be Gottfried?"

Gottfried, astonished and alarmed at so unexpectedly hearing a human voice pronounce his name, turned quickly round. Oh, joy! he saw his father, and ran and threw himself on his bosom, crying out, "O my father!" They shed sweet tears of happiness; and it was long indeed before either could speak, so completely were they overcome with sudden joy.

"Well, well," said Thomas at last, "will you not spare a glance at your father's companions? Dear Gottfried, have you forgotten your godfather?" Gottfried then embraced his godfather in the most affectionate manner. "God bless

you, dear Gottfried!" said Peter; "come, allow me to have a look at you. Really you are looking well, and are much grown. But where did you find this hermit's dress? and how have you managed to live on this island, which may truly be called a wilderness?" Gottfried, instead of answering these questions, asked, "How is my dear mother, and my brothers and sisters? and how did you get here in so unexpected and unexpected-for a manner?" "They are all quite well," answered Thomas, "and will be delighted beyond measure to see you again. But no more questions, or there will be no end to it. About yourself first, Gottfried: tell us your whole history now, from beginning to end; and we will tell you, afterwards, everything that has happened at home since you left us. Yonder there, near the cross, the rock is covered with moss, and quite free from ashes: let us go and sit there."

As soon as they were seated, Gottfried proceeded to relate to them all that had happened to him from the time he had last seen his father up to the present happy moment, in which he met him once more. He shed many tears during his recital, and his father often wiped his eyes. "Thanks be to God, my dear boy," said he, "that we have found you; and my joy is increased, to find that your residence here has had the effect of improving you in piety and wisdom."

Thomas, who had listened with the greatest attention, and had made frequent signs of approbation, now said, "Yes, dear Gottfried, 'you have certainly become better by living in this island. Do you recollect my telling you one day that God would place you in some peculiar school, to correct your faults? Well, my prediction is accomplished. Yes, truly, the school of affliction is the best of all. It has taught you to know God, to implore his assistance, to love and thank him for all his mercies. I also rejoice to think that, feeling more deeply than formerly the love the Almighty deserves from us, you should, in this desert isle, have received such proofs of his bounty and goodness, although nothing grows here but fir, moss, and such flowers as we would scarcely care to make a nosegay of. Yet in our gardens and fields how many additional reasons shall we find to admire the wisdom and goodness of God; sometimes when admiring an apple-tree loaded with fruit and flowers; at others, the green enamelled meadows, or fields covered with the golden harvest! And I am, moreover, pleased to find that you have learned better to value the mutual services which men render to each other. If you had not preserved some product of man's industry, a needle or a pin, you must, no doubt, have perished here; and, on the other hand, how unhappy you would have been, had you not, before you came here, been taught to know God and to love your Saviour, without which you might have given way to despair. The most interesting part of your history, to me, is that about the worm in the little bird's beak, and the smoke which arose from your island. What is more vile than a worm, or more changeable than smoke? And yet the worm gave you the idea of catching fish, and prevented your dying of hunger; while the smoke was to us as a proof sent from heaven that there was an island here; and, further, that it contained a human being, who might, possibly, be our dear

Gottfried: this fire, which seemed the worst of all misfortunes, has in reality ended them all. Does not the finger of God appear visibly in the matter? And is it not by such trifling means that God accomplishes great things? Let us adore his divine providence." They all silently adored that God who in human affairs so wonderfully reveals his infinite wisdom.

Gottfried inquired if it was from the mainland they had observed the smoke. "No, that would have been impossible," replied his father, who then told him how he had crossed to the "Verdant Isle," taking with him Frederick and Elizabeth, for the purpose of gathering walnuts, and had afterwards ascended the hill with them.

"Do you recollect," said Gottfried, "the fine comparison you made to me beneath the shade of the great walnut-tree? 'Our sufferings,' you said, 'resemble a nut, whose hard bitter shell encloses a pleasant fruit.' How right you were! My exile has indeed been hard and bitter; but I now enjoy the pleasant fruit. My abode here has been very salutary to me; and my sorrows are followed by joy." "Well," said Peter, laughing, "I have often met with these hard, bitter nuts; but I shall never crack one, in future, without thinking of this comparison."

Gottfried showed his guests his cave, the spring, and pool, and promised to regale them with some fish. "They are very fine ones," said Peter, and we will not refuse them; but you must be our guest to-day, for we have brought plenty of provisions. I will take this path, which seems a better one than that by which I came, and go and prepare a good dinner for you." He hastened towards the boat, the mast of which was seen rising behind a distant rock, while the others, still conversing, walked slowly after. By the time they had arrived, Peter told them dinner was ready. "This mossy carpet" said he, "must do for us instead of table and chairs." There was bread and milk, butter, and cold meat, besides fried fish, and a variety of other things. At the sight of bread, Gottfried was so transported with joy that he began to cry and kiss it. "Precious gift!" said he; "for three years I have not ceased to regret you, most wholesome food of man: how sincerely do I thank God that I see you again! Oh, we ought never to eat a morsel of bread without thanking God for it!"

They sat down beside each other, and made a happy meal. Their conversation never flagged, even although the evening was advanced, and the moon, shedding her beams on the dishes and vessels strewn around them, cast long shadows across the mossy turf. "This is enough for to-day," said Thomas, at length; "to-morrow, I am pretty certain, the wind will change, when we will set sail to return home: our anxious families will doubtless be expecting us with impatience. Let us now retire to rest, which will better enable us to rise early in the morning." Thomas and Peter returned to the boat, forming a kind of awning of the sail, beneath which they slept. Gottfried and his father retired to the cave, the former delighted to think that his dear father was in reality with him where he had so often seen him in his dreams. They continued to converse together for a length of time; and it was not until past midnight that they could think of sleep, before which

they devoutly returned thanks to God, who had vouchsafed them such a happy day.

## CHAP. XII.

### JOY AFTER SORROW.

Next morning, by daybreak, Peter came to the cave. "Make haste, and get up!" he cried: "the wind is as favourable as we could possibly desire. Let us embark at once, and set sail." They both hurried out; but Gottfried begged a few minutes' delay. Before leaving the island, he wished once more to thank God for the blessings he had showered upon him for the last three years, and also for the sufferings it had pleased him to make him endure. He knelt down, and when he arose he was ready to bid a last farewell to his abode.

They proceeded to the shore. Thomas had already cut down a small fir-tree, and ornamented it with blue, white, red, and yellow ribbons, which he had brought with him for this purpose. Gottfried asked, wonderingly, what he was going to do with this tree, so prettily adorned with ribbons. "At our departure," answered Thomas, "I promised your anxious mother to hoist this signal of our good fortune, if we were happy enough to find you. O, how happy she will be when she perceives from afar this joyous token!" He fastened the little tree to the mast-head; and, when they had all partaken of a hasty breakfast prepared by Peter, they entered the boat, and set sail. The passage was a happy one; and, when Gottfried at length perceived his father's house, his heart bounded with joy.

The happy hearts on shore were not less powerfully affected. All the family were assembled on the beach, and stood with outstretched arms, addressing ardent prayers to heaven for his safe return. The villagers, young and old, were collecting from all parts, calling out, "They have indeed found him, and are bringing him home!" and, on his landing, they welcomed him with loud acclamations of joy. But his mother's delight is not to be described: she could only press her dear Gottfried to her heart, whom for three long years she had mourned as dead.

The joy of Elizabeth and Frederick was excessive; but the younger ones had quite forgotten their brother; and his strange appearance at first intimidated them. But a little encouragement from their parents soon made them more friendly; and, in a short time, they became so familiar, that they began to gambol about him. From every side, men and women, young men and girls, pressed near to shake him by the hand, bidding him welcome, and congratulating him on his happy return. Gottfried was quite overcome. "O my God!" thought he, "I cannot imagine greater joy than this, excepting, indeed, that which we shall experience when the spirits of the blest shall receive us into heaven with a like degree of love and friendship."

Gottfried's mother was very anxious to hear his adventures, and wished to bring him to the house; but the villagers would not consent to it. "We are also anxious to hear the marvellous things that have happened to him," they exclaimed; and they led him beneath a lime-tree, which grew in the centre of the village, so that every one might see

and hear him, where, as soon as he was seated on a bench, they entreated he would relate his history to them. They all crowded round him; and every eye was fixed on him. The gentle and affable manners of the young hermit, together with his handsome, smiling countenance, pleased them infinitely. They whispered among themselves, and some of them even said aloud, "The hermits we have always heard of were old and wrinkled, with long beards and bald heads; but this one has a blooming countenance and rosy cheeks: his curly hair falls softly on his shoulders; and his long brown dress, though coarse, is exceedingly becoming."

Gottfried, after he had finished his narrative, expressed his joy at finding himself once more in the midst of his friends, neighbours, and acquaintances, all of whom took so lively an interest in all that happened to him. They then separated, and Gottfried, surrounded by his family, once more reached his home. After so long an absence, he could not look on that threshold without shedding tears of joy. On entering, what was their astonishment to find the table spread with a feast, which the generous Thomas had prepared against their return; so that on this day at least the fond mother might be free of all care and expense! Gottfried sat down between his happy parents: Thomas was placed on their right and Peter on their left: then came Elizabeth, Frederick, and the younger children. Many dishes were served which Gottfried had almost forgotten. What especially delighted him, who for so long a period had seen no fruit but the cone of the fir-tree, was the sight of baskets-full of rosy apples, mellow pears, plums, and brown nuts, but, above all, red and white grapes. "These delicious fruits," said he, "are only found among the habitations of mankind. Without human industry, the country surrounding our villages would be as barren as the island on which I lived. Wherever I look, I find new motives for rejoicing and thanking God, who has placed me once more among my fellow-creatures."

After dinner, Gottfried went and brought a parcel, containing his old clothes, which he had placed in a corner of the room. "Look here," said he, smiling, "see what I have brought from the island with me." His parents, any thing but pleased with the look of this present, could not conceive his meaning: his brothers smiled: Thomas shook his head; and Peter said to him, "Gottfried, what are you doing? Surely you might have left these old rags in the island." Gottfried, in his turn, opened the parcel, and took out his rush baskets. As he had preserved them in his cave, they had fortunately escaped the fire; and, before quitting the island, he had wrapped them up secretly in his old things. He placed the baskets on the table, and took off the covers, while all around were astonished at the immense quantity of beautiful pearls and coral which they contained. "O, ho!" cried Thomas, "these are indeed treasures! These pearls are worth many hundred pieces of gold; and the branches of coral are also very valuable, for many among them are of remarkable size and beauty. Well, my dear friends, you are now relieved from your difficulties, and will be able to discharge the debts you contracted in purchasing your little property, and,

besides, have it in your power to leave something to your children."

"Not so," exclaimed Christopher; "you and Peter, my brave comrades, have both, as brothers, partaken the danger of the voyage: it is but just that you should also partake the profits. Without your succour and friendship we should never have recovered our dear Gottfried, nor have now been in possession of these pearls and corals. I will divide them into three parts, of which you shall take your choice, commencing with Thomas. The remaining third shall be for me, my wife and children."

Towards the end of dinner, two of the countrymen, who had refused to accompany Gottfried's father to the rocky island, had, without invitation, entered the room, hoping, no doubt, to come in for some nice bits. "Really," said one of them (he who had asked ten pounds as a reward for going), "we should have made more than ten pounds by it: I could tear my hair with vexation to think I didn't go." "O," said the other, "it would have been worth more than a hundred pounds to us; and that was well worth risking one's life for." "Begone," said Thomas; "neither of you are worthy of any thing; covetous and cowardly souls, who would move neither hand nor foot without being paid for it, even though it were to save a fellow-creature's life. Go, you deserve to depart empty-handed."

"As for me," continued Thomas, "I will not accept these pearls. Gottfried has six brothers and sisters; and his parents are not rich. I should think it a sin to take a single pearl from them. I am sufficiently rich; but Peter must receive his destined portion—he is actually in want; and the courage with which he braved an imminent danger merits a good recompence." Peter received the valuable reward offered him. In the excess of their gratitude, Gottfried's parents again pressed Thomas to take his portion of the pearls. "Do not press me about it," he answered: "I care little for these riches; but Gottfried has brought with him what is infinitely more precious—the knowledge of God, trust in Christ, and love to God and man. These are the true pearls spoken of in the gospel: these it is that we should all desire. I candidly confess that Gottfried's history has strengthened me in many respects, and especially in my confidence in God; a great gain for me, to which not all the corals of the ocean are, in my opinion, to be compared. Yes, my dear friends, grace and divine mercy are more difficult to measure and to fathom than the sea from which these pearls have been taken. Let our confidence, then, in him be as fixed as the coral rocks on the sea-shore, whose foundations are unshaken."

Gottfried once more mixed in human society. Whatever he had learned by meditation in his lonely island, he now put in practice. He dressed himself like the other young lads of the village, wore baskets with his father, and went to fish with his godfather, Thomas. He became a pattern of virtue, and was the delight, the support, and ornament of his family. Thomas, who had no children, bequeathed to him all his property, as well as his business as a fisherman. Gottfried grew up an excellent man, full of love toward God and his fellow-creatures. As the father of a family, and as the zealous protector of the village poor, he

was invaluable. During his life, he enjoyed the general esteem of all; and his memory continued to be blessed long after his death.

#### "THUS IT IS WRITTEN:"

#### A Sermon,

BY THE REV. H. S. PLUMPTRE, M.A.,

*Late Minister of St. Michael's Church, Lambeth.*

LUKE xxiv. 48.

"Thus it is written."

IF we were to propose it as a general question to the great mass of our hearers, what was the greatest blessing ever conferred upon this land, we should probably find that there was a considerable diversity of opinion on the subject. Our laws, our government, our constitution, our church, these and many other distinguishing privileges would be enumerated as forming the basis of a structure of national thanksgiving; and doubtless these are blessings for which we can never be sufficiently grateful, which rank high among the list of national mercies.

But, if you were to turn round to the preacher, and ask him, what in his estimation was the principal gem in our crown of rejoicing, he would immediately say, the possession of that invaluable treasure, the bible, the written word of God, the book of revelation.

What is it that gives splendour to royalty, burnishes the crown, and establishes the throne? It is not the glittering of the gold, nor the sparkling of the jewels, nor the richness of the purple; but because it is polished by the hand of Christianity. The throne is secured not so much by the voice of the people as in consequence of being established on a Christian basis: therefore you often see, as an appropriate emblem, the crown and the sceptre deposited upon the bible, to show what is at once the foundation, ornament, and security of both. What is it that casts a lustre around the British dominions, and raises them on high to be the admiration of the world? I know the answer given to this question will be, its arts, its commerce, its manufactures, its wealth, and its intelligence, its army and its navy; but the Christian would rather say, because it is the land of bibles; because each for himself, from the prince to the peasant, may possess a copy of the word of God, and be enabled to appeal to that as his testimony, and say, "Thus it is written." Banish the bible from our land, let it be torn from us by the rude grasp of popery and infidelity, and ere long the sun of our glory will set in a night of darkness, darkness such as will be felt and deplored, even the darkness of death.

The words of the text, though simple and few, yet are not so insignificant as they appeared, probably, when first announced: they involve our individual and national happiness.

First of all, then, we consider the fact, that we have a written communication made to us. It is evident that much of the value of this communication will depend on the character of the writer, whether he is one on whose veracity we may rely, or has any thing extraordinary to impart. Tried, then, by this test, the bible is unquestionably placed at the head of every book in the world. It is written, so to speak, by the finger of God himself, and contains a revelation of divine things which the Spirit of God only could have imparted. We are expressly told that "all scripture is given by inspiration of God," and that, in the inditing of this book, "holy men of old spake as they were moved by the Holy Ghost."

Though the actual writers, therefore, of the bible were, for the most part, the different persons whose names are attached to the different works, still they only spake as the Spirit gave them utterance, and wrote only such things as were suggested by the same Spirit. "Howbeit," says our Lord to his disciples, "when he, the Spirit of truth, is come, he will guide you into all truth for he shall not speak of himself; but, whatsoever he shall hear, that shall he speak; and he will show you things to come." This places the bible at the distance of infinity from all other books, and gives it a title to the very name it possesses—the "bible," the book of books. It has God for its author, and the glory of God and salvation of man for its object. There possibly may be, there doubtless are, many other works having the same object in view: we rejoice to say that the better portion of the press of the present day teems with such productions; but then they are written by fallible men like ourselves: they are mere human compositions: whatever excellence they possess, whatever information they contain on divine subjects, is all derived from the bible. Unless the stream which flows to the fertilizing of the land issues from this fountain, it must be polluted in proportion as it collects materials from any other source.

We sit down, then—at least we ought to do so—to the perusal of the bible with emotions far different from those with which we open the pages of any other book, because we feel that we are about to read what is emphatically called the "book of God;" the revelation of God himself to his fallen creatures, as far as he can be apprehended by them; a communication of his mind, as far as it is necessary

to be known for the performance of his will, and the consequent promotion of our own happiness; for the latter must of necessity result from the former. If, in the perusal of other works, a spirit of scepticism should pervade our minds, and we should be disposed to doubt the assertions of the writers, to dispute their accuracy, to discredit their testimony, our incredulity would be pardonable; but in the present instance it would not only be unpardonable, it would be absolutely criminal: it would be an impeachment of the veracity of Jehovah: it would involve us in all the consequences which must inevitably descend upon the head of the unbeliever. Reason submits to the guidance of faith. We inquire not into the cause of the statements: we ask not why it is: it is sufficient for us to know that so it is, and that "thus it is written." This at once silences the spirit of disputation: we believe because it is written; and thus, through this unhesitating faith, "the word of God becomes the power of God unto salvation."

The next thing we inquire into is the nature of the communication—what is written. The most gracious development of mercy that a God of mercy and consolation could make to a rebellious fallen world. If the bible contained no other sentence than this, "God so loved the world that he gave his only-begotten Son, to the end that all who believe in him should not perish, but have everlasting life," it would raise it to the distance of infinity above all other books, it would contain information impossible to be supplied from any other quarter; for, had God himself not communicated this only method of salvation through his own crucified Son, we had remained unto this hour under the sentence of condemnation, with the utter impossibility of escaping our impending doom. Rivers of oil, rivers of tears, rivers of blood could not efface the crimson stain of one single sin. Who could have imagined that the answer to the question, "What must I do to be saved?" would have been found in these words, "Believe on the Lord Jesus Christ, and thou shalt be saved"? Indeed, who but for this revelation could have known any thing of salvation? It was not to be learnt in the school of the most renowned philosophers. If this, then, were the only intelligence to be gleaned from the bible, who would not wish to expatiate in its rich fields, and cull its treasures as he walks therein.

But this is not all. We learn to form an estimate, imperfect it is true, of the nature and character of God: we are taught to regard him as the triune Jehovah, three Persons in one Godhead, forming together the mysterious

combination of the Trinity, having a spiritual existence, to be worshipped, therefore, in Spirit and in truth. His attributes and perfections are so clearly demonstrated that it seems impossible not to see them, and seeing not to admire them. We are instructed also in another species of knowledge difficult of attainment: we are introduced to ourselves, to our own hearts: we are taught the anatomy of the human bosom, and learn something of its operations; so that we are enabled to form a correct estimate of its value in its natural state, and earnestly to desire its renewal.

But, besides all this, here is the grand depository of all that can enrich the soul in time and eternity. Here, as in a map, the heavenly track is so clearly delineated, that wayfaring men, though fools, cannot err—that is, destructively err—therein. Here doctrines are submitted to us as articles of belief, and a code of beautiful laws for the regulation of our conduct. Here we have promises to encourage us, mercies to allure us, threatenings to terrify us, warnings to admonish us, exhortatory appeals to our reason and feelings, examples to encourage us; in short, to use the language of an eminent prelate of our church\*, “this is the only library which is the true knowledge, that which cures the soul of all its maladies and distempers. Other knowledge makes men’s minds giddy and flatulent: this settles and composes them. Other knowledge is apt to swell men into high conceits and opinions of themselves: this brings them to the truest view of themselves, and thereby to humility and sobriety. Other knowledge leaves men’s hearts as it found them: this alters them, and makes them better. Christ crucified is the library which triumphant souls will study to all eternity.” “If, therefore,” says the same writer, “acquaintance with the nature, perfections, and designs of so excellent a being as God is be a thing desirable to human nature, we have the greatest cause to admire the excellency and adore the fulness of the scriptures, which give us so large, rational, and complete account of the being and attributes of God.”

Such, then, and much more, would time and space admit of the detail, is the gracious communication of God to apostate man, through the medium of the written word.

We next inquire into the purpose why it was written? Let the apostle answer this question: “Whatsoever were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope.” And St. John says: “Many other signs truly did Jesus in the presence of his disciples, which are not written in this

\* Bp. Stillingfleet.

book; but these are written, that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life through his name.” Here, then, we have the gracious purpose of God in the revelation of himself to the creatures of his own formation. His word was intended not simply to convey to us the knowledge of himself and of ourselves; but it was also intended to supply the daily sustenance of the soul in its passage through the wilderness world. Man, if left to himself, with no other guide than his own reason or intellect, could never have discovered the path to heaven, or, having discovered it, he would have deviated from it: he never of himself could have pursued the unerring track; in addition to which, he would have become weary and faint in his mind, and have been tempted to abandon his project in despair. But now he takes with him the volume of inspiration, which not only contains the map of the eternal world, whither he is travelling—which not only supplies him with the chart and compass by which to steer his course, but also administers to him every essential requisite for the sustenance of his soul; so that, when hungry and thirsty, fainting within him, he carries with him the bread and water of life, which revive his drooping spirits and recruit his wasting strength; so that he is enabled to rise up, and pursue his course with redoubled ardour. Or if, in consequence of the distant prospect of this promised land, he is disposed to abandon his enterprise as a fruitless task, he sits down for a little moment by the wayside, and says to himself, “I will hear what the Lord God will say concerning me.” He turns to the page of revelation: he there discovers, to his unbounded delight, some promise, some gracious assurance of omnipotent aid, some pledge of protection from all his enemies, some manifestation of hitherto undiscovered blessings; so that “through patience and comfort of the scriptures” he has hope—yea, he has more than hope; for he has the sure conviction that he shall be enabled to hold on his way, that he shall ultimately attain the object of his expectations, that the victorious crown of rejoicing will one day be placed on his brows as the reward of his persevering labours, and all this because “thus it is written.”

Our fourth subject of inquiry will be to whom it is written—the persons addressed. The book of revelation is intended for the perusal of all mankind. It is adapted to the humblest as well as to the most exalted capacity. It has been remarked of the bible\*, that it has depths which an elephant may wade through, and shallows which a lamb

\* St. Gregory.



may cross. Here is something exactly suited to the wants and circumstances of every individual, whatever be his character, age, or station in life. We may say to all and each: "I have a message from God unto thee." God has a communication to make to all his creatures: none are too poor to be beneath his notice, none too exalted to be above his notice. It forms a very characteristic feature of the bible, that it is the only book ever published calculated for universal perusal, for the general instruction of all mankind: it was indeed written for us men, and for our salvation. It has also, in addition, this peculiar property, that it is always new: on each separate examination of the sacred pages some beauty is discovered which hitherto hath escaped observation; so that, as we travel onwards, at almost every step we take we are cheered by the opening prospect, and anticipate the fulness of joy at the completion of our pilgrimage. We feel that we are all individually interested in each specific promise, warning, and exhortation; so that, whilst admonished by one, and encouraged by the other, we receive with "meekness the engrafted word able to make us wise unto salvation;" we comfort one another with the conviction that "thus it is written," and because it is thus written it will be accomplished.

Such, then, are some of the interesting particulars involved in the consideration of the text. We derive then, from hence a strong argument for the necessity of "searching the scriptures," that we may know and read for ourselves what is written: a privilege exclusively possessed by protestants. Those of the papal church cannot carry out into practice the apostolic mandate; or, at best, they are presented with only a mangled and abbreviated copy of the scriptures, containing, in some instances, the commandments of men substituted for the word of God. The controversy which we ministers have with our hearers is, that they will not search for themselves the pages of holy writ, but rather leave us to search them on their behalf, as if they were not interested in their contents. They seem far more eager to ascertain what is preached than what is written, what is the comment of men than the declaration of God. I do not mean for one moment to depreciate the value of the preached word: great are the advantages arising from the public ministry: it is "God's purpose by the foolishness of preaching to save" some: it is the grand instrument wielded by the Spirit of God for the conversion of souls; still, it was never intended to supersede the private study of the scriptures, or the individual attempt to ascertain for himself

what is preached than what is written. And, after all, the preached word must be based upon the written word, or it becomes little else than a fable of cunning device. Unless we can appeal to the law and the testimony to corroborate our assertions, we cannot be called the ministers and stewards of God's mysteries, however else we may be designated: though bearing some of the highest titles of earthly distinction, we cannot be called the ambassadors of the Lord Jesus Christ. Unless we can stand up in our own pulpits and say, "Thus saith the Lord," or "Thus it is written," we may win your approbation, but at the cost of your immortal souls: we may pave the way for our own elevation to the pinnacle of earthly glory; but we shall never accompany you to the mansions of eternal blessedness.

We would bring, then, all our preaching and all your hearing to the test of scripture. We require not your assent to any thing we advance, if it be not capable of scriptural demonstration, or, at least, does not harmonize with the tenor of scripture. We wish that it may be recorded of you, as it was of the Bereans of old, "that they were more noble than those of Thessalonica; in that they received the word with all readiness of mind, and searched the scriptures daily, whether these things were so." If you find, on this investigation, that the things are not so, so as we represent them, then we grant you permission to leave us, and brand us with the name of "blind leaders of the blind." But if, on the other hand, you find that "thus it is written," blame not us as the cause of your destruction, if you will not believe nor understand. If you are determined to act in defiance of the written word, or attempt to persuade yourselves that it is not written, then, if you perish, you fall by your own suicidal hands.

But let us consider, in the next place, the consolation included in a right appropriation of the words of the text. We have already adverted to the advantages derivable from the written word, "that we through patience and comfort of the scriptures might have hope." Now let us briefly examine how this comfort is to be obtained and be made applicable to ourselves; for, after all, it is the individual application of the text which stamps its advantage.

There may be some among us who go mourning all the day long, whose sins are gone over their heads, and are as a burden too heavy for them to bear: the remembrance that "thus it is written" extracts the sting of death, and spreads the emollient ointment. "Come unto me, all ye that travail and are



heavy laden; and I will give you rest." "I am, even I am he that blotteth out thy transgressions for mine own sake, and will not remember thy sin." Others, again, are brought into great difficulty, not knowing what course to pursue: obstacles on all sides seem to arrest their progress to the heavenly Canaan, so that they are unable to advance. Be not discouraged, nor dismayed: there is something written for you: "Fear not; for I am with thee, to deliver thee." "I will guide thee with my counsel, and after that receive thee to glory." "I will guide thee with mine eye." "I will make darkness light before you, and crooked straight." But others, again, are not only unable to advance, but are conscious that they have retrograded, and have pursued the downward course; that their promises and good resolutions have been but paper walls before the fire of temptation. "Thus it is written" for your consolation "Return, ye backsliding children; and I will heal your backslidings." "Why will ye die?" "Turn thou us, O good Lord; and so shall we be turned." "I will heal your backslidings, and love you freely." "I will be as the dew to Israel." We see another group of mourners, who are deeply affected at the hardness of their hearts, the dulness of their ears, the sterility of their souls: they seem to be as destitute of spiritual life as a corpse of bodily. "Can these dry bones live?" Certainly. "Thus it is written" concerning you: "Come from the four winds, O breath, and breathe upon these slain, that they may live." "I will open your graves, and cause you to come out of your graves; and ye shall know that I am the Lord, when I have opened your graves, and shall put my Spirit in you, and ye shall live." "I will put a new Spirit within you; and I will take away the stony heart out of their flesh, and will give them an heart of flesh." Turning in a different direction, we see another class of mourners, who are bewailing the loss of some endeared object of affection, in whose existence their own lives are bound up. Hear what the Lord God says to you. "Thus it is written:" "Leave your fatherless children, I will preserve them alive; and let thy widows trust in me." "Cast thy burden upon the Lord, and he shall sustain thee." We meet with others who are dragging after them the galling yoke of poverty, often difficult to be borne, who seem to be destitute of all that the world calls good, deserted by friends and acquaintance. Still, however, if poor in spirit, you are not deserted by God: he has a word of consolation to speak to you. "Thus it is written:" "The Lord heareth the poor, and despiseth not his prisoners." "Hath not God chosen the poor of this world, rich

in faith, and heirs of the kingdom which he hath promised to them that love him?" We sometimes see those who are in bondage all their lifetime through fear of death, who tremble at the king of terrors: we turn to the book of inspiration and there find, that "thus it is written:" "I will ransom them from the power of the grave: I will redeem them from death." "O death, I will be thy plagues. O grave, I will be thy destruction." "Death shall be swallowed up in victory." In short, in whatever situation in life you may be placed, however tried, however afflicted, however deserted, however tempted, the remembrance that "thus it is written," will supply the restorative balm.

With a weapon drawn from this armoury the Redeemer himself vanquished Satan; for, when this arch-deceiver proposed to him the three-fold temptation in the wilderness, he repulsed the tempter with this declaration: "Thus it is written." And because it was thus written by the finger of God, it became a sword, which pierced through the loins of the assailant, causing him to retire from the field a vanquished foe. Arm yourselves likewise with the same mind, and you shall be partakers of the same victory.

But, in order that these promises should be made available to your comfort and salvation, it is necessary that they should appear elsewhere than in the book of revelation: they must be written and engraven upon your hearts, not with ink, but with the Spirit of the living God; otherwise they will be, as far as you are concerned, a dead letter, which profiteth nothing, because it is dead. The question, then, for you to ascertain is, whether the handwriting of God is visible upon the fleshly tablet of your hearts, whether they bear the divine image and superscription, whether ye are what the apostle calls "epistles of Christ, known and read of all men," or else presenting illegible characters, difficult to be deciphered, bearing some resemblance to the language of heaven, but in reality counterfeit, an unknown tongue to the inhabitants of those regions. Then we are constrained to address to you the words of the text: "Thus it is written:" "If any man hath not the Spirit of Christ, he is none of his."

Lastly, we address to you the words of our Lord to his disciples, when they returned flushed with victory over the devils, who had vanished at their mandate, "Notwithstanding in this rejoice not, that the spirits are subject unto you, but rather rejoice that your names are written in heaven." Whatever may be your external advantages, or internal gifts, however highly esteemed among men, beloved in your generation, exalted in the earth,

rich in the possession of all that can confer temporal happiness, still we cannot bid you rejoice; yea, rather we must bid you mourn, unless your names are written in the Lamb's book of life. We well know that there is no one specific remedy for all bodily diseases, but it is not so with those which are spiritual;

for the blood of Jesus Christ cleanseth from all sin. In all time, then, of your tribulation, and in the hour of death, the remembrance that "thus it is written," will be found adapted to the believing soul, under all its variations of trials. Wherefore, "comfort one another with these words."



#### HOWELL SELE'S OAK.

THE above is from Miss Roberts's work, "Old Trees," already brought under the favourable notice of our readers. The following is from the pen of Miss Costello\*.

"Owen Glendwr, although he is much vaunted by his countrymen, always appears to me to have been selfish, unfeeling, boastful, and treacherous, to have sacrificed his friends to his interests, and to have sought his own safety at their expense. The popular story connected with this tree is not calculated to raise his character. Nannau was formerly possessed by a Welsh knight named Howell Sele, who, refusing to take part with Owen Glendwr when he rose to assert his rights against Henry IV., incurred the enmity of the aspirant to the sovereignty of Wales. Glendwr, whose residence was not far from this part of the country, and to whom, indeed, much of the valley which extends from Dolgelly to Llangollen, and is called Glendwrwy, belonged, on one occasion resolved to take

\* His pleasure in the woods'

of Howell Sele, and, without seeking permission, or caring for opposition, set out accompanied by his friend Madog, and made the glades of Nannau re-echo to the sound of their horns. The unaccustomed blast was heard by Howell; and his anger arose; he armed himself, seized his sword, and, hurrying forth, placed himself in a spot where he knew the intruders

must pass. It was not long before the proud Owen and his companion came in sight; and there, beneath an oak of gigantic size, and already hollow with age, although green and flourishing, they saw the frowning chieftain, who asked in a loud and severe voice how Glendwr, a rebel to his king, a disturber of the peace of his country, presumed to enter his grounds, and hunt without his leave. A fierce answer was of course returned, and the quarrel which both sought was soon too deadly to be decided by any other means than the sword. They fought long and furiously, with none to witness the affray but Madog, who stood by. The advantage was with Glendwr; and Howell Sele was slain. A fearful pause ensued. The master killed in his own woods; his known enemy having been seen on his way to the fatal hunting scene: these facts were too glaring to be concealed: Glendwr's conscience told him he had done amiss; and he dared not stand the brunt of an inquiry. Aided by his friend, he took his measures accordingly; and they both rode as swiftly as they could from the scene. All was desolate in the halls of Nannau: the master had disappeared, and was no where to be found: the country had been searched far and near; but no trace of him was discovered. An infant heir was shewn by the weeping mother to his dejected followers; and Howell Sele was mourned for several years, and his fate unaccounted for. The great attempt of Owen Glendwr had failed. Hotspur had fallen at the battle of Shrewsbury; while the chief who was his ally had looked on in safety on the other side of the river. Henry IV. and his victorious son were crowned with conquest; and the Welsh prince had found an obscure grave.

\* "The Falls, Lakes, and Mountains of North Wales." By L. Stuart Costello, author of "A Summer among the Bocages," &c. pp. 321. Longmans. 1845.

The lady of Nannau still wept her lord ; but still, with the tenacity of affection, she trusted that he might yet return ; and her vows at the altar of St. Mary were, that she might yet behold him once more. One dark November night, when the wind howled fearfully amongst the pine-woods, which waved gloomily round the deserted mansion, and all the household were preparing for repose, a knight urged his steed up the steep mountain-road that leads from the brawling torrent of the Mawddach to the heights now enveloped in mist, and, pausing at the portal, sounded the horn which hung at the castle-gate. He demanded to see the lady of Nannau on pressing business which would brook no delay, and was conducted to her presence. The stranger paused a moment at the threshold, and then said, 'Summon all your household, lady ; and let them be witnesses of the words I have to utter. I am Madog, the friend of the unfortunate prince Owen Glendwr, who slew your husband.' He then went on to relate the circumstances of Howell Sele's death, and bade them search in the hollow of the oak for the body. No time was lost: all hurried to the spot ; and there, inclosed in the huge trunk of the tree, was found the skeleton of their master with his armour on, and the sword still grasped in his bony hand. A magnificent tomb was erected for Howell Sele in the abbey of Kymmer, in the vale below, and perpetual masses instituted for the repose of his soul ; but from that time the oak of Nannau, which was standing thirty years since, was said to be haunted with the evil spirits which that bad deed of Glendwr's had attracted."

#### A VISIT TO RIEVAULX ABBEY, YORKSHIRE.

BY WM. HYLTON LONGSTAFFE.

"A glorious remnant of the gothic pile  
(While yet the church was Rome's) stood half apart,  
In a grand arch, which once screened many an aisle.  
The last had disappeared—a loss to art:  
The first yet frown'd superbly o'er the soil,  
And kindled feelings in the roughest heart,  
Which mourned the power of time's or tempest's march,  
In gazing on that venerable arch."

BROX.

It is a curious trait in man's character, that his heart clings to any thing on which age and desolation have passed their destructive hand. What modern building, however grand and sublime in its design or beautiful in its workmanship, will create feelings in the sensitive mind equal to those produced by some grey and crumbling remnant of the secluded walls of a monastery of the middle ages. Perhaps my own sensations partook considerably of this character when, with a friend, I set out from the quiet market-town of Thirsk, on a pedestrian journey to the once magnificent Rievaulx abbey: the memory, the mysterious gloom of past ages, cast a halo round the sacred pile, and seemed to invite me there, to pass a few short hours shut out from the pleasures, the confusion, and the cares of a busy world.

The road from Thirsk to Rievaulx (if road it can properly be called) lies over a country which is extremely interesting in its character and va-

ried in its productions. In the short distance of four miles, the traveller is transported from the rich soil of the fair vale of Mowbray to the barren crags of Sutton Bank, up which the road winds to the top of that part of the Hamilton Hills. The rocks here are profusely covered with small alpine plants: at the time our visit was made, the beautiful little *cystus helianthemum* adorned the stony waste with its golden blossoms ; and the clefts were filled up with *asplenium trichomanes* in full fructification. On our left was the wild hill of Whitestonecliffe (well known to the Yorkshire botanist), with the gentle waters of the small lake Gormire at its foot. Passing over the arid plain of Scawton common, we entered upon the green and verdant vale of the Rye, surrounded by small hills covered with wood ; and in front was the famed terrace of Duncombe park, overlooking the majestic ruin we were about to visit. Having had our attention previously directed to the prospect of the abbey from the bridge over the river, we here paused a few moments ; but I must confess that in this respect I was much disappointed : if there is ever a good view from this place, it must be in the winter season, when the trees are divested of their foliage ; for, at the period I saw it, the profusion of leaves shut out the abbey almost entirely from sight. A very short time elapsed, and we were at the object of our steps.

A sketch of the history of this pile having appeared in a former volume of this magazine, by another correspondent, I shall confine my present remarks to a review of the present state of the ruins.

As is generally the case, the church constitutes the principal remains, and to this point I shall first direct attention. All traces of the nave are now gone: no certain reason can be assigned for this remarkable circumstance, which is more striking when we consider the beautifully perfect state of the choir. Three sides of the central tower have disappeared, the springing of the arches alone remaining ; but the fourth arch constitutes the most conspicuous feature of the ruin, being very lofty ; and, as the pillars which support it do not end in bases on the ground, but in brackets at some feet above its surface, the first impression which strikes the observer is, that, by some fairy enchantment, it is hung in the air. Above, the pitch of the ancient stone roof has left its mark on the wall. I would mention the fact of the tower having only one side left more particularly, as in several views I have seen the tower is erroneously represented as being perfect.

It is a curious circumstance that this church stands north and south, instead of east and west. In several buildings the direction is much out of the proper line ; and this has been explained by the custom of the old ecclesiastical architects taking the point of the sun's rising on the day dedicated to the particular saint after whom the church was named ; but in Rievaulx the reason is, that the old nave and choir were used as the transepts of the new building, the abbey having been renovated. The transepts contain several portions of Norman architecture, which no doubt belong to the original structure of sir Walter l'Essec. All the rest of the church is built in the early English style, apparently soon after the commencement of that peculiar order ; as, in one part of the trifor-

rium of the choir, there is a round arch encompassing two pointed ones: the nail-head ornament, too, is profusely used as a decoration, which is well known to be common to the Norman and early English styles, while the dog-tooth ornament is comparatively of rare occurrence. The principal pillars are composed of a vast number of smaller ones, and the mouldings are of good design; but the brackets are, perhaps, the most ornamental features, being of a rich foliated pattern: at the end of the west transept is one of very peculiar formation. All the roofs were of stone: the only perfect portion is at the end of the aisle of the eastern transept; but numerous rich, leafy bosses and moulded ribs are scattered on the ground. The end windows of both transepts and choir are composed of three lofty lancet lights: galleries run across them. The clerestory is also traversed by a gallery: that on the west side of the choir is accessible by a winding stair: the stair on the other side has gone. It is a curious fact that, in both sides of the triforium, the capitals and bases of the pillars alone remain, the shafts having been removed by some gothic barbarian.

A large stone in front is all that remains of the once splendid high altar: behind it, on the ground, is the base of the screen dividing the choir from the lady chapel, and still further back the site of the monuments of the abbots.

Leaving the church, the next object deserving attention is the refectory—a noble room, built in the style of transition between Norman and early English, but, on the whole, of very inferior execution when compared with the church. In some places, remnants of antique painting are still visible. The large window consists of three lancet lights, and the entrance-door is probably unique: it consists of a semicircular arch, within which is a round trefoiled one. At one side of the refectory are remains of the music gallery, with a staircase leading to it.

The rest of the monastic buildings are in such a state of utter desolation, that, without an extremely good knowledge of the plan of conventual buildings, it is impossible to give accurately their names. With respect to their architecture, they partake in style with the other parts, except one beautiful piece of wall, which, happily for the lovers of ancient art, was a year or two ago divested of the thickly-spread ivy which covered it. This part is built in the perpendicular style. Above a very elegant Tudor-arched doorway is a curious bas-relief, representing the annunciation of the blessed virgin. In another part is a very good early English doorway.

In another part of the village of Rievaulx is a small ruined building, which is supposed to have been the eleemosynary of the abbey: the style is perpendicular.

Before we left, we gave a long lingering look behind. The rose and vipers bugloss were streaming in the wind at the very summit of the deserted pile, as if in mockery at the vanity of man's hopes. Was this, then, all that remained of the superb fane, where the voices of the monks once resounded on high with the praise of their Creator, leavened though their worship was with the deadly taint of popish superstition and popish errors and corruptions? Where, then, is the croziered abbot? where the incense which once filled those

lofty aisles with its sweet savour? where the anthem, the prayer, the chaunt? "An echo answers—Where?"

#### THE JEWISH CELEBRATION OF THE NEW YEAR AND OF THE DAY OF ATONEMENT\*.

DURING this month (September) the Jews have celebrated their most solemn feasts, viz., their new year, the day of the atonement, and the feast of tabernacles. Perhaps it may be well to mention in what manner the Jews of this country solemnize their feasts. Thirty days before the new year, the Jewish congregation, as days of humiliation, during which they rise three hours before daybreak, resort to their synagogues, and pray for forgiveness of sins until sunrise. These thirty days are called by them "selichoth's days," or days of forgiveness. The day before the new year they fast, and every one appears before three chosen rabbies, who sit the whole day for the purpose of receiving them. They address this tribunal in the following manner: "Listen, O ye our teachers and chosen judges, to my confession!" Then they say, they repent of all the vows which they have vowed and not performed: "I repent of all oaths which I have taken upon myself, and of all other sins which I may have committed during the past year; and I beg for absolution." Upon which, the rabbies pronounce the absolution. They then address another assembly of chosen rabbies, consisting of ten men, in the following words: "Hear, O ye teachers, the words of our mouths! Do you not know that, from the time God created Adam, there was also the evil figment, who is Satan, who is the angel of death, who deceived our first parents with smooth hands to eat of the forbidden fruit; for which transgression death was their punishment, and that of their posterity until the time of the Messiah? From that time until now Satan has continued to deceive man, to seduce him to transgress the commandments of God, and to lead him away from the Most High: in particular, he tempts man to forget God at the approach of death. Knowing this, I appear before you to be witnesses that I offer up myself, to God, body, soul, and spirit, from now until after my death." The tribunal then reply, that they receive his offering in the name of God.

After the conclusion of this ceremony, they assemble together in private houses, or in the synagogues, that they may each receive forty stripes save one, which is done in the following manner. They say to one another, "Behold, I am ready to receive the stripes

\* From "Journal of Missionary Labours in the city of Jerusalem, during the years 1842, 1843, and 1844," by the rev. F. C. Ewald, missionary of the London Society for promoting Christianity among the Jews, and chaplain to the right rev. the bishop of Jerusalem. This work, dedicated to the chevalier Bunsen, cannot fail to be read with great interest, and more especially at a time when many eyes are directed to "the holy city," when, it is to be hoped, a growing anxiety is felt for the spiritual welfare of Israel. We have laid before our readers the commencement of a series of letters from our excellent friend Mr. Veitch, for a season the fellow-labourer with Mr. Ewald in the east; and we think that correspondence will fully bear out the accuracy of Mr. Ewald's statements, and bear full testimony to his zeal, devotedness, and energy to the work of his divine Master. The mission of bishop Alexander has, in some quarters, been viewed with an approach to jealousy; let those who thus view it read the volume from which the above is extracted.—Ed.

I have deserved!" They stretch themselves on the ground, and say, "May it please thee, O Lord God, to accept this punishment which I inflict upon myself, instead of the four kinds of death which I have deserved; and pardon and forgive all the sins which I have committed. Do it for thy mercy's sake; and look favourably upon thy servant, the son of thy handmaid. Though I have sinned, and have transgressed, and have done wickedly in thy sight, yet I am one of the sons of Abraham, Isaac, and Jacob." Having said this, he receives thirty-nine stripes from his neighbour, who, whilst beating him, says, "My son, do not despise the chastening of the Lord; for, whom the Lord loveth he chasteneth." Then the one who has been beaten repeats the operation on his neighbour; and so on, until the whole congregation have received thirty-nine stripes. Afterwards, they make a public confession of sins. Then they leave the synagogue, and go to the burying-ground, where they address the dead, and pray for them and for themselves. A little before sunset, they resort to their synagogues to pray. This feast lasts ten days, during which they incessantly pray to God, and, in particular, that their names may be written in his book for good. They have a belief that, on new year's day, God writes in a book all that shall happen to each Israelite during the year.

On the evening of the first day of the feast they gather together before wells and cisterns, confess their sins, and say, "Who is like unto our God, who pardons the sins of the remnant of his people? His wrath does not endure for ever: he delighteth in mercy. He will return and have mercy upon us, take away our sins, and commit them to the deep. He gave his truth to Jacob, his grace to Abraham." They stroke their dress three times, as a sign that God has cast their sins into the sea.

The ten days which intervene between the new year's day and the day of atonement are called days of repentance. They believe that if they truly repent during this time, though an evil sentence may have been written in the book by God on the new year's day, it will be cancelled. They pray twice during these days that God will prevent their soul from entering any animal or bird, or into the body of a Jew. (We thus see that the belief in transmigration is general amongst the Jews).

The day which closes the days of repentance is the day, or the eve of the day of atonement. They go to the baths, visit the burying-places, receive thirty-nine stripes, as on the day before the new year; and again, before sunset, they enter the synagogue to pray. On the day of atonement itself they remain the whole day in their synagogues, praying and weeping before God. I visited on that day most of the synagogues here, in company with the rev. J. Roland. I could have wept with my benighted brethren over their sins. Why does God not hear the prayers of Israel for deliverance, which they have now offered up for nearly 1800 years? Why is it as if the heavens were of iron before them? Why do not their cries for the coming of the Messiah penetrate the holy of holies? It can only be because they do not address God in the name of him who is the only Mediator between God and

man. In vain do they plead the merits of Abraham, Isaac, and Jacob, of Joseph and Moses, of David and Solomon, Daniel and Phineas. God has hitherto turned a deaf ear to their prayers; but he will hear them when they shall plead the merits of him whom their fathers have pierced, and whom they still reject.

The local government has placed guards before the synagogues of the Spanish Jews, to prevent any one from disturbing them at their devotions. They believe that on the evening of the day of atonement the sentence pronounced against them on the new year's day, whether good or bad, if not cancelled during the days of repentance, is sealed, and is then irrevocable.

After this great and solemn day is over, they consider themselves as new born, having, according to their belief, received pardon for all their sins.

**THE FEAST OF TABERNACLES.**—They now commence building their tabernacles; which, however, in the holy city come far short of those I have seen on the continent of Europe. As this feast is celebrated in the same manner as among the Jews in Europe, I shall pass on, and only notice the last day, which is called "simchath thorah," or the "joy of the law." It is known that the five books of Moses are divided into fifty-four portions. Every Saturday one of these portions is read; and on the Saturday before "simchath thorah" they finish it. They rejoice on that day in particular, that they have been permitted to read through the whole book of the law. I went on that day, together with some friends, into the synagogue; and we found the Jews dancing around the reading-desk, with the roll of the five books of Moses in their arms, singing and clapping their hands as they went. He who could jump the longest and sing the highest considers himself the most meritorious. The chief chanter in the Polish synagogue had entirely lost his voice. In the Spanish synagogues they were rejoicing in the manner just described, not only all the day, but nearly all the night.

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### Miscellaneous.

**PREACHING.**—Preaching the same sermon to all sorts of people is as if a schoolmaster should read the same lesson to his several forms: if he reads *Awe*, *amas*, *amavi*, the highest forms laugh at him; the younger boys admire him: so it is in preaching to a mixed auditory. Objection: But it cannot be otherwise: the parish cannot be divided into several forms. What must the preacher then do in discretion? Answer: Why then let him use some expressions by which this or that condition of people may know such doctrine does more especially concern them, it being so delivered that the wisest may be content to hear.—*Selden's Table Talk.*

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UNDER THE  
SUPERINTENDENCE  
OF  
CLERGYMEN



OF THE UNITED  
CHURCH OF ENGLAND  
AND  
IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

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No. 556.—NOVEMBER 29, 1845.

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CHAPEL OF ST. LAURENCE, ISLE OF  
THANET.

St. Laurence is situated on a hill on the road from Canterbury to Ramsgate, and bounded on the south by Pegwell bay\*. It was near Ipewines-Fleet, now Ebb-Fleet, at no great distance, that Hengist and Horsa (A. D. 449) arrived with about three hundred Saxons, who ultimately gained strong territorial possession and the supreme authority. In 1826 Ramsgate was, by act of parliament, separated from St. Laurence, and constituted a distinct parish.

\* Pegwell bay is famous for shrimps.

The church is very ancient, particularly the tower, of Saxon architecture. It was originally one of the chapels attached to Minster, but became an independent parish A. D. 1275. It contains some very ancient monuments.

At a short distance from the church eastward are some remains of a chantry chapel, which was dedicated to the Holy Trinity, and supported by several lands in the vicinity, which in the reign of Edward VI. became a lay fee. The chapel has long since been converted into a dwelling. Independent of the high altar in the church, there were others

in the chapel dedicated to the Holy Trinity, also in those to St. James, St. Thomas, and St. Catherine.

CHRIST'S ASCENSION, AND SECOND  
COMING :

*A Sermon,*

(Preached before the University of Oxford, on the Sunday  
after Ascension-day.)

BY THE REV. THOMAS GREEN SIMCOX, M.A.,

*Of Wadham College; Vicar of North Harborne,  
Staffordshire.*

JOHN xiv. 2, 3.

"I go to prepare a place for you. And, if I go and prepare a place for you, I will come again, and receive you unto myself; that, where I am, there ye may be also."

THE words that I have just read comprise a subject which may at any time be justly deemed conducive to edification; and they are deserving always of devout and attentive consideration in the Christian church. They relate to her nearest interests: there is no question that can arise, to engage the attention of Christian men, of more importance. They show her privilege; for what a high and excellent privilege it is to have a Saviour who is gone before, to prepare a place for us in a better world, and has thus afforded us a title to it! How great the privilege of those who have future things thus laid open to them, possessing a knowledge and a hope which the rest of mankind in vain have sought for, but which is made known and confirmed to them!

They were spoken by our Lord at the time when he was about to be taken away. He was about to drink the bitter cup of suffering and death, and to be removed from his church "a little while;" but, unmindful of his own deep sorrow, he was addressing himself at this time to the consolation of his disciples: "Let not your heart be troubled," he said: "ye believe in God, believe also in me. In my Father's house are many mansions. If it were not so, I would have told you. I go to prepare a place for you." Thus our Lord has informed us of the purpose, partly indeed, of his sufferings and death, during that short interval when he left his followers, but chiefly and more specially of his final quitting them, in order to ascend to the kingdom of his Father. The subject appears suitable to us at the present season, when the resurrection and ascension of our Lord are brought under our notice by the church; and, in this our state of temptation and woe, my brethren—this our short-lived state, in which we are compassed about with grief and infirmity—how delightful is the belief that the Saviour,

on whom our hopes are fixed, will not be forever absent from us! We as yet do not behold him; but he will in due time appear, and take away all evil from among us: sin, and the inducements to sin, shall be removed away; and all tears shall be wiped from our faces. Yet this subject, excellent and consolatory as it is, is not one that in ourselves we turn to with pleasure. May it please God, therefore, to assist us; that the endeavour which is now made, in all humility, to bring these promises into view, may be rendered profitable to the edification of us all!

I. Now, in examining our text, the first point which it offers for our consideration is the purpose or object of our Lord's ascension into glory. What was the intent—apart from Christ's own personal exaltation and reward—what was the intent or purpose of his ascending into heaven? He replies to this question in the words, "I go to prepare a place for you."

This doctrine, of the connexion of the believer's future blessedness with the ascension of Jesus Christ, is one which, as might be supposed, indeed, from the nature of the case, is very indistinctly hinted at in the Old Testament. We would not say that the fathers, under the patriarchal and Mosaic dispensations, did not look for a future state; but they had not the clear light which we have, as regards its connexion with the mediation of our Lord. The subject may be included reasonably under the catalogue of those which prophets and righteous men of old desired to see, but did not, and in respect of which our privilege is superior to theirs. We may find, indeed, an indistinct allusion to the ascension of Christ, as in the psalmist's words: "Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in." Or we may find an intimation of the reward allotted to the Messiah for his sufferings: "Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong." But this does not amount to a distinct revelation of the doctrine before us. The fathers were equal, or superior, to us in many respects. But, though they sought and set their affections on "a better country, even a heavenly," their knowledge and information were inferior to that which we have. God, in his wisdom, has been pleased to "provide some better thing for us, that they without us should not be made perfect."

Now, in considering the assertion here made by our blessed Saviour, that he was going to prepare a place for his disciples, it would seem improper to omit altogether to mention that truth, which is recorded with

equal plainness, that there must be a preparation in us, in order to our being admitted to it. There must be the work of grace, the preparation of the heart, and the sanctification of the life, which we are taught to believe is the fruit of God's Holy Spirit; else, however sufficient Christ's mediation may be to achieve salvation for us, we shall not be partakers of it. This doctrine is correlative and corresponding to the other. Vain, indeed, and useless is it to expect that, if we are not partakers of the likeness of Christ, if we follow him not now in his holy life, we shall be heirs of his future kingdom. The words delivered by him, on another occasion, are sufficiently plain on this head: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." The words of St. Paul are to the same effect: "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God." Such passages speak to us, my brethren, and to all who bear the Christian name, in a solemn and awakening voice. We cannot see God's face with joy, except we have taken up the cross, and trod in the narrow way. The privileges we have possessed, as well as those which were set before us for our acceptance, will only enhance our shame and misery, if we did not profit by them. Surely and confidently may it be said that our having been baptized into the Christian church, our having borne the name and profession of the cross, or our having been favoured with knowledge and instruction in the Christian truth, will be of no avail, in the great day of Christ's return, to any who has been found neglectful of his duty, or indulging in sinful pleasure.

But, with respect to the doctrine taught in these words, it is to be noticed that Christ asserts or vindicates to himself the office of preparing a place in the world to come for those who followed him. This must be admitted; and it is of deepest consequence. "I go," he said, "to prepare a place for you." The object of our Lord's ascension was to provide a mansion in his Father's house for those who followed him; and it would be unworthy and presumptuous to suppose that he is not mindful of it. The apostle utters the same doctrine, where he teaches us (Heb. vi.), concerning the heavenly sanctuary, "whither the Forerunner is for us entered, even Jesus;" and again (Heb. ix.), "For Christ is not entered into the holy places made with hands, which are the figures

of the true, but into heaven itself, now to appear in the presence of God for us." It is not the office of any other mediator to perform this for us: Christ is the one mediator between God and man. No individual of mere earthly race, however excellent, no angel or archangel, however holy, would allow themselves to claim this honour. Rather may we say, and say with the most sure conviction, respecting the saints and martyrs and the blessed mother of our Lord, that, could they utter a voice to reach us in this earthly state respecting this, it would be such as the angel delivered to St. John, when he fell at his feet to worship him: "See thou do it not; for I am thy fellow-servant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God." O, let us never permit ourselves to be drawn away from this essential and fundamental doctrine! God is the only object of worship to a Christian man; and Christ, the Son of God, is the one only Mediator through whom we are to approach him. And may not the remark also be made upon our text that, if there were such a place as purgatory, it might be expected we should find it mentioned here? I would not, indeed, lay stress upon this, which is merely an observation that has struck me in considering this subject; but it does seem, perhaps, not unreasonable to suppose that our Lord, when purposely and professedly informing his disciples respecting their future state, should have mentioned the existence of purgatory, supposing it actually did exist.

And now it may be asked, what are the dispositions, and what is that temper of mind, in which it becomes a Christian to regard his Lord and Master in consideration of the truth set forth here? We should regard him, I would say, with the deepest gratitude for his condescension, and with the most humble and yet most unbounded confidence.

On the part of gratitude for the condescension of Christ, it is wanted only that we should consider the circumstances of the case; and then we shall see how it is our duty. Think of God's eternal Son, forsaking his throne on high, for the sake of the inhabitants of one only of those countless worlds which he hath created, laying aside his glory, and submitting to shame and ignominy, and then, after he had died and risen, making the salvation of our race the object of his intercession before the Majesty on high. Think of this; and, when you have contrasted his eternity with our short-lived existence, and his goodness with our pollution and sin, you will be prepared to say what view we ought to have of his condescension, and how our gratitude should be called forth by it. On this sub-



ject I would call your attention to the words of a venerable ornament of our church. "O, blessed High Priest," says bishop Jeremy Taylor, "holy Jesus, King of the world, and Head of the church, thanks be unto thee; who, when thou hadst taken upon thee our nature and our sin, and appeased thy Father's wrath, and performed all his will, and overcome death, and rescued our souls from the hand of the enemy, didst ascend to thy eternal Father, and open the kingdom of heaven to all believers." So also bishop Andrews: "May I give thanks with ceaseless memory to thy Word and only Son, as the cleanser of our nature in his conception and birth, the deliverer of our persons in his sufferings, cross, and death, the triumpher over hell in his descent, over death in his resurrection, as our forerunner in his ascension, as our advocate in his session, as the restorer of our faith in his second coming."

We should regard our Lord also with the most humble, yet unbounded trust. This is expressly commanded by our Lord in the first verse of this chapter. "Let not your heart be troubled: ye believe in God, believe also in me." Trust in God, through Christ, is our bounden duty as well as our happiness. He is the only foundation that can be laid, to sustain the Christian's faith and hope; and he is a sufficient foundation. "I am the way," he says, "and the truth, and the life. No man cometh to the Father but by me." No other foundation will avail us: no confidence that is placed in other helpers or intercessors in regard to our souls' health will be found a safe one. There must be a joining of ourselves to Christ by faith, an union with him, just as the head is joined with the members, or the branches are united to the vine; and then he, who is the source of all grace and goodness, will not fail us in the hour of need, nor omit to succour us in peril and temptation. Death itself cannot separate us from Christ. "For we ought to believe," as it is taught in our homily, "that death, being slain by Christ, cannot keep any man that stedfastly trusteth in Christ under his perpetual tyranny and subjection; but that he shall rise again unto glory at the last day appointed by Almighty God, like as Christ our head did rise again, according to God's appointment, the third day." Or, as is more fully set forth in the magnificent language of the apostle: "I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

II. But it is time that we pass on to the

other portions of our text. It contains a promise of the future coming of our Lord. "If I go and prepare a place for you, I will come again, and receive you to myself; that, where I am, there ye may be also."

And, while it must be admitted that there are points of difficulty in relation to the future coming of Christ, it is to be borne in mind that that coming is in itself the great hope and longing of the church. As under the old dispensation believers looked to the Messiah's former coming, so, now that he has become incarnate and wrought the work of redemption for us, it is to his second advent that we are to look on. When Jesus was parted from his disciples at the time of his ascension, angels encouraged them by putting them in mind that this should be. And, if we look to the apostolical epistles, we shall find no fact so prominently urged upon the church, either for encouragement or exhortation to holiness, as this grand leading article of faith. It is essentially a part of the Christian character to wait for the coming of Christ. We find St. Paul in one epistle writing, "Our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ." In another, he says of the Thessalonians, "How ye turned to God from idols, to serve the living and true God, and to wait for his Son from heaven, even Jesus;" while, in that to the Corinthian church, he gives God thanks because they came behind in no gift, and waited for the coming of our Lord Jesus Christ." The future coming of our Saviour, indeed, be it when it may, must be the commencement of eternal happiness to his disciples. It is that event which will open to us our future state, and therefore it must of necessity be deserving of attention.

Let us observe the certainty with which it is declared in the text. It is as certain as our Saviour's ascension into heaven. "If I go and prepare a place for you, I will come again, and receive you unto myself; that, where I am, there ye may be also." When the words were spoken, neither of these events had taken place: now, one has; and the other remains to be. But it is asserted that there is an inseparable connexion between the two; and, now that one of them has occurred, we are to look with confidence for the other. Accordingly, the hope and belief of Christ's second coming has always been held and professed openly by the church. In the apostles' creed it is acknowledged, "From thence he shall come to judge the quick and the dead." In the Nicene creed, "He shall come again with glory to judge both the quick and the dead; whose kingdom shall have no end."

In the Athanasian creed, "He sitteth on the right hand of the Father, God Almighty; from whence he shall come to judge the quick and the dead. At whose coming all men shall rise again with their bodies, and shall give account for their own works. And they that have done good shall go into life everlasting, and they that have done evil into everlasting fire."

The fourth article of the church of England contains a recognition of the same doctrine of our faith; and bishop Pearson, in explaining the apostles' creed, gives this as his paraphrase:—"I am fully persuaded of this, as of an infallible and necessary truth, that the eternal Son of God, in that human nature in which he died, and rose again, and ascended into heaven, shall certainly come from the same heaven into which he ascended, and at his coming shall gather together all those who shall be then alive, and all who ever lived, and shall be before that day dead; when, causing them all to stand before him at his judgment-seat, he shall judge them all according to their works done in the flesh, and, passing the sentence of condemnation upon all the reprobates, shall deliver them to be tormented with the devil and his angels, and, pronouncing sentence of absolution upon all the elect, shall translate them into his glorious kingdom, of which there shall be no end."

Respecting the doctrine of our Saviour's future advent, however, there are various points of difficulty on which the church has been in past ages, and still is to a considerable extent, divided in opinion. As to the time when it shall take place, there have been divers expectations held; and no wonder that an uncertainty should exist when it is said, "Of that day and that hour knoweth no man." Concerning the place which he will occupy at the period of his advent, again, there has been controversy whether it will be in heaven or on the earth, or in the region of air or space surrounding us. Again: whether he will reign with his saints upon the earth; and, if so, whether in a literal or figurative manner, and whether before or subsequent to his advent. Whether the resurrection will take place at once or not, there have also been different sentiments; many, both in ancient and modern times, considering that there will be a first resurrection, preceding by at least 1,000 years the resurrection of the wicked who have died. And again: what will be the nature of the judgment instituted at Christ's advent—on this point, likewise, there has been difference; some identifying the idea of judgment with that of kingdom; because judges have occupied a similar post with kings.

Respecting these points of doubt and difficulty, though I would be far from thinking that examination into them is to be discountenanced, I would not presume to offer an opinion. They are points upon which the best and wisest men have differed; yet, seeing the subject they arise out of is so nearly connected with our happiness, we surely ought not to discourage an inquirer. On the one side it may be said, that in that passage where the second advent of Christ is spoken of in the Revelation it comes in order before the first resurrection and the 1,000 years' reign of Christ. It is foretold of the man of sin, that "the Lord shall consume him with the spirit of his mouth, and shall destroy him with the brightness of his coming" (2 Thess. ii). Again: the prophet teaches us that "a king shall reign and prosper, and shall execute righteousness;" that king being the Lord our Righteousness. And again: it is foretold concerning a time when all nations should be gathered against Jerusalem to battle: "Then shall the Lord go forth, and fight against those nations; and his feet shall stand in that day upon the mount of Olives, which is before Jerusalem" (Zech. xiv).

These predictions appear strong and cogent to many persons on the one side; whilst, on the other, it may be said that our text, in which Christ promises to receive his people to himself, that, where he is, they may be also, seems to point rather to a heavenly than an earthly region. The place to which he should receive them would seem to be that same to which he is gone up. Our Saviour's prophecy also, where he is vindicating his authority as the Son of Man, seems to bear upon the question: "Marvel not at this; for the hour is coming in the which all that are in their graves shall hear his voice, and shall come forth; they that have done good, to the resurrection of life; and they that have done evil, to the resurrection of damnation" (John v). This passage would appear to discountenance the idea of the saints or faithful servants of God rising from their graves before the wicked. And the solemn description of the final judgment, by our Lord (Matt. xxv.), certainly would lead most naturally to the same belief. To this I may add, that the three creeds, so far as they afford an indication of the doctrines of the primitive church, are certainly against the notion of a pre-millennial advent of Jesus Christ and his personal reign on earth. And the excellent bishop Hall, who has a treatise on the subject, asserts, without hesitation, that such was the belief of the church; and, in exhorting

Christians, at the conclusion of it, "to stick fast to the old principles," he particularly mentions, first, that "they fix not their belief on any kingdom of Christ our Saviour, but spiritual and heavenly;" next, that "they do not, out of this conceit of a personal and visible kingdom of Christ, flatter themselves into the opinion of an absolute freedom from either sin or bodily affliction here in this earthly life;" next, that "they do not entertain the thought or expectation of any other future coming of their Saviour, but that one only return to the final judgment of the world;" and, lastly, "that we do neither, out of a credulous security, put the day of the last judgment far off from us, nor, out of a misgrounded presumption, pass our punctual predeterminations of it."

The inquiry is one, my brethren, if I may express my own belief, which will not be cleared up until the event. God appears to see fit to inform us so far respecting it as to keep alive our expectation and desire; and, when it is fulfilled, we shall, doubtless, see the truth of every promise, and the consistency of those inspired predictions which it appears now hard to reconcile.

But it may be permitted to me, occupying this place, to offer one or two practical suggestions, which, however we may all acknowledge their weight, are, there is reason to fear, overlooked by many.

How important then is it, how exceedingly important, to endeavour to keep our minds in a state of preparation and waiting for the coming of Christ! how desirable that we should be earnest in prayer to God that he would vouchsafe his grace for this end! A disposition of waiting for the coming of Christ is the best preservative against sinful pleasure: it is the remedy most effectual to keep us from undue conformity to this world; and, against undue sorrow or affliction of whatever kind, it is the best support. Accordingly, we find great stress laid upon this duty in the way of practical exhortation in the New Testament. Our Lord himself instructs us: "Watch, therefore; for ye know not what hour your Lord doth come." He compares the Christian, who obeys this precept, to a faithful and wise servant, whom his Lord hath made ruler over his house, and who should be made ruler over all his goods. Whereas the evil servant, who saith in his heart, "My Lord delayeth his coming," exhibits the effect of this in a wicked life, and is cut asunder. St. James in like manner uses the doctrine of the second coming, as an encouragement to faith and patience: "Be ye also patient: stablish your hearts; for the coming of the Lord draweth nigh." St. Peter stigmatizes

the scoffers in the last days by this specific mark, that they should say, "Where is the promise of his coming?" St. John, in his epistles, exhorts his brethren to cultivate that delightful hope in the second advent, which it is evident he possessed himself: "Beloved, now are we the sons of God; and it doth not yet appear what we shall be. But we know that when he shall appear we shall be like him; for we shall see him as he is."

I would say then, in all affection, let the careless man of pleasure among you ask himself, is he prepared? Can he suppose, while habitually indulging in those things which are against the commandments of God, that he is ready to encounter the presence of his returning Saviour when he shall appear the second time? Pledged and covenanted as we all are to renounce the world, the flesh, and the devil, are such persons fulfilling their baptismal engagements, and walking worthy of the vocation wherewith they are called? Surely it is a fearful thing to desert our leader, to forsake the service of the great Captain of our salvation for that of his enemy and rival.

Let the literary or scientific student ask himself, is he prepared for the coming of Christ? Is he so pursuing his inquiries, useful as they may be, that he bears in mind there is one subject of yet greater consequence, which it is dangerous to overlook? In fine, is Christ an object of his regard; or does he, while in name a Christian, practically put him out of sight? We must remember that it is said, "If any man be in Christ, he is a new creature." No person has good right to believe that he will meet with acceptance in his Judge's sight, who is not renewed by the Spirit of God, and making manifest the fruits of righteousness. O let us bear this in mind as we desire salvation. There shall be a crown of righteousness for those who love the appearing of Christ; but for those who love it not, whatever be their eminence or talent, there is no such promise. Each of us will, ere long, have to give account of the things done in the body: let us live as those who look forward to it, and whose conversation and inheritance are on high.

May I not further offer the suggestion that Christianity, as exhibited in such passages as that before us, should have more influence than perhaps it actually has over the instruction given in our seats of learning? The propriety of this can scarcely be questioned. Our public schools and our universities ought to be places where the nature and value, as well as the evidences of the Christian faith, are inculcated on the youthful mind. Let us contrast Christianity with heathen systems. Let us endeavour to keep up a

distinct view of its superiority in the minds of those whom we instruct. Let us show how life and immortality are brought to light through Christ alone, and how his gospel is unspeakably excellent as declaring that which philosophers and wise men of antiquity sought in vain to know.

O, how different is the hope of the gospel from the systems of Pythagoras or Plato! How superior is its light! how immensely removed above them in its power to elevate the mind and lift it up above those weights which are continually drawing us towards earth! Surely it is to be wished that no student within our colleges or halls might leave us without having this impressed upon him. And, while the hope of Christianity is more excellent, its standard of virtue and morality is also higher. This is well deserving to be pointed out, lest those who are sons of the church, and nurtured in her academies, should take the heroes of Homer or Thucydides for their pattern in life, rather than the example of Christ and his apostles. Humility and self-denial; to love God with all our heart and mind and soul and strength, and to love our neighbour as ourselves—these are duties commanded by the gospel, and which its promises may enable us to fulfil.

Finally, as members of the Christian church, and as ministers which many of us are, in one of her purest branches, how desirable is it that we should bear the hope of our text in mind! We profess a hope that Christ shall come again: we know that it will be to receive us to himself if we are his. How desirable that in our avocations, both ordinary and extraordinary, we should live under the influence of this hope! Would it not tend to heal disputes? Might it not soften the asperity into which men are sometimes led, if we looked forward to the return of the Redeemer, and regarded it as near at hand? Many of those with whom now we differ may be dear to him no less than we are; and, though with views taken from different sources, they may be, nevertheless, upright and sincere. Thus St. Paul exhorts us: "Why dost thou judge thy brother? or why dost thou set at nought thy brother? for we must all appear before the judgment-seat of Christ." Controversy must be carried on, perhaps: we cannot expect that in our present imperfect state it should be escaped; but towards individuals whom we may deem in error it is our duty to exercise charity and hope.

Pray, brethren, for the peace of Jerusalem, that our church may be like a city that is at unity in itself, and that she may still rear up

a generation of sons and daughters, who shall be like vigorous plants, to grow and flourish for Christ.

### The Cabinet.

**MINISTERIAL CARE OF THE AGED\*.**—Every effort for good has its attendant danger; and I think I see in the present educational movement throughout the land that of which I am jealous, and which demands our caution. It is not the fear lest we should unduly trust to the means, without a dependence on a higher influence, to which I am referring, but lest in our active provision for the young we yield to a spirit of reckless despondency, and consequent neglect, as it regards the old. I am jealous of the sentiment not unfrequently permitted to escape, that all our hope must be from the rising generation, and that their fathers are so lost in indifference, or ungodliness, or prejudice, that all exertions on their behalf are unavailing, and the pastor cannot reach them. No, the pastor cannot. Nor can he reach the hearts of the young, and effectually claim them for the service of Jesus. But, when contemplating the sad condition of many in our flocks, shall we yield to a spirit of practical infidelity, and say, that for them at least there is no balm and no physician? What! shall we limit the omnipotence of the Holy One of Israel? shall we contract his plenteous redemption, and undertake to throw, beyond the orbit in which mercy moves, any poor fellow-sinner, however hopeless his case may appear? It is not thus that the Father of heaven is wont to act. He cannot easily abandon the sinner to hopeless misery. "How shall I give thee up, Ephraim? how shall I deliver thee, Israel? How shall I make thee as Admah? how shall I set thee as Zeboim? mine heart is turned within me, my repentings are kindled together. I will not execute the fierceness of mine anger, I will not return to destroy Ephraim; for I am God, and not man." It was not thus that the Saviour acted when he wept over Jerusalem. And will not the Holy Comforter deign to extend his offices even to those who are afar off? and have we not seen confirmed ungodliness yielding to his hallowing influences? I have seen, and doubtless you have done the same, even the gray-headed mourn and weep bitter tears over discovered sin, and at the thought of a Redeemer's grace and mercy yet in reach. I have seen the man, whose ignorance and inveterate habits of evil seemed impracticable, yet yield to the light of heaven, and become a new creature in Christ Jesus. No, my brethren: like the husbandman, we must have long patience; and our dependence must be, not on our skill in sowing, but on the early and latter rain. We know the sad consequences of neglected privileges; but it is not for us to pass judgment on the hopelessness of any.

\* From a valuable sermon preached in the parish church of St. Mary, Lancaster, on June 15, 1844, at the visitation of the lord bishop of Chester, by William Carus Wilson, M.A., rector of Whittington, and incumbent minister of Caster-ton. Kirkby Lonsdale: Foster. London: Seeleys.

**Miscellaneous.**

**GENERAL VON ZIETHEN\*.**—Frederick II., after the successful termination of the "seven years' war," was always pleased to see old General von Ziethen at his table; and, whenever there were no foreign princes present, his appointed place was beside the king. On one occasion he was invited for Good Friday. Ziethen excused himself as not being able, inasmuch as he made it a point to partake of the sacrament on that great church festival, and desired to spend the remainder of the day in meditation. The next time he appeared at Sans-Souci to dinner, the conversation, as was usual, assumed an intellectual and merry course; and the king jocosely turned it on his immediate neighbour in these words: "Well, Ziethen, how did the supper of Good Friday agree with you? have you properly digested the veritable body and blood?" The jovial table-guests set up a jeering laugh; but the ancient Ziethen, after shaking his grey head indignantly, left his chair; then, bowing respectfully to his majesty, he with a loud and firm voice thus addressed the king: "Your majesty well knows that in war I shun no danger, and that, whenever it has been necessary, I have not hesitated to risk my life for you and for my country. The same sentiment animates me still; and this very day, if you command it, I will suffer my hoary head to be cut off, and loyally laid at your feet. But there is one above who is more than you, and I, and all mankind; and that one is the Saviour and Redeemer of the world, who died for all, having purchased us by his precious blood. I will therefore not submit to have the Holy One, on whom my faith reposes, who is my consolation in life, and hope after death, to be attacked and derided. In the strength of this faith, your brave army courageously fought and conquered: if it is your majesty's pleasure to undermine this faith, then does your majesty lend a hand to undermining the state's welfare. What I have said is true: receive it graciously." The king was visibly agitated by this speech. He stood up, offered his right hand to the brave old Christian general, put his left hand on his shoulder, and said with emotion: "Happy Ziethen! would that I could believe as you do! I have all respect for your faith: hold fast to it: what has occurred shall never happen again." A deep and solemn silence ensued: none seemed to have courage to utter a word; and even the king was so taken aback, that, not readily hitting on an apt subject for further conversation, he broke up the half-finished dinner by giving the dismissal signal. To Ziethen, however, he gave his hand, saying, "Come with me to my cabinet."

**TITHE OF AGISTMENT†.**—The only church pro-

perty in Ireland, I believe, that was ever given\* for purely Roman catholic purposes, was the tithe of "agistment," decreed by the synod of Cashel in 1172, to be paid to those "internal traitors" who at that time, and for filthy lucre, sold their country ecclesiastically to an English pope, and politically to an English king, who invaded Ireland, and then became its lord, having no better title than a letter from the same pope, giving him our fair isle of the sea, upon the condition of his establishing the Anglo-Saxon Norman worship—at that time the Roman—there, upon the ruins of the ancient and independent, and comparatively pure, church of our Celtic forefathers, and of exacting from the pocket of every householder in Ireland the new and hitherto unheard-of tax of "Peter's pence." As to all other church property in Ireland, it was either given and enjoyed before the union between the churches of Ireland and Rome in 1172, and has so descended in regular succession to them who have the present use of it; or else it was given by the Protestant parliament of Ireland, since the Reformation, for the maintenance of protestant faith, and to repair the ravages and losses attendant upon the confusion and civil wars which, ever since the Conquest—before the Reformation as well as since, but especially since—have, unhappily, afflicted and devastated our common country. But the tithe of agistment, or cattle—the only part of church property in Ireland to which the church of Rome could make any show of claim, as being the reward of her aggression and crafty policy in the twelfth century—was swept away by a vote of the Irish house of commons, in the last century (1734), and is now, and has been ever since, in the pockets of the gentlemen graziers—many of them of the old, and, as you say, true church—who possess, as their estates, the rich pasture lands of the west and of the south of Ireland. If "restitution" should ever become the order of the day, it is most reasonable then that the tithe of agistment, to which the Roman catholic church in Ireland has certainly the justest (historically) and strongest claim, should be the first restored. But will you venture upon such a demand? or, can you calculate so surely upon the liberality of the bullock and sheep feeders, even of your own communion, as to think that even an Irish parliament, assembled again in College-green, will reverse, in your favour, the vote of the protestant house of commons, which once, in the last century, swept away this substantial badge of popery, as a religion forced upon her by England, by passing, one night—no matter whether drunk or sober—the resolution, that any who henceforth should demand or receive tithe of agistment was to be regarded as "an enemy to his country"?

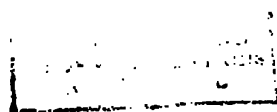
\* From "The Domestic Life of Frederick William III. of Prussia;" by bp. Eylert.

† From "An Appeal to the Roman Catholic Priesthood of Ireland," by the rev. William Digby. An extract was given from this pamphlet in p. 287, Oct. part. It is ably and forcibly written, and deserves very wide circulation at the present day, when the idolatries and corruptions of popery are palliated, if not absolutely praised. Mr. Digby appears to be thoroughly acquainted with the real points at issue between protestantism and popery.

Agistment in law—or, as it is sometimes termed, Agistage or Agistation—is the taking in other people's cattle to grass, at so much per week.—ED.

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ABBEY CHURCH, ROMSEY, HANTS.

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PRIORY OF CHRISTCHURCH.

# THE Church of England Magazine.

UNDER THE  
SUPERINTENDENCE  
OF  
CLERGYMEN



OF THE UNITED  
CHURCH OF ENGLAND  
AND  
IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 557.—DECEMBER 6, 1845.

## THE ABBEY CHURCH OF ROMSEY\*.

ROMSEY is distant from Southampton about seven miles. It is a place of great antiquity; so much so, that no records are extant as to its first foundation. The abbey church was founded for Benedictine nuns, by Edward the Elder (son of Alfred, whom he succeeded A.D. 900), whose daughter Elfrida was the first abbess. All the abbesses were of royal birth, and so famous for their sanctity as to be regarded as saints. The abbey was plundered by the Danes about A.D. 992: the nuns, however, with the greater part of their property, had previously removed to Winchester. Mary, the daughter of Stephen, was for a time abbess, but afterwards married Matthew, younger son of Theodoric earl of Flanders. Against this couple, however, the pope denounced his curses; so that, after having two children, she returned to the convent.

The following description of the abbey, by Mr. Petit, was laid before the British Archæological Association at their meeting at Winchester, in September:—

"This ecclesiastical edifice is valuable as presenting more completely the outline and general aspect of a purely Norman conventual church than any building of equal dimensions in England. For, although a considerable portion of the nave belongs to a later style, still, if the whole is compared with the Norman naves which remain, and we notice how carefully the later part of the work is made to harmonize with the earlier parts, it will lead to a conclusion that the dimensions and proportions intended by the original architects are preserved throughout, and, in fact, the whole design followed as nearly as the difference of styles would permit. The choir, transepts, and tower evidently retain their original plan of elevation, changed only by the depression of roof and gables, and occasional alterations in the parapets: these are trifling when compared with those which al-

most every large Norman church in the country has undergone. Many have their choirs extended, or rebuilt on a different plan, as Carlisle, Ely, Southwell, Selby, Christchurch in this county, and others. Some have a large superstructure on the old choir, as Tewkesbury, Gloucester, and Norwich, which completely changes the character, even if it be accomplished with little deviation from the ground plan; and the erection of later towers, or the addition of a story to the older ones, as at Kirkstall, or of a spire, as at Norwich, however little the rest of the church may have been changed, gives the whole a totally different aspect from that intended by the builder.

"The church of Romsey, which is cruciform, has a low massive tower at the intersection. The internal arrangement of the east end is remarkable, as it is divided by a central pier, to which a flat external buttress corresponds, having on each side of it a window. The eastern limb of the cross exceeds only by a few feet the length of the transepts. This peculiarity is almost universal in pure Norman buildings, though at a very early period in the succeeding style the part eastward of the tower was much lengthened. The choir is a fine early English one, of seven bays. The Norman part of the church seems to have been commenced a little before the middle of the twelfth century; and it would be difficult to find a purer or more characteristic specimen of the style. The central tower was evidently open as a lantern, and must have had a fine effect; for, although perfectly plain on the outside, it is ornamented in the interior with two ranges of arches, in the lower one of which may be noticed a peculiarity which shows how carefully the mediæval architects studied position and point of view. Few buildings tell more plainly the story of their progress to completion. The choir, central tower, and transepts were built in the Norman styles, which they still retain throughout, with comparatively a small number of subsequent insertions. The four first bays of the nave (from the tower) were also completed in the same style, as high as the string under the clerestory range; though an increased number of mouldings

\* We should recommend to the notice of our readers, with respect to Romsey, "An Essay descriptive of the Abbey Church of Romsey, founded by king Edward the elder." London: Houlston and Stoneman. Much most interesting and valuable information will be obtained from it.—ED.



in the triforium shew that the transition was in progress; and this was probably the limit of the actual Norman work. But probably the Norman design comprehended the whole length of the present building. The clerestory of the four first bays belongs to that style of pointed architecture called the transition, distinguished from the early English as retaining some characteristics of the Norman, especially the square abacus. The three western bays of the nave are purely early English. A very small interval of time must have elapsed between the completion of the former part and the commencement of these. But, though distinct in style, this new portion is made to harmonize as much as possible with the old. In the west front itself, the architect was altogether absolved from the necessity of conforming to Norman proportions; and how he felt and appreciated his emancipation from the restraint, he has proved by a composition not exceeded in grandeur by any structure of similar dimensions. A vast triplet of lancet windows, the principal one of which must be nearly forty feet in height, occupies the central compartment: these are comprised under a wide pointed arch, reaching into the gable: in the head of this arch is a cinquefoiled opening. There is no western door; there being five early English doors in the fifth bay of the nave (from the tower) on the north and south sides. This fine edifice is rather distinguished by massiveness and simplicity, than by profusion of ornament; yet its enrichments are not wanting either in variety of design or delicacy of execution. The corbel tables alone would form a valuable study. Romsey abbey is a remarkable proof how readily the pure Norman and the completely developed gothic may be made to assimilate with each other. The transition, in fact, is gradual."

"I have now (continued the rev. gentleman), after expressing my thanks for the assistance rendered me by Mr. Carter, in furnishing me with drawings, plans, and measurements, to trespass upon you for a short time longer. You will agree with me, that none of our edifices have suffered more from neglect, or from inadequate or injudicious repair, than our large conventual churches; and this from no fault of those to whose care they are committed, but simply from the want of sufficient funds. Such buildings as those to which I have called your attention are national monuments, and ought not to depend upon single parishes, or the exertions of a few individuals in one locality. In the present case private liberality has done much: the fabric is now undergoing a most careful repair. If we, who are assembled here in consequence of the interest we take in this and similar objects, encourage by our assistance those engaged in the work (and it has been suggested to me that a proposal has been made to this effect), we shall prove that our interest does not spring from motives of mere curiosity, but from admiration and affection—that we are in earnest when we profess to cherish those monuments which are most valuable as historical records, as developments of genius, and as legitimate aids to devotion. It is not my office now to appeal to higher feelings and motives: I rest the claim upon the mere value, as an architectural specimen, of the building in question; yet we shall not contribute the less readily, from the cer-

tainty that, while we are gratifying our own feelings and presenting a suitable testimonial to individuals whose work we approve, we are also conferring a benefit of the highest order."

#### CHRISTCHURCH\*.

CHRISTCHURCH is a borough, in the New Forest (west) division of the county of Southampton. It is a place of great antiquity, and, from relics discovered in the priory, supposed to have been of Roman origin: by the Saxons it was called "Twynneham Bourne" and "Tweon-ea," from its situation between two rivers—the Avon and Stour.

The earliest historical notice of it occurs in the "Saxon Chronicle," which record, its occupation by Ethelwald, during his revolt against his kinsman, Edward the Elder. In Domesday-book it is mentioned, under the name of "Thuinam," as a burgh and royal manor, containing thirty-one messuages. Its present name is derived from its priory church (founded, prior to the Conquest, for a dean and twenty-four secular canons, and dedicated to the Holy Trinity), which was rebuilt in the reign of William Rufus, and dedicated to Christ, by Ralph Flambard, bishop of Durham, and formerly dean of the priory. It was largely endowed by Richard de Redvers, earl of Devon; to whom Henry I. gave the manor. Earl Baldwin, son and successor to earl Richard, placed canons regular of the order of St. Augustine in this priory, which flourished till the dissolution, at which time its revenue was 544*l.* 6*s.*: it was granted by Henry VIII. to the inhabitants, for their parochial church. Some portions of the walls that enclosed the conventual buildings are still remaining: the ancient lodge, a strongly built stone edifice, is now occupied as a dwelling-house; and the site of the refectory may be traced by the remnants of its walls.

The town was fortified by Richard de Redvers, who either erected or rebuilt the castle, of which there are some remains to the north of the priory: these consist chiefly of the ruins of the keep, on the summit of an artificial mount, called Castle Hill (the walls of which are more than ten feet in thickness), and part of the range that comprised the state apartments. The Norman style of architecture prevails; and the arches of some remaining windows are divided by Norman pillars. On the site of the ancient priory a large mansion was built, some years since, by Gustavus Brander, esq., who was at considerable pains in endeavouring to develop the ichnography of the original structure, and so far succeeded as to trace out very clearly the plan and arrangement of the whole building, and to ascertain, in a great measure, the appropriation of the several principal parts, how they were disposed, and what their respective form and size. This mansion was the residence, in the year 1807, of Louis Philippe, duke of Orleans, the present king of the French.

The ancient priory church forms a conspicuous object from every part of the surrounding country, as well as from a great distance at sea. It comprehends a nave and aisles, a transept with chapels projecting eastward, a choir and its aisles, a lady-chapel, a western tower, and a

\* See "Historical Account of Christchurch," by Messrs. Tucker and Son.

capacious north-porch. From the deficiency of records, it is impossible to ascertain by whom and at what exact periods the different divisions were respectively erected. The Norman part is unquestionably the work of bishop Flambard, and his early successors in the deanery; but we are unable to assign any other portion of the church to any known individual. Until the commencement of the present century, the church suffered from extreme neglect: some of the mutilations were probably perpetrated at the Reformation; but more modern destructives have lent their helping hands to the work of demolition.

In 1813, four of the choir windows were restored and new glazed at the expense of the earl of Malmesbury. In the year 1818, a subscription was raised for ceiling the nave, which was then entirely open to the timber roof. In 1820, an additional subscription was made for ceiling the south transept and the western tower; and, in the same year, the choir-stalls were repaired and varnished; the expense of which was defrayed by a private subscription. A farther sum was obtained, in the years 1821 and 1822, for adding a new choir front to the organ, and for the removal of a lath and plaster partition which interrupted the view from the nave of the most elegant portion of the chancel; and, in 1828, the large west window was rebuilt at the expense of the parish; besides which, and the windows of the choir above-mentioned, two of the large and nine smaller ones, in different parts of the church, have been restored, and new glazed during the more recent improvements\*.

The principal entrance to the church is through the north porch, which is probably unequalled by any other in this country: its projection is upwards of forty feet, and in height it almost extends to the parapet of the main building.

The nave furnishes a splendid example of the later and more decorated style of Norman architecture. The western part of the choir, wainscoted with oak, is chiefly occupied by the ancient stalls and sub-seats of the priory establishment. Of the former, there are thirty-six; fifteen on each side, and six at the west end. Two of the latter, distinguished by ornamental canopies, were those of the prior and sub-prior. There is also a third of a similar kind at the east end of the

southernmost row, which was that of the "lector," or reader. On each side, extending the entire length above the stalls, is a beautiful coving, or cornice; which is terminated by an open-work parapet and pinnacles, and decorated by an elegantly wrought string course or fillet of fruited vine branches. On the backs, arms, and jambs of the stalls, as well as on the "misereres," or under seats, there is a profusion of carving in alto and bas relief, including many grotesque and ludicrous ornaments.

Several beautiful chantry chapels, or oratories, are constructed in various parts of the church. Near the high altar is the monumental chapel of the unfortunate Margaret, countess of Salisbury, who erected it in the reign of Henry VIII., for her burial-place. This chapel is worthy of admiration for its rich architectural composition, and for its general design, which is in the Tudor style. The north and the south front are highly ornamented. In the upper niche, at the west end, is placed a dove-coloured tablet, with an inscription to the memory of the right honourable George Rose, one of the representatives, in six successive parliaments, of this borough, who died on the 13th of January, 1818, in the 74th year of his age: his remains, with those of his widow, three of her sisters, and a daughter of the earl and countess of Morton, are deposited in the vault beneath the chapel.

The eastern division of the south aisle is occupied by the chapel of John Draper, the last prior of that name. It is now used as the sepulchre of the Hinxman family.

On the north side of the same aisle is the chantry chapel of Robert Harys, a rebus of whose name is sculptured upon a shield within one of the quatrefoils of the basement panelling, viz., an initial R., with a hare below it, in a recumbent posture, from whose mouth a label issues, forming the letters ys. The same rebus may be traced on other shields; and, on a sculptured scroll, entwining a rod in the cornice fascia, is the following inscription: "The Lord, king of blis, have mercy on him that let make this: the which was in Robert Harys. Mccccxxv."

The front of the chapel consists principally of open screen-work, with a Tudor door-way, surmounted by a handsome niche in the central part; and at each end a similar niche, flanked by small buttresses, placed diagonally. An embattled transom crosses each of the pierced divisions, and some tastefully-designed tracery ornaments the upper tier.

Against the back of the interior is a handsome monument to the memory of several individuals of the Bullock family.

Adjoining the choir entrance from this aisle is a door-way, leading, by a descent of eight steps, into the central crypt, the burial-place of the earl of Malmesbury's family; the interior of which, containing eighteen stone catacombs, may be seen through the opening of a large pointed arch, which gives light and air to the crypt.

At the east end of the north aisle is an altar tomb, erected for sir John Chydioke and his lady. The knight is said to have been slain in battle, during the civil wars between the houses of York and Lancaster. His effigy of alabaster is sculptured as in plate armour, with a shirt of mail.

\* To afford the stranger some idea of the extent and magnitude of this building, a table is here given of the dimensions of its principal parts:—

LENGTHS.		Feet.
From the western entrance of the tower, to the eastern extremity of the lady chapel ..	312	
The nave .....	119	
The nave aisles .....	140	
The transept .....	101	
The choir, or chancel ..	70	
The choir aisles .....	110	
The lady chapel .....	35	
The north porch .....	35½	
The tower .....	28	
BREADTHS.		
The nave .....	28	
Do., with its aisles .....	58½	
The transept .....	24½	
The choir .....	21	
Do., with its aisles .....	60½	
The lady chapel .....	21	
The north porch .....	30	
The tower .....	22	
HEIGHTS.		
The vaulting of the nave .....	58	
Do. of the choir .....	60	
The tower .....	130	

his head rests upon a helmet; and around his neck is a collar of SS: at his feet is a lion couchant. His lady, attired in a jewelled corset, and tasselled robe, with a necklace, and the mitred head-dress of the fifteenth century, reposes on a double cushion. On the north wall of the same aisle is a marble monument, consisting of a group in bas relief, finished with exquisite skill, by sir Francis Chantry, R.A., and inscribed to the memory of John Barnes, esq., of East Finchley, in the county of Middlesex, and of Maria, his youngest daughter.

Opposite to this is a neat mural monument to the late Mrs. Walcott Sympton, of Winkton, in this parish, with a suitable inscription, commemorative of the piety, and conjugal, maternal, and social virtues, of that excellent woman.

On the south side of the chancel, under an open arch, near the altar, is erected a monument, by Flaxman, to the late Harriet Susan, viscountess Fitzharris, consort of the present earl of Malmesbury, who died at Heron Court, Sept. 4, 1815. It is a group, the size of nature, representing the lady instructing her infant sons in the holy scriptures.

At the back of the altar screen, in the ambulatory, is a large and costly monument erected to the memory of several members of the Brander family. It consists of a sarcophagus and an urn of white marble, with the family arms emblazoned on a shield at the base thereof.

In the Lady chapel are several marble tablets, exhibiting chasteness of design, as well as skill in the execution.

The church-yard occupies a considerable area, commensurate with the extensive size of the parish and its large population. A row of elms is planted on each side of a paved walk, leading to the great north porch; and a gravel road, for carriages, conducts to the western entrance of the church.

In this cemetery are deposited the bodies of many of the unfortunate passengers and crew of that ill-fated ship, the "Halsewell," East-Indiaman, lost on the 6th of January, 1786, near the promontory of Durlston Head, in Dorsetshire, whence fragments of the wreck and numerous dead bodies floated into the western bay, with which the coast was strewn for many miles.

We are indebted for the following extracts from the recent "Charge of the lord bishop of Winchester," not yet published, to his lordship's kindness:—

"The care with which the restorations of some of our ancient sacred edifices have recently been conducted merits grateful commendation. I may specify particularly the works in the abbey church of Romsey, in the churches of Basingstoke and Fawley, in Hampshire, and of Compton, in Surrey. Something has been done in this way, and well done, at Christchurch, Hants; but much is still wanting to secure the architectural beauties of that magnificent priory church from the disfigurements and dilapidations of three centuries of impoverished resources. This is not a debt due from the parish to the public: it is an object worthy of the county and diocese, whence the free-will offerings might be expected to flow in, as for a work of common interest, with a generous and brotherly emulation."

## THE PAPERS OF L. E.

No. V.

### A SCHOOL FESTIVAL—THE NEW FOREST.

TRAVEL where we may in this beautiful land of ours, we find something well worth description, or rather surpassing our powers of description; but a pleasant visit is memorialized by giving a little sketch of some few different scenes witnessed during that visit, and recording some of the thoughts that such scenes have brought to the mind. So, though the professed theme of this my chapter is "a school festival," at which, to use the French term, I was permitted to "assist," yet would I, in memory, glance at a few scenes in the neighbourhood before we sit down to the feast.

There is, in one of the southern counties of England, a curious village, consisting of one long street: all the houses are built alike; plain substantial dwellings, with over-hanging thatch. Between each pair of houses, as I may call them—for there are two dwellings under each roof—is a small garden, exactly in the centre of which stands a forest tree—horse-chestnut, sycamore, or some other of the same kind. Now, this village is very formal; but yet it is more pleasing than you would at first imagine; for the road winds and gradually ascends all through it, so that the formality is lessened: the ground, too, rises behind the dwellings, a gradual low hill on each side. About the middle of the village stands the church, built in the pointed style; and opposite to it an ancient almshouse. But it was not to see the village only that we came: we passed through it to a scene of greater attraction. A handsome gateway admitted us into a beautiful pleasure-ground. On each side of the wide, gravelled road were beds and banks of various shrubs, among which were conspicuous the red leaves of the wild geranium. The view now opened: an extensive lawn or park was on each side, and stately and beautiful forest trees, singly or in clumps, in all the rich and variegated tints of autumn. The mansion-house, to which we were now approaching, did not appear very ancient: it had cupolas, something in the manner of the Pavilion at Brighton. But, though the whole building was not ancient, a part of it evidently was so—the spacious hall, into which we entered from the court-yard. The lofty ceiling was carved with the utmost care, and painted, with the most correct taste, with chaste colours and a little gilding. I need not stop to tell you of the marble slabs, and the ancient paintings, and other elegances. In a lofty gothic window was a stand of beautiful plants, placed there for shelter against the approaching winter—geraniums, salvias, myrtles, and many others. Through the window were seen the stately walls of an ancient abbey, mantled with luxuriant ivy.

Many rooms in the mansion-house were shown to us, besides this beautiful hall: many curious specimens of art and nature did we see. The pictures were very fine. There was a painting of a monk's head, by Rembrandt, that approached more nearly to life than could be conceived by any who had not seen it; a picture, by Claude, representing all the calm loveliness of sea and sky; but the picture which riveted my attention,

and fixes itself again on the eye of my mind, was one by Andrea del Sarto—the subject, the virgin and her child: it came nearer to my poor idea of what such a picture ought to be than any I had ever seen. And yet how faint is the attempt of the painter! It brought to mind beautiful poetry on the subject; but how faint too is the poet's effort!—

“Methinks I see thee, Mary, look on him with fixed gaze,  
And ponder in thy secret heart the Almighty Father's ways:  
As to thy thoughts, in contrast strong, the past and present  
rise,  
The glory whence thy infant came, the stable where he lies.

“Strange scene, whereon the angel hosts with ecstasy may look,  
That he, the Son of God, should thus an earthly mother brook;  
That he his Father's throne should leave, of majesty on high,  
And on a humble mother's lap a feeble infant lie.”

I said the poet's effort was faint, and yet I must add a few more lines—

“Where is this stupendous stranger,  
Nymphs of Solyma, advise?  
Lead me to my master's manger,  
Show me where my Saviour lies.

“O most mighty, O most holy,  
Far above the seraph's thought;  
Art thou then so meek and lowly  
As unheeded prophets taught!

“O the magnitude of meekness,  
Worth from worth immortal sprung;  
O the strength of infant weakness,  
If immortal is so young.”

This is beautiful: more and more let the thoughts dwell on the mystery of the incarnate God: closer and closer let the soul cleave to the ever-present Immanuel.

Now we will go into the abbey—that ancient building which we saw through the arched window in the lofty hall. The abbey was built, they tell us, by Athelstan; and we were told it is the only abbey in England now in perfect repair. The altar is of costly marble; and on it are placed two immense candles, as in the olden time, when popery reigned here. An inscription round the altar entreats the reader to pray for the souls of the founders of the abbey; but the protestant child could answer, “Such prayers are vain.”

“Just as the tree cut down, that fell  
To north or southward, there it lies:  
So man departs to heaven or hell,  
Fixed in the state wherein he dies.”

During a part of every year, service, according to the rites of the church of England, is performed in the ancient abbey.

Inclosed within rails was a beautiful and costly monument: five thousand pounds was the sum, we were told, it cost. Well had the sculptor done his work, and wrought the spotless marble into the forms of an earl and countess, the last of a noble race.

The name of Athelstan reminds me of another morning's ride. We went to see what tradition tells us was the home of Athelstan: the name by which it is now known is “Athelhampton.” Only a part of this large and ancient town is now inhabited. In one of the rooms were two fine lithographic drawings, representing—one, the exterior of the mansion; the other, the grand hall of entrance. In this latter the artist had represented many figures dressed in the fashion of the olden time; and we seemed transported to the days when Athelstan himself was here. But I fancied I should have liked the drawing better without the figures: I think the idea of the size and height of the great entrance-hall would have been better

given without them. It is a hall more lofty than many a church, with an arched roof; windows, through which had streamed the rays of many a mid-day sun; and massive doors, that had opened to receive generation after generation. In such a world of change, how impressive is it to see something that was seen so many centuries ago. How present to the mind are the now departed ones who lived, as we do, their appointed span of life, felt similar hopes and fears, encountered the same difficulties and temptations, shared the bounties of the same kind Providence, and heard of the same atoning sacrifice for sin in which we trust, and went, as we must soon do, to give account before the eternal throne!

It is a deeply interesting place. How many points of which the artist would long to carry away with him some remembrance! the carved work, near the windows, of grey stone; the heavy ivy; and then the entrance-arch, festooned with the luxuriant fig-tree, now laden with the luscious fruit, of which, thanks to the kind dwellers in the mansion, we all partook.

But now for the school feast.

As we went along, we thought we looked like a party of emigrants: there were several carts and waggons, as full of children and young people as they could possibly be. Our swifter vehicle passed these on the road; and we soon arrived at the mansion-house, where we and hundreds more were expected guests. I am no flatterer; but I love the courtesy that on such occasions adapts itself to every guest of different rank and age; and I saw such courtesy that day; and long, if it please God, may the example of Christian courtesy be seen there; long may it be ere the record of the lady's departure shall occupy the page prepared for it—that page of white marble, corresponding to the page on which already stands the record of her husband's death. A beautiful monument is the little church, built to his memory: it is a church of perfect symmetry, with a few steps leading to the altar, and an east window of stained glass. It stands in a secluded part, but near to the few inhabitants for whose use it is designed; and it lifts its little spire among many forest trees, presenting, when we were there, every varied tint of autumn.

But we are now on the steps before the manor-house, watching the long procession of school-children winding round the lawn under the stately beech and elm trees—the schools of all the parishes in the manor, each with a different banner, and attended by their teachers. I fancied some of the very little ones, scarcely knowing what was the scheme of pleasure intended for them, dressed in their best, lifted into the waggons, conveyed further than perhaps some of them had ever been before, then walking round the beautiful lawn, and seeing, for the first time, the mansion-house, to them a palace. Long tables and forms were arranged for them “*al fresco*”: very pleasant it was to help to arrange them, and help to wait upon them, after, in full chorus, grace had been sung.

What ample supplies of bread and cheese, tea and cakes! and then the apples, piled in large baskets, the baskets completely hidden by flowers; first covered with moss, and then adorned with rows of dahlias and bright African marigolds. When the happy children had dined, they sang:

now, one school at a time, some little piece adapted to the occasion; then all the schools together joined in the well-known hundredth psalm.

After the children had all run about, and enjoyed themselves in the adjacent field, they were re-assembled to receive each one a gift from the kind lady. At the upper end of the place where they had partaken of their various refreshments had been erected a sort of tent, carpeted, and with chairs: here many ladies were seated. Branches of laurel were spread over the outside and inside of the tent, which was adorned with beautiful wreaths and festoons of flowers. Then there was a large basket filled with gifts, the sight of which must indeed have given pleasure to the children; for there was a gift for each, well selected so as to suit every age—useful articles of clothing, books, pincushions, work-bags, baskets, something for every one, and all given by the kind lady's own hand.

Thus rich and poor met together; the rich to shew, the poor to receive kindness; and all joined in one hymn of praise, a harvest hymn, for it was the season of harvest.

"Praise God the Lord, whom heaven adores,  
Who doth the earth renew  
When morn her fragrant incense pours,  
When evening sheds her dew.

"His goodness crowns the circling year:  
He sends refreshing rain:  
Lo where the ripened fields appear,  
And harvest smiles again.

"Blest in their incense by his hand,  
The folds their treasures bring;  
All thick with corn the valleys stand,  
And seem to shout and sing.

"The mountains and the hills rejoice:  
The plains his love recall:  
O let us join our grateful voice  
In praise to him for all."

Dear reader, we are anticipating another harvest: the time, the eve of eternity draws near. "The harvest is the end of the world; and the reapers are the angels."

"Lord, when the world shall pass away,  
At the last judgment's harvest-day,  
Among the wheat O let us be,  
Safe in the garner stored by thee."

L. E.

#### THE TRUE SACRIFICE FOR SIN:

##### A Sermon,

BY THE REV. J. B. SMITH, D.D.,

*Rector of Sotby and Martin, and Perpetual Curate  
of Baumer, Lincolnshire.*

MICAH vi. 1-3.

"Hear ye what the Lord saith: Arise, contend thou before the mountains, and let the hills hear thy voice. Hear ye, O mountains, the Lord's controversy, and ye strong foundations of the earth; for the Lord hath a controversy with his people, and he will plead with Israel. O my people, what have I done unto thee? and wherein have I wearied thee? testify against me."

IN a former discourse from these words, we endeavoured to exhibit the justice and equity of God's dealings, both with respect to the Jews, to whom they were originally spoken,

and also in reference to all under the Christian dispensation, to whom this passage of holy writ seemed equally applicable. We endeavoured briefly to show the fallacy of some excuses that are occasionally set up by wicked men, to palliate their obstinate continuance in sin, and their refusal to close with his gracious offers of mercy and acceptance. We shewed that neither ignorance of God's will could be pleaded, nor the severity of his dealing, nor the oppressiveness of his service; nor yet a sense of utter unfitness on the part of man, nor of his entire inability to turn himself unto holiness—that none of these could be urged fairly and legitimately, as any reasonable ground of excuse for remaining the slaves of sin, and in estrangement and alienation from him and his service. We exhibited how well (as far as we, at least, are concerned in lands of gospel light) and how appositely the Christian minister might take up the words of Micah, and say, in reference to the men of this generation: "Hear ye, O mountains, the Lord's controversy, and ye strong foundations of the earth; for the Lord hath a controversy with his people, and he will plead with Israel. O my people, what have I done unto thee? and wherein have I wearied thee? testify against me."

It is, indeed, a sad and awful truth—it is a truth that forces itself on the conviction of every one that will bestow but even a passing glance and momentary observation—that there is abundant cause for the expostulation and the severe rebuke contained in these words. Alas! my brethren, look around you; and you must, you cannot but see that, in the nominal Christian world, by far the greater proportion are Christians in little else save the mere name. You must see that, though light is come into the world, yet men love darkness rather; that the god of this world usurps the place of the holy and true Jehovah in the hearts of men; and that, even as the infatuated Israelites were led away to apostatize from their covenant God, and to unite in the degrading and senseless rites of their heathen neighbours, even so those that have been baptized into the church of Christ, and have received the signs and seals of the covenant of grace, do in a vast overwhelming majority of cases fall away from their covenant God, and, spite of all their holy obligations, and in utter defiance of all their pledged vows, and of every tie of gratitude to a good God, go and join themselves in spiritual apostasy to the prince of the powers of this world: they give unto him their hearts, yield unto him their services, and, in short, are "led captive by him at his will."

And why should this be so? It is a me-

lancholy, it is an awful fact. O, my brethren, when we sit us down, in the calmness of a secluded moment, and ponder upon the nature of the immortal soul of man; when we recollect its original creation in the image of God's eternity, and call to mind its destiny, after the fleeting period of its probation here is past; when we think, in short, upon heaven and hell, the glory of the one and the awful misery of the other, what a strange and melancholy feeling passes over the heart, to witness the reckless folly and lamentable infatuation of myriads of immortal beings, that are daily and hourly hurrying forward into the irremediable gulph of hopeless perdition! And, when the superadded conviction comes to our mind, that a gracious God hath amply provided for the complete deliverance and salvation of all that thus reject his offers, and that plunge headlong into everlasting ruin, surely then a sensation of wonder and astonishment arises in our minds, and we are almost ready to make our appeal to senseless nature itself, to call upon the very rocks and mountains of the earth to witness the hardened impiety and stubborn obstinacy that pervade the carnal mind of man, and keep him at enmity with his God.

But, leaving this general view of the question, let us take a more limited and practical view of it, as respects our ourselves.

It is a grievous mistake, into which men are often led, to speculate upon matters of religion generally, to utter their regrets over vice and sin in the abstract, forgetting to bring the subject home to their own hearts and bosoms. It is a far more profitable course for each individual man, to take up his bible for himself, and simply and honestly to test its expostulations and its rebukes by referring to his own single character and conduct.

Is there any one now present here, who in heart and practice is a stranger to God and his holy laws? Is there any one here, that is conscious of being a miserable guilty sinner, a transgressor of the commands of his Maker, a neglecter of his ordinances, a despiser of his statutes? Is there any one here, that, albeit Jehovah hath proclaimed his holy name and revealed his covenant of mercy, is nevertheless living practically without God in the world, with a consciousness of unpardoned sin, of a polluted heart, of an entire estrangement from purity and holiness? Is there any one here, that, notwithstanding all the gracious persuasions on the part of God for his pardon and reconciliation, has nevertheless experienced nothing of the love of a reconciled God shed abroad in his heart, and that hath never

tasted of that heavenly peace and comfort that passeth sinful understanding? In short, is there any one here, that feels, whenever the subject of religion is brought before him, a dread and an alarm and a misgiving, a secret agonizing fear in the recesses of his soul that, should that soul be now summoned into eternity, it would not be to an eternity in heaven?

Should there be any one of this description; and should he, under the impression of these awful convictions of his soul's danger, be brought to an earnest and anxious thought thereupon; should he, by the pressing of the truths of holy writ upon his heart, be brought to a deep sense of the value of his soul, and to an alarm at the just judgments of an angry God; and should he thus be in the condition wherein Micah represents the people of Israel; and, amidst these workings of his mind, should he cry out, "Wherewith shall I come before the Lord, and bow myself before the most high God?" then, indeed, we have a cheering answer for him; then we have a consolatory and soothing hope to hold out unto him; we can bid him hail this movement of alarm in his heart as a token unto him for good, yea, for the most important, the most invaluable good: it is an evidence of the effectual working of the Spirit in his mind, which is the first sure step in the way of salvation.

But should he proceed after the manner wherein Micah represents the conscience-stricken Jew, as asking in the vain imaginings of his alarmed mind, "Shall I come before him with burnt-offerings, with calves of a year old?" and should he similarly inquire what costly service, what precious offerings should he perform; should he ask, "Is God to be propitiated and his mercy to be procured by a strict observance of rites, and a superabundance of outward ordinances?" then we reply unto him, No: such is not the way of acceptance with him: such service he requireth not at the hand of any sinner.

It is the mistake of the natural man to reason after this sort—to imagine that by an increased attention to outward services, and by a devotion to specified duties, he can compensate for the violations or omissions of days gone by. But, leaving out the obvious consideration that present obedience, even were it perfect, could not atone for past transgression, God is a being, my brethren, that requireth another sort of service than that of mere outward ceremony: he requireth truth in the inward parts: he is to be worshipped in spirit and in truth: he requireth a new heart and a right spirit. And, even as the most splendid sacrifices and the very impossible services that were suggested under the

figure of "thousands of rams and ten thousands of rivers of oil" were represented by Micah as being inefficacious in themselves, so every act of self-righteousness, every offering, however costly, that is made in the supposition of possessing merit in the sight of God, is utterly vain and valueless. It is by other methods, and by a far more valuable offering than mortal man can bring, and by a righteousness of an infinitely more pure and exalted character than we can attain to, that God can be propitiated and brought to look upon us with favour and complacency.

Nor yet can the most painful efforts or arduous instances of self-punishment or self-denial avail. As the Jew is represented by the prophet as suggesting the horrid, but at the same time personally agonizing, sacrifice of his first-born for his transgression, of the "fruit of his body for the sin of his soul"—and yet this was neither required nor yet efficacious were it made—even so, when the sinner, awakened to a sense of his danger, is ready to cry out, "What shall I do to be saved?" and to imagine that some sacrifice is to be made on his part, some self-infliction of chastisement, some severe penance of bodily pain, as a sort of retribution and satisfaction to God; when, in the alarm of the moment, he is ready to adopt some of the mortifying practices and painful severities that the darkened mind of the natural man, under the influence of superstitious dread, is apt to suggest, again we say to him, No: the offended majesty of God is not to be satisfied thus: it demands a sacrifice of a far holier character: it requires an atonement of a far more precious description to satisfy infinite justice, and to do away the guilt of his violated law.

We are too apt, my brethren, to have a low estimate of the sinfulness of sin, to set up a sort of test or standard whereby to measure, as it were, the guilt of our transgressions, and to weigh and adjust them by the proportions of human infirmity, imagining that a transgression against God may, in some measure, be analogous to an offence against our fellow-men, and not exceeding it very much, perhaps, in depravity.

It does indeed require a deep sense of the holiness and majesty of God, to estimate sin in some degree aright, to see it in the features of its enormity and of its guilt, to consider it in its soul-destroying character, as odious and abominable in the sight of God, as calling for the infliction of the sorest punishment, and stirring up the fire of God's wrath and indignation against it. We cannot, even after the enlightening of the Spirit has been poured on our souls, then estimate the full evil and sinfulness of sin; nor shall

we, my brethren, till in another state, purged from the stains of mortality, we can comprehend all the fulness and glory and holiness of God, and, by consequence, the heinousness of our transgressions of his will. And then, my brethren, shall we learn to estimate also more truly, and to comprehend more adequately the nature of that precious and costly atonement of God's own providing, set forth in scripture as a sufficient sacrifice and oblation and satisfaction for the sins of the whole world.

It is, we admit, an amazing mystery, and it sometimes tends to fill our minds with singular wonder, that the Son of God should thus be required, that a transaction so pregnant with awe should be called for, as that he should take upon him our flesh, should descend from his brightness and glory and excellence, to tabernacle in our clay, and sojourn, and suffer, and agonize, and bleed and die upon the cross.

But, nevertheless, it is the simple truth that such is the mode whereby it hath pleased God that guilty man should be restored to peace with him: "He was wounded for our transgressions: he was bruised for our iniquities: the chastisement of our peace was upon him; and by his stripes we are healed." "The Lord did lay on him the iniquities of us all." And in the surpassing dignity of his divine nature, in the sublime holiness of his divine character, in the vastness of his love, and the extent of his sufferings (far beyond perhaps what we can possibly conceive of, when he travailed in the bitterness of his soul), in all this there was a combination of value and efficacy and virtue, that alone could be adequate for the mighty work of reconciling God to man, and of vindicating God's broken law, by a full and satisfactory atonement.

We, my brethren, are not competent, in the weakness of our present powers, to comprehend these matters fully: it is sufficient for us that they are set forth in simple terms, and propounded for our belief; that the revelation of God (proved to be from him) does simply declare his Son Jesus to be the way, the truth, and the life; to be the mediator between God and man; to be the ransom for our sins, the propitiation for our offences, and the great atoning sacrifice, by the blood of which we may be all cleansed from the guilt of transgression, and be made the righteousness of God in him.

Should, then, the newly awakened sinner (as we have said) ask what sacrifice shall he offer, what self-infliction shall he undergo, what painful ordeal shall he submit to, we simply answer him, None of these things are required of thee, O sinner; and, in the words

of the holy prophet Micah, we direct his attention to the only way of salvation and acceptance: "He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justice, love mercy, and walk humbly with thy God?"

We have already, in our former discourse, explained these words somewhat, and shown what to "walk humbly with God" implied; that, taken in its general meaning, the phrase denoted a humility of spirit and meekness of heart; a submitting entirely to the divine teaching, and bowing implicitly to the doctrines of holy writ; receiving the promise of salvation exactly on the condition whereon it is given; and, by virtue of a lively faith in the Lamb of God, slain before the foundation of the world, securing an individual share in the great blessing of redemption, through the great High Priest, the Saviour both of Jew and Gentile.

Hither, then, it is that we feel warranted to direct the notice of every awakened sinner, to bid him look to the cross of Christ as the heaven-sent remedy for the disease of his soul, and as the divinely-appointed way of his reconciliation with God. We bid him come indeed in all lowliness of mind, and with all contrition of soul for his sin, in the thorough persuasion of his lost condition as a guilty sinner, and as one entirely deserving God's wrath and condemnation. This is truly his state; and such are only the feelings becoming such a state. But we tell him, at the same time, to lay aside every supposition of appeasing God by any acts or righteousness or offerings of his own; to discard every vain notion of salvation, even in the smallest portion thereof, by his own good deeds or merits; and to trust simply and entirely in the all-sufficient righteousness and the all-prevailing merits of the Lord Jesus. We bid him to dwell not for a moment on any imaginary efficacy or value of self-inflicted mortification or painful penance, the offspring of superstitious fancy, but to build entirely on that holy and costly and painful sacrifice which the Son of God offered upon Calvary for us men and for our salvation; by whose meritorious cross and passion the wrath of an offended God is averted, and he becomes unto us a reconciled Father in Christ. In brief, we say to him, even as St. Peter did to the awe-struck jailor at Philippi, "Believe in the Lord Jesus Christ, and thou shalt be saved." Come and plead before the Lord his own gracious promise, and his own pledged word; come and beg for pardon and grace in and through that sacred name, as a sinner willing and anxious to be saved in God's appointed way, and after his own

gracious method; in the sense of a feeble and failing heart, lift up thy prayer, and say, "I believe, Lord; help thou mine unbelief, strengthen my faith, and uphold my heart:" do this, and the promise shall be fulfilled unto thee, a sense of pardoning mercy and gracious acceptance shall be communicated to thy soul; and thou shalt have joy and peace in believing. And then the grace of God shall be present with thee, to dispose and strengthen thee to every good word and work, and to enable thee to bring forth fruits to the glory of his great name, and to the credit of thy Christian profession. Thus coming humbly unto thy God, in the simplicity of faith, and in singleness of heart closing with the gracious offer of salvation, thou shalt be enabled, by his power that worketh in thee, to do justice and to love mercy, to fulfil thy duties towards God and towards man, from right motives, on Christian principles, and in a way which will render such good works pleasing and acceptable to God in Christ.

Here, my brethren, is the distinction: we do not disparage or discountenance good works: we do not say or imagine for one moment that they are unnecessary—God forbid!—but we do say that they are not, and cannot be, in any sense or in any degree, a meritorious cause of salvation. The cross of Christ is the single and sole way whereby we must be saved: through faith in his name alone it is that pardon, acceptance, and justification are to be obtained. But, when a sinner has been brought by this means into a state of reconciliation with God, then all the graces and virtues of the Christian character do necessarily spring and grow out of that divine principle of love to God and his Saviour that is thenceforth set up in his heart. They are the only sure test to ourselves, and the only clear evidence unto others, of the soundness and sincerity of our faith. They are the only mark by which our faith is to be distinguished and known as a living, soul-saving principle, and as being contradistinguished from that dead faith which even devils possess, and which profiteth nothing; nay, which is even worse than that—which not only profiteth nothing, but which will add to our condemnation, and aggravate our punishment, inasmuch as servants, knowing their Lord's will and doing it not, shall receive a sorer chastisement. Whereas, the true Christian faith is one that worketh by love; and the possessor thereof is fruitful in good works and faithful in every appointed duty; not, however, ascribing to them any merit or value in themselves, nor resting in them for a moment, but considering them simply as evi-



dences of his sure abiding in that faith, in virtue of which he confidently looks for the salvation of his soul.

And now, my brethren, need we any further proof of the force and applicability of the words of the text to the present times, and to God's dealings with men under the gospel dispensation? May not we well say, "Hear ye, O mountains, the Lord's controversy, and ye strong foundations of the earth; for the Lord hath a controversy with his people, and he will plead with Israel. O my people, what have I done unto thee? and wherein have I wearied thee? testify against me."

Finally, then, let this strong appeal remind us also of another, and still more solemn and awful appeal, which shall one day be made in the face of an assembled universe. Yes, even when the whole kindreds and generations of men shall stand at the tribunal of God, to receive their unalterable doom of weal or woe, then will there be a righteous appeal made as to the justice and equity and mercy of God's government; then shall those attributes of his shine clearly forth; and then every mouth shall be stopped that dared to charge him foolishly; every heart shall sink that proudly rejected his offers; and every rebel and impenitent one shall quail before him, and be ready to call upon the very rocks and mountains to fall on them, and cover them, and hide them from the face of him that sitteth on the throne, and from the Lamb for ever.

May a gracious and good God, my brethren, dispose all our hearts and minds to hear and receive, in this our day, the things that belong unto our peace: may we have grace given unto us, and, following the motions of his good Spirit, be enabled "to do justice, love mercy, and walk humbly with our God;" that so there may be none to testify against us in that awful day; but, being recognized and owned by the Redeemer, in whom we have trusted, we may be admitted, washed in his atoning blood, and clothed in his imputed righteousness as saints and servants of the Lord, into that glorious rest which is laid up for the children and people of God.

Even that it may so be, may God of his mercy grant, through Jesus Christ our Lord.

#### MONDAY'S EXPENSES.

IN many of our villages, in all our manufacturing towns, and more especially in the overgrown metropolis of London, the grand emporium of the world, a great number of workmen, of all descriptions, follow the baneful habit of making a holiday, as it is falsely termed, on Monday, for the purpose, not of being surrounded by their wives and families, and assisting their labours, but of wasting in a public-house those hours which

would have been much better and more profitably employed in their workshops. It is even not a rare occurrence to observe those unfortunate beings who take also the Tuesday, nay, even in some instances, the Wednesday, for the same hateful occupation. Independent of the habits of idleness and of debauchery which they necessarily contract in such scenes and occupations, they invariably ruin their health, enervate their strength, and bring on premature old age. Nor do the direful effects stop here; for, should a panic happen, or a stagnation of trade arise, from any of those innumerable causes which from time to time agitate the commercial world, so as to compel the great manufacturers or wholesale houses to lower their establishments, those holiday-making workmen would be among the first that would be removed from their situations, and refused employment; and they would have only themselves to accuse for all the misery which they would thus have brought upon themselves and upon their families.

But there is another consideration, merely matter of computation, which ought never to be lost sight of. If we estimate the day's work of a mechanic or workman at three shillings, and what he spends during his day's holiday-making every Monday at two shillings, which is certainly not exaggerating the facts in the generality of instances, it is clear that he who only throws away the Monday will be out of pocket at the end of the week five shillings, besides what may be lost by other means, or by the rules of the establishment to which he belongs. In many instances must also be added the loss of situation and character, or at any rate the smaller gains of the Tuesday, as few men are capable of working properly the day after a debauch. Now, as there are fifty-two weeks in the year, it follows that such a workman loses in the course of the year two hundred and sixty shillings as his mere expenses of the Monday, independent of those of his family. If, however, instead of dissipating the Monday, he, like the more provident and wiser workman, prudently placed this sum of money in the neighbouring savings' bank, he would assure to himself that certain resource for his old age, without which he will only fall into misery and regret, and his grey hairs go down with sorrow to the grave. A person who abstains from those useless Monday holidays, and carries to the savings' bank every week that sum of money which otherwise would have been lost, as before shown, will, at the end of only seven years, have accumulated no less a sum than one hundred pounds.

Would that workmen and mechanics could be made to reflect seriously upon this, and for the future to adopt habits of regularity and economy, without which it is impossible for them to continue respected, comfortable, or happy. Well would it be for them, did they remember and avail themselves of the advantages offered by the savings' banks of the kingdom; "for," to use the words of a well-known address, "these banks receive just what each person can spare, and when and as long as he can spare it—a shilling or a pound, more or less, weekly or monthly, or quarterly, or now and then, just as it happens." There at all times the fruits of industry may be safely housed;

and, what is more, while they remain, they are certain to be on the increase. If it please God to spare a person's life, he will go on increasing his store and his respectability. In health and in sickness he will have no wants but what his own funds can supply. Secure from distress himself, he may be able to relieve (as not unfrequently happens) the distress of a relative or friend, and, when he dies, will leave his little property to his children, or other relatives, and his good example with it. The present great advantages derived from savings' banks in this country may be partially estimated from the fact of considerably more than the enormous sum of twenty millions of money being invested in them. To the manifold benefits arising from them to families of the labouring classes, the writer of this can fully testify, having frequently heard them admitted by the parties with tears of joy in their eyes.

#### MARTYRDOM IN THE CEVENNES, 1686.

THE death of the illustrious martyr, the sieur François Teissier, of Durfort, at which, by the grace of God, I attended, was under such extraordinary and surprising circumstances, that I have no difficulty in placing it amongst the miracles that the Almighty has wrought to confirm the truths of which I have just spoken. This is the faithful narrative of it:

At midnight, on the 19th February, 1686, the faithful of several places adjacent to Durfort, Manouble, St. Felix Anduze, and others, had assembled in a country house, in the vicinity of Manouble and Durfort, to pray to God, to sing his divine praises, and to perform other offices of devotion, the open profession of which persecution did not allow them. The major of the regiment of La Fère, named Davenne, was apprised of this meeting at five in the evening; but the bad weather, the rough roads, and the ignorance of the spot where they had assembled, delayed his search for the assembled believers until nine in the evening, when one Benjamin Villeneuve, a former deserter, offered to guide the soldiers to a place near, called Lamotte. They marched in dreadful weather, and as dark as their designs. At last, to be brief, they met several persons returning from the above-named meeting: they took eleven prisoners, namely, five young women, one old woman, four old men, and a young man. On their return to Lasalle, the said sieur Davenne, major, wrote promptly to the marquises de la Trousse and de Baviile to inform them what had passed. The said sieurs, *velociores lupis vespertinis*, marched down all the military from Nismes, three companies of dragoons from Fimarcon, two companies of dragoons from La Fère, and two that were already at Lasalle. The whole of this little army entered Lasalle the following Sunday, at six in the evening, during a dreadful storm of wind and rain. The sieur de Baviile, on arriving, went straight to the prisons, where he questioned the unhappy, unoffending prisoners, some of whom informed him that the sieur François Teissier, of Durfort, was at the meeting; and, as he was a person of distinction, the said sieur de Baviile thought he could not render a more faithful service to God, to the king, and to the church, than

to make a more considerable example of him. For this purpose he sends, on the morrow morning, major Davenne, and some soldiers, to seize the said sieur Teissier. They reach Durfort, and speak to the said gentleman, who, so far from resisting or taking refuge in flight, as he might easily have done, and as his friends advised him to do, preferred to suffer himself to be taken, to bear witness of his faith to the glory of God, and to animate by his example all believers, rather than to be deprived of the eternal glory that he was to gain by an imaginary opprobrium. He is taken to Lasalle, and presented, at seven in the evening, on Monday, the 25th of February, to the sieur de Baviile, who interrogates him thus:—"Art thou Teissier, of Durfort?" He answers: "Yes, my lord." "Where were you on the night between Wednesday and Thursday last?" "I went to pray to God." "Indeed, to pray to God! Cannot you pray to God at home?" "Jesus Christ teaches us, my lord, that 'where two or three are gathered together in his name, there he will be in the midst of them.'" "But," added the intendant, "do you not know that the king has forbidden meetings of this kind?" "I do not think," he replies, "that the king forbids us to pray to God; particularly to pray to God for himself." "But an officer like you, who ought to prevent others going thither, to be met with there!" He replies: "It is my official capacity that obliges me to attend them, to see if any thing is said or done against God and the king, that I may report it." "But we ought to obey the king," adds the sieur de Baviile. "We ought to obey God," replies the sieur Teissier. "You know where to take him," the intendant then said to major Davenne; and the latter conducted him to prison, where he passed the night.

The next morning, Monday, 26th of February, the intendant assembled the court of magistracy of Nismes, over which he presided; and, on the simple and innocent declaration that the sieur Teissier had attended the said meeting at Manouble, he was sentenced to be hanged. The same sentence had just been pronounced on the young man mentioned above, who had been made prisoner. The sieur Teissier, having heard it, replied: "Blessed be God, I shall die like my Master. My body is yours, gentlemen; but my soul is God's." Then M. de Gévaudan, who conducted the trial, said to me, who am the faithful writer of this narrative, and who was then a missionary at Lasalle: "Sir, we entrust him to you; take care of him."

It was then that, with tears in my eyes, as much for the horrible punishment to which I saw him condemned, as for the belief I had that he would be damned, I embraced him in the presence of the sieur marquis de Stafort, brother to the count de Fimareau, and of some soldiers, and did all in my power to turn him to the Roman church (I meant to do right). The more I entreated, the more did he lift his eyes and his heart to heaven, saying: "Everlasting Father, O my God! suffer me not to fall into this temptation!" I continued to implore him, and, to speak the truth, shed such bitter tears, that, for several days afterwards, my cheeks were hot with them. It was at this moment that our illustrious martyr said to me, pro-

phrasing: "Sir, God sees your zeal and sincerity: you will not be without your reward: you will die of our religion." "Yea," replied the marquis of Stafort, who was present then; "you will be like St. Stephen: you will convert St. Paul." And then I said to him, little thinking of the gentle miracle that followed it: "Well, sir; pray that God may convert me." The effect verified this speech, for, in fine, after long resisting the idea of conversion that it maintained in my mind, I was compelled, like another Lot, to follow the angel that drew me forth from the iniquitous city; and I was so fortunate as to be received into the reformed church, in the illustrious city of Berne, and into the house of the learned and pious doctor and professor of divinity, M. Wisse, through the services of M. Bermond, a charitable French minister.

When the sieur Teissier heard the noise made in fixing the stake, he said: "Courage! the ladder is preparing by which I am to ascend to heaven." I did all I could to persuade him that, if he died in his religion, so far from ascending to heaven, he would be hurled down into hell. To this he continued to answer: "My God, my Saviour, to thee I commend my spirit!" Then the executioner came (and remark, that the executioner had often worked, before being the hangman, in the garden and grounds of our illustrious martyr). The executioner then said to him: "Ah, sir, who would have told me!" "It is the will of God," replied the sieur Teissier: "I have often offended God, and yet he has been so good towards me (here the MS. is damaged) \* \* \* Blessed be God!"

I then desired the executioner to be silent: shedding tears, he bound our illustrious martyr. We went out of the prison, and passed through the square. As soon as he reached it, the sieur Teissier exclaimed: "I die for religion." I then cried louder than he, to prevent the people from hearing what he said to them; but it was in vain. He then ascended the scaffold. I accompanied him thither, and went up two ladders with him, still exhorting him to embrace the Roman religion if he would enter paradise. My exhortations were useless. I then called to him for some last words; and he repeated very distinctly: "My God, to thee I commend my spirit!" After which the executioner did his last office.

This is the sincere and true account of the happy death of this glorious martyr. Blessed be God!

Written by the hand of M. Aiguier, missionary, the same who accompanied my late father to the scaffold. Berne, June 20, 1689.  
—TEISSIER\*, pastor. B. E. M.

\* The account of the death of M. François Teissier is mentioned in the "Lettres Pastorales de Jurieu." Rotterdam, vol. ii. p. 14. Mr. F. T. left, amongst several children, a son, Isaac Teissier. He was ordained to the holy ministry by the synod of Vigan, 26th August, 1681, and for two years faithfully served the church of St. Vomaré de Cordière; the last few months at the peril of his life. Being condemned to death, he withdrew to the Pays de Vaud, in Switzerland. He was naturalized by the government of Berne. He was at first assistant to M. Vaillier, and became his successor by decree of the senate of Berne. He was afterwards pastor at Begnins, where he died, 1749, at the age of 91. The above document is a precious heritage preserved by his family.

## TO THE EDITOR OF THE CHURCH OF ENGLAND MAGAZINE.

SIR,

Conversing a few days since on the subject of the hyssop of scripture, as discussed by professor Royle in your number for February, it was concluded that, whatever uncertainty may exist as to the species of plant intended under that name in the Old Testament, there need not be any reasonable doubt that the same thing is intended where it is mentioned in the New Testament, and that the apparent difference which has raised the question is very easily reconcilable.

The character of hyssop, in its first mention in Exodus xii. 22, is that of a bunch; and in no subsequent mention in the Old Testament is that character changed. It is, therefore, unquestionably (having regard to 1 Kings iv. 33, "the hyssop that springeth out of the wall") a bunchy or bushy plant. And, seeing that the wild thyme is included in the Hebrew name *esob*, that this plant answers exactly to the character of the hyssop, and for the use to which hyssop was applied, that it is, moreover, a common wild plant in all the mild, temperate regions, we may with probability infer that wild thyme is the hyssop of the Old Testament.

But, without insisting on this, let it suffice that the bunch of hyssop first mentioned indicates the character of the hyssop in the Old Testament records.

Let us now see how this bunch is to be reconciled with the New Testament description of the hyssop, as being of length sufficient to convey the sponge to the parched lips of the Saviour expiring on the cross.

To what purpose was the hyssop applied? First, to the striking of the lintel and the door-posts: secondly, to the sprinkling of the sacrifices.

Now, observe the expression, "striking," and the place to which it is applied—the lintel of the door, far above the head; and in what the bunch was to be dipped in—blood.

What more natural, then, and reasonable, than to conclude, that the bunch of hyssop was tied to a shaft or handle, by which the lintel might be reached, the striking, properly so called, effected, and the person using the hyssop kept free from the blood, which would not fail to run down over the body, if the hand grasped the bunch itself at the sprinkling?

This remark applies with equal force to the hyssop used by the priests for sprinkling the sacrifices. And here comes in another natural and reasonable inference. The use of the hyssop as a sprinkler would give the name to the instrument, handle and bunch together; just as our old Saxon broom has given its name to besoms of all kinds: whether made of broom proper, of heather, of birch, or of bristles, all are popularly called brooms, from their application to the same use as the first original; and thus the hyssop of scripture, no doubt, came to signify "a sprinkler."

It is probable that, in the temple service, cedar wood formed the handle, and that in ordinary service a long, light reed, the common produce of the country, would serve the same purpose; and thus we may reconcile the difference between the bunch of hyssop of the

Old Testament with the hyssop and the reed of the New.

Since these conclusions were come to, they have received a singular confirmation from a very unexpected quarter. In the sixth chapter of "Don Quixote," first page, the housekeeper having introduced the cura and the barber into the old don's library, the following passage occurs:—

"Y así como los vió el alma, volvió se a salir del aposento con gran prisa, y tornó luego con una escudilla de agua bendita y un hisopo, y dixo: 'Tome V. M. señor Licenciado, rocíe este aposento, sío esté aquí algun encantador de los muchos que tienen estos libros, y nos encanten en pena de la que les queremos dar echandolos del mundo.'"

"And as soon as the housekeeper got sight of them (the books of chivalry), she bustled out of the study; and, quickly returning with a small bason of holy water and a hyssop, she exclaimed: 'Here, take this, señor Licentiate, sprinkle the apartment, that not one enchanter of the many these books contain may be left to enchant us, in revenge for what we shall do to them by sending them out of the world.'"

Here we have the name "hyssop" adopted by the Roman church (as in many more of its sacred usages), evidently from the Jewish church, and applied for sacred purposes as a sprinkler.

It seems thus to be incontestably proved that, in the scriptures, where "hyssop" appears to contradict the character of the plant so named, it signifies the instrument used for the purpose to which that plant was primarily applied.

C. X. L.

Bath, April 4, 1845.

### The Cabinet.

**PUBLIC WORSHIP.—RESPONSES\*.**—It depends, however, as much upon the people, as upon the minister, to give due effect to our liturgy. In its structure, a constant reference has been had to the worshippers, collectively as well as individually. It is framed for the service of the congregation. They are supposed to bear an important and frequent part in it; so that the hearts and tongues of all may be engaged, and their joint worship go up as a cloud of incense before the throne of God. With this view, not only are the confessions to be made with one voice, and the psalms are to be repeated in alternate course; but the whole service is interspersed with short sentences of praise or petition which are put into the mouths of the people, and broken into short and comprehensive prayers, which call for their frequent assent; the design of which is to engage attention and quicken devotion, and to remind the people that they are not merely to witness, but to participate in the service. Nothing can be more inspiring than such consensaneous worship. When the responses are repeated by the whole congregation, and the amen audibly and heartily pronounced, the spirituality and majesty of our service can hardly be denied. The multitudinous swell of voices, like ocean, praising God, the assenting burst closing every peti-

\* From "Parochialia." By the rev. J. Sandford.

tion, together produce an effect thrilling and electrical. And, were heart and lip thus blended in all our congregations, prejudices against our liturgy, where such exist, might happily give way: it would no longer be considered by any as cold and formal; and even separatists would admit it to be a worship worthy of him to whom it is addressed. To promote this sympathy in our public offices ought to be the pastor's unremitting aim. With this view, he may point out in his discourses that such united prayer is the great end of our assembling ourselves together, and that nothing is so likely to promote personal and national religion. He may show how admirably our liturgy is suited for the purpose of devotion; how comprehensive, and yet how special its petitions; how framed to express each varied want and emotion; how godly sorrow and devout acknowledgment, humble confidence and earnest solicitation, the oppressed or the buoyant heart, may find accents in its confessions, or its lauds, its appeals or its misereres. His own devout manner will, in time, prove contagious. As they become gradually more imbued with the spirit of our ritual, the members of his flock will almost instinctively perform the part assigned them: the fire will kindle, and at last they will speak with their tongue; and, as their sympathy will breathe a deep content into his own bosom, and refresh him for his pulpit ministrations, so nothing will more satisfactorily establish that his lessons are valued and improved.

### Poetry.

#### LAYS OF A PILGRIM.

##### No. III.

BY MRS. H. W. RICHTER.

#### THE SONGS OF ZION.

(For the Church of England Magazine.)

"It was Sunday. Two hundred yards from me, within the lofty walls of Jerusalem, the hymns and psalms of David arose, after three thousand years, sung by foreign voices, and in a new tongue, upon the same hills which inspired them."—LAMARTINE'S TRAVELS IN THE EAST.

A SABBATH calm around the city dwells:

White clouds are spreading o'er the sacred hill.

From Zion's walls a note of music swells,

With memories of the past the heart to fill:

It is the royal minstrel's song of praise,

The heaven-taught muse he owned in elder days.

Still does that hymn of David's sorrow mourn,

When from God's altar banished afar,

Away from ruin'd Salem's beauty torn,

He hail'd in distance still redemption's star;

Prophet, and priest, and king, the type of all

High titles that would on his own Messiah fall.

Through every age thy mighty sorrows live

In lays, to faithful souls a healing balm:

Thy trust, thy hope, to waiting spirits give

A blessed confidence, a holy calm.

Wounded by treachery and cruel wrong,

How tenderly thy plaint breathes through inspired song!

The laurel withers from the proudest brow :

The hues of hope fade one by one away ;  
And fame's long echoes sink in murmur low,  
And glory dies ere past "life's little day."  
Thy brightness fades not, poet of all time ;  
Still shall thy music spread, through every age and  
clime.

Undying, like to amaranthine flowers,  
Their gems of paradise for ever bloom,  
To comfort weary hearts through suffering hours,  
To lead through upward paths beyond the tomb,  
Soothing the wounded, pointing to that home  
Where, when the storm is past, the way-worn bark  
shall come.

And yet, though low sad Zion's glory lies,  
Pale, widowed queen, left mourning in the dust,  
On her long night again shall morning rise,  
On David's King not vain shall be her trust :  
Soft, from the sacred hill, the wanderer hears  
The son of Jesse's song, and pours his grateful tears.

#### THERE ARE BRIGHT GEMS.

(For the Church of England Magazine).

THERE are bright gems faded from our sight :  
Dimm'd are the sunny eyes of light  
O'er bygone years that shone :  
There are voices hush'd, that join'd the song  
Which swept 'mid festive halls along—  
Silent they are, and gone.

We seek for them in the smiling bowers  
Where bees are sporting their sunshine hours,  
From flowery spray to spray ;  
But we seek in vain : no balmy spring  
Can restore life's blighted blossoming—  
All, all have passed away.

Some have passed away to a brighter land :  
They have joined a pure, celestial band,  
Where sin nor care is known ;  
And the weary ones their flight hath left,  
Of every earthly joy bereft,  
Must tread life's path alone.

And some, whose hopes, like the dewy sheen,  
Gleam'd bright and then no more were seen,  
Have bow'd 'neath sorrow's chain ;  
And their calm and glassy sea of life  
Now rolls in billowy storm and strife—  
A wild and wrathful main.

It is thus that youth's bright visions die,  
And earth's once fair serenity  
Becomes a troubled dream :  
'Tis the wreck of hopes, while years roll on,  
And mourning hearts for joys now flown  
That swell life's eddying stream.

There is a land where fadeless flowers  
Bloom in their pure, celestial bowers,  
The dwelling of the blest,  
Whose joyous hope alone can cheer  
The mourner 'mid his sorrows here—  
There, there the weary rest.

E. B. B.

Pimlico, 1845.

#### Miscellaneous.

**ABYSSINIAN CHURCHES.**—Herodotus tells us that the ancient Egyptians were descended from an emigration of Upper Ethiopians, and I have found in Goudrou a singular confirmation of this in a cave sided by natural obelisks, giving an exact prototype of an Egyptian temple. The Sidamu, in their *ultima Thule*, preserve still the sacred fire, although but a spark, in carving their wooden tables, chairs, and door-pieces. In Abyssinia, fragments of stone carvings in the church of Abba Penteleon, formerly a heathen temple, reminded me of our middle-age church tracery ; and the wooden church of Abba Garima, built before the fourteenth century,

"May well a painter's hand require  
To give it all its native fire ;"

for I can compare it to no species of architecture that I have seen elsewhere. The far-famed churches of Lalibäla are paltry copies of Grecian and Byzantine models ; and the ruins of Maryam Wagayro and Mämma, in Bägemidr, were probably erected before sculpture was dreamed of. It would seem that an Iconoclastic missionary preached Christianity in these remote regions ; for, with the exception of a few Portuguese stone-cuttings, there are no Christian sculptured imitations of animated nature ; but the taste for moulding is as national as in the days of Sesostris, and finds a vent on church door-posts, and in carving the *tabot*, or wooden tables for saying mass. These are often elaborately, and sometimes exquisitely ornamented, but only in fanciful design, without a single attempt to copy nature. Painting, although more generally practised and purely historical, is in a poorer state, from being fettered by established prejudices, more fatal to its progress here than any school-mannerism in Europe. The great majority are in churches and in church-books, although king Sahlä Dīngil, himself an artist, and still more recently Ytege Mänän, have got a profusion of gaudy figures painted within their dark dwellings. In an old house in Gondär, I have likewise discovered an apartment painted in fresco, under the Kuäräna, and giving a local idea of the state of feeling under Ytege Mantooab better than any page of the immortal Bruce. Not that the Abyssines want feeling or taste ; for a Christ's Head with the crown of thorns, painted, most probably, by an Italian artist, is daily extolled and kissed by the inhabitants of Gondär ; and a delicate water-colour portrait of a young lady, which I brought to the same town, was praised by priest and däbtara, who called it, enthusiastically, the vision of an angel. But what cramps progress is an innate and invincible respect for traditional forms and features, so imperiously handed down from sire to son, that a book of psalms "illustrated" in the fourteenth century, and the earliest painting I have found, represents king David exactly like a king Yason or a king Täkla Haymanot, with the trifling addition of a highly-wrought skewer stuck across his royal ears, an ornament of early days, now only to be found amongst the wretched Gimanä. From the many analogies existing between Cophts and Upper Ethiopians, it may fairly be inferred that the sameness of feature pervading Egyptian sculpture, from the first to the latest Pharaoh, was not a hieratic precept, but a consequence of tyrant custom, which had shackled down painting until it became a mere hieroglyphic.—*Athenæum*.

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# THE Church of England Magazine.

UNDER THE  
SUPERINTENDENCE  
OF  
CLERGYMEN



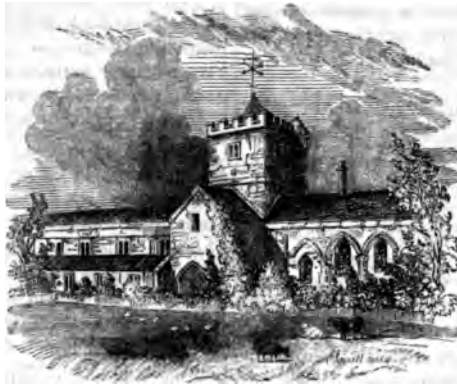
OF THE UNITED  
CHURCH OF ENGLAND  
AND  
IRELAND.

HER FOUNDATIONS ARE UPON THE HOLY HILLS.\*

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No. 558.—DECEMBER 13. 1845.

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## A SECOND MONTH AT THE ENGLISH LAKES.

No. IV.

ST. BEES.

THE village of St. Bees is situated on the coast of Cumberland, in that division of the county called Allerdale Ward, above Derwent. From St. Bees to Whitehaven, a distance of four miles, there is a narrow vale, entirely separating the high lands on the coast from the interior. From the appearance of the soil, and an anchor being discovered, some years since, about the centre of this vale, it is probable that it was formerly an arm of the sea. The hilly ground, moreover, thus as it were separated, is designated in old documents, Preston Isle.

The ancient name of the parish was St. Begh's, from an Irish virgin saint, Sancta Bega\*, or Begogh,

\* Respecting St. Bega many curious legends have been handed down. It is stated that, being in danger of being nearly shipwrecked, in her voyage from Ireland, below the mountain called Tomlyne, on the coast of (now) St. Bees, she vowed, should she escape, to build a religious house; to which vow and escape the foundation is referred. It is stated, moreover, that, though at first repulsed by the lord of the soil, she obtained the promise

who retired here, and had a monastery afterwards founded to her memory, probably on the site of the present church, which was destroyed by the Danes about 873, but restored in the reign of Henry I. as a cell to the abbey of St. Mary, at York, by William de Meschines, lord Copeland, brother of Ranulph, first earl of Cumberland. It was pillaged by the Scots A.D. 1219.

After the dissolution of the monasteries, sir Thomas Chaloner became possessed of the monastic property, paying to the crown yearly the fee-farm rent of 143*l.* 16*s.* 2*d.* The property afterwards passed into the Wyburgh family, who being great sufferers in the civil wars, it was mortgaged to the Lowthers, and is now in the possession of the earl of Lonsdale.

The church is cruciform, having a substantial Norman tower. The rest of the edifice is in the early English style. The nave only is used for divine service, and is well laid out for the purpose. The choir, which

of all those lands on his domains which should be covered with snow on Midsummer-day. By the kindness of heaven, it is added, a large portion was covered. In confirmation of which appeal is made to the form and situation of the parish, consisting of portions and all intersected by other parishes, in situations most likely to have been so covered!

had long been roofless and dilapidated, was repaired in 1819, and fitted up as a school of divinity by the late bishop of Bath and Wells (Dr. Law) when bishop of Chester. The north transept forms a spacious lecture-room. With respect to the very laudable objects bishop Law had in view, the following remarks appeared in the "British Magazine" (No. xxxix., March 1835, p. 246) — "The small value of the cures in this district, and the distance from the universities, had for many years operated very unfavourably upon this portion of the county. In Cumberland, particularly, there are many churches and chapels which, situated among the lakes and mountains in which that county abounds, are so sequestered from all intercourse with society, and so miserably provided for in respect to emolument, that to procure the services of a regularly-educated clergyman was oftentimes a matter of no small difficulty; in fact, so difficult was it to provide for the religious instruction of those remote parishes, that it was customary (and that at no very distant time either) for persons not in orders, and even lads from the neighbouring schools, to be sent, from time to time, to read a sermon and portions of the church service to these sequestered villages." It was to obviate this that the bishop, with the co-operation and aid of the earl of Lonsdale, instituted the college.

William Ainger, D.D., formerly fellow of St. John's college, Cambridge, and prebendary of Chester, was the first principal; who engaged as his assistant the rev. R. Parkinson, who remained at St. Bees until his appointment to one of the canonries at the collegiate church, Manchester. Dr. Ainger died on the 20th of Oct., 1840, aged 55, having been perpetual curate of the parish for twenty-four years. A plain tombstone is erected over his grave in the churchyard; and the students, who had received his Christian instruction and advice, erected within the church a plain marble monument, surrounded by a well-executed bust. An excellent oil-paint likeness of Dr. A. hangs in the library of the college. On the decease of the Doctor, bishop J. B. Sumner offered the appointments to the present principal, and perpetual curate, the rev. R. P. Baddicom, incumbent of St. George's church, Everton. At the time of Mr. Baddicom's appointment there were twenty-five students (the number has been as small as fifteen); but there are now ninety preparing for ordination. The students remain not less than two years, and "keep" two terms annually, having three months' vacation at Midsummer and one month at Christmas. No student above thirty-five can be admitted. The benefits resulting from the institution fully testify its great importance.

A short distance from the church stands a farmhouse, called "The Abbey;" and in the immediate neighbourhood is the school. It was founded in 1582, by Dr. Edmund Grindal, archbishop of Canterbury, a native of St. Bees, who preferred a petition to queen Elizabeth, that she would vouchsafe "to erect a free grammar school at St. Begh's, and that provision might be made for the relief of certain poor scholars going out of that school to Cambridge and Oxford." The queen granted this request, and appointed seven persons to be governors, in perpetual succession, of the

possessions and goods of the school, of whom the provost of Queen's college, Oxford, was to be one, and also the rector of Egremont.

The archbishop, by will, left a yearly revenue of 30*l.* for the schoolmaster and ushers, and bequeathed payment of 10*l.* for the maintenance of one fellow, and a smaller annual payment for the maintenance of two scholars at Pembroke college, Cambridge, the said fellow and scholars to be chosen of such as have been brought up at the school. He also left a yearly revenue for the maintenance of a fellow and two scholars at Queen's college, Oxford, and a scholar at Magdalen college, Cambridge, also to be chosen out of the school. Several other benefactions have been made for the benefit of the school; all, of course, increased in amount considerably. The number of pupils receiving education has varied very much, sometimes amounting to 150, and at others dwindling down to nearly, if not less than, twenty.

Three or four years since, many improvements were made in the school by the enlargement of the buildings and altering some of the arrangements.

The buildings are now in a quadrangular form, with a neat gravelled yard facing the road, and having a capital play-ground behind. All the boys, except those whose parents live in the village, reside in the buildings connected with the school.

The number of masters was increased from two to five. A very spacious house was built for the head master, capable of receiving thirty boarders. New school-rooms were erected; and the school was divided into upper and lower, with a separate school for teaching the rudiments (English, arithmetic, writing, &c.) to the natives of the village. The old school-room was converted into the dining-room, and the remainder of the ancient building into a boarding-house for sixty foundation scholars, natives of Cumberland or Westmoreland. None of the boys, strictly speaking, pay any thing for education; the only charge to strangers being for their board, the foundation scholars paying less than the others. There are at present upwards of 170 boys.

Prior to the institution of the college, it was the custom annually to ordain a number of gentlemen who had received no other education than that then afforded at the grammar school. Such boys as were intended for the ministry were educated in the ordinary classes at the school until fifteen, when they were allowed to return home if their parents preferred rendering them assistance there to remaining at school. When old enough, they entered what was termed "the priests' class," in which they studied for one year, and were then ordained.

The school was amply endowed; but the funds have been strangely and sadly mismanaged. An estate at Croydon, in Surrey, was purchased, in the name of the governors; which, however, was improperly leased out for a thousand years. The annual value of its lands is supposed to be upwards of 8,000*l.* a year, while the school does not receive so much as 100*l.* How, or by what means, or by whose negligence, such a mal-appropriation of funds has taken place, it is needless to inquire, for probably it would be fruitless;

but every sincere friend to sound education must grieve to think of such an alienation of legal rights.

St. Bees' Head, the ancient Barugh, rises 330 feet above the level of the sea. On this a new light-house was erected in 1823, with nine large reflectors, causing it to be a guide to ships at a great distance.

At Fleswick bay, in the immediate neighbourhood, are many fine pebbles to be found.

#### ST. PAUL'S EPISTLE TO TITUS\*.

PALEY, in his "Horæ Paulinæ," c. xiii., shows the affinity which exists between this epistle and the first epistle to Timothy; and, as he supposes 1 Timothy to have been written after St. Paul's first imprisonment at Rome, he assigns the same date to Titus; and Tomline follows him in the dates of both.

The date of 1 Timothy has been, however, much disputed. "Baronius, Grotius, Salmasius, Hammond, Lightfoot, Benson, Lardner, Michaelis, Bertholdt, and Hug are the most distinguished maintainers of the notion that it was written by St. Paul, soon after he left Ephesus, in 52†. Pearson, Le Clerc, Usher, Cave, Fabricius, Mill, Macknight, L'Enfant, Rosenmüller, and Paley conceived it to be written after the apostle's release from imprisonment in Rome" (Burton's Chronology, p. 76). To these we may add Whitby, Tomline, and H. Horne. Mr. Horne, in his "Introduction" (vol. iv. part ii. sec. 12, pp. 386-388), contends for the late date; but I do not think his arguments are sufficiently strong to overthrow those of Dr. Burton (Chronology of the Acts and St. Paul's Epistle, pp. 76-80) and rev. T. Scott (in his Introduction to 1 Timothy) in favour of the early date. Dr. Burton (p. 80) thinks it may have been written in Macedonia, but rather agrees with Hammond and Benson, in supposing it to have been written at Troas (Acts xx. 1; 2 Cor. ii. 12, 13). Dr. Burton thinks that Titus was written at Ephesus; before the uproar (p. 58-63); but I think there seems some reason for supposing that it was written from Troas, at the same time as 1 Timothy.

Before I give my reasons, it may be well to remind your readers that the first epistle to the Corinthians was written shortly before the tumult at Ephesus (compare 1 Cor. xvi. 8, iv. 17-19, xvi. 4, 5, with Acts xix. 21, 22), and that the second epistle to the Corinthians was written when St. Paul was in Macedonia (after the uproar at Ephesus), on his way to Greece (Acts xx. i. 2; 2 Cor. vii. 6); since various circumstances referred to in these epistles throw light on the epistle to Titus.

As St. Luke (Acts xix. 8-10) only accounts for two years and three months of the "space of three years" (Acts xx. 31), and as St. Paul's preaching appears not to have been confined to Ephesus (Acts xix. 26), Dr. Burton supposes him to have left Ephesus, at the end of two years and three months, for a time, and afterwards, on his return to Ephesus, to have written 1st Corinthians. During his absence from Ephesus, Dr. B. thinks

that he sailed to Crete, having touched at Corinth *εἰς κορινθὸν*, "on his way thither." The words "I will not see you now by the way," *εἰς κορινθὸν* (1 Cor. xvi. 7), led Dr. B. to think that St. Paul had been at Corinth merely on his way from some other place, and had not stopped there. "But, the last time we read of his being at Corinth, he stayed there eighteen months (see Acts xviii. 11); it therefore seems not improbable that his voyage to Crete, which he speaks of in his epistle to Titus, may have been taken in the year 51, and in going or returning he visited Corinth. It may have been on this occasion that he was out at sea a day and a night (2 Cor. xi. 25); and it would explain what has puzzled so many commentators, how St. Paul speaks of going to Corinth for the third time (2 Cor. xii. 14, xiii. 1); whereas the visit which he was then going to make appears to be only the second. He had perhaps been at Corinth *εἰς κορινθὸν*, in the year 51; and we know from 2 Cor. i. 15, 16, that while St. Paul was at Ephesus he had wished very much to go to Corinth, but thought it better to refrain; so that, if he touched there on his voyage to Crete, he would be likely not to stay, perhaps not even to land" (Burton, pp. 59, 60). I may add the following remarks to Dr. B.'s arguments. When St. Paul came to Ephesus, Apollos was at Corinth (Acts xix. 1); but, when he wrote to the Corinthians from Ephesus, Apollos was not at Corinth, although St. Paul wished for him to return thither (1 Cor. xvi. 12). Where, then, was he? It appears to me that St. Paul, on his way to Crete, probably called at Corinth *εἰς κορινθὸν*, and took Apollos on with him to Crete, and, before he left, exhorted him to return to Corinth; which accounts for the words in 1 Cor. xvi. 12, which epistle appears to have been written on his return to Corinth. It appears from this that, though Apollos "will was not at all to come at this time," yet that he intended to come to Corinth when he should have a "convenient time." By the time St. Paul had reached Troas after the uproar, this time may have come; which explains the direction given to Titus, "Bring" (or rather send, *πομπέψων*) "Zenas the lawyer and Apollos on their journey diligently, that nothing be wanting unto them" (Titus iii. 13); or perhaps St. Paul, expecting that it might be some time before he should visit Corinth himself, since he intended to winter at Nicopolis (Titus iii. 12), sent an earnest request to Apollos at this time to return to Corinth, that he might heal the unhappy divisions there, since he was "an eloquent man, and mighty in the scriptures" (Acts xviii. 24). It is possible that the fact of such a man leaving Corinth with St. Paul was a cause of these schisms (Acts i. 11, 12; iii. 4-7), and that, after the departure of these two able teachers, the Corinthians might dispute about the doctrines which they had been teaching; and hence St. Paul's anxiety for the return of Apollos.

We know that St. Paul intended, after Pentecost, to go from Ephesus to Macedonia, on his way to Corinth (Acts xix. 21; 1 Cor. xvi. 8). I think, therefore, that while in Crete he arranged for Titus to meet him at Troas, but, being obliged to leave Ephesus sooner than he expected, on account of the riot in the theatre, when he arrived at Troas he found that Titus was not yet arrived

\* The author, by whom this paper was sent, states that it appeared in the "Church Intelligencer," of November 20, 1813, No. 17.

† Recorded in Acts xx. 1, and A.D. 50, according to the chronology given in our bible.



(2 Cor. ii. 12, 13), and, in consequence of this, wrote to him, giving him direction to come to him to Nicopolis, when he should send Artemas or Tychicus, since he had determined to winter there (Titus iii. 12).

It may be well here to consider which Nicopolis is here intended. The subscription to the epistle to Titus, in our version, states it to have been written "from Nicopolis of Macedonia," by which is intended, I presume, Nicopolis on the river Nessus in Thrace; but this Nicopolis was not built till many years after this period, by the emperor Trajan. Paley, Tomline, and others have thought that Nicopolis in Epirus is intended: if so, St. Paul's journey "round about Illyricum" (Rom. xv. 19) may supply some clue leading to an explanation of the apostle's intended sojourn at Nicopolis. I am, however, inclined to think that Dr. Burton is right in supposing that Nicopolis in Bithynia is intended. "This Nicopolis," he remarks, "was at a distance of not many days' journey from Ephesus" (Chronology, p. 62). The fact that Tychicus, who was to call at Crete for Titus, and bring him on to Nicopolis (Titus iii. 12), was a native of Asia Minor (Acts xx. 4) affords a probability that this Nicopolis is intended; and from this passage he appears to have accompanied St. Paul on his journeys about this time. We may also remark that, in the 1st epistle to Timothy, written (as I think) at the same time, St. Paul hopes soon to return to Ephesus (1 Tim. iii. 14, iv. 13), although he seemed to have doubts (iii. 15) about it. We can easily suppose that St. Paul was anxious to exhort and console his Ephesian converts in their affliction and persecutions, and might intend to visit them on his way to Nicopolis, which was not very far off. That the epistle to Titus was not written from Nicopolis (as some suppose) seems certain; for, had this been the case, St. Paul would have said, "I have determined here to winter," instead of "there to winter."

I believe that St. Paul did not winter at Nicopolis as he intended. The fact that Titus was not to come till St. Paul's messenger should come to fetch him, I think, shows that the apostle's plans were not fixed, and, although he had determined to winter at Nicopolis, yet circumstances might prevent him. Thus he had intended to stay at Ephesus till Pentecost (1 Cor. xvi. 8), but on account of the disturbance in the theatre he left it sooner: he would have come to the Thessalonians "once and again, but Satan hindered" him (1 Thess. ii. 18; see also Rom. i. 13, xv. 22; Acts xvi. 7). In exact agreement with this are the apostle's doubts about visiting Ephesus (1 Tim. iii. 15). It appears that Timothy soon after left Ephesus (being probably driven out like St. Paul, as Dr. Burton contends in his Chronology, pp. 78, 79, 81), and joined St. Paul in Macedonia (2 Cor. i. 1); and, although it is probable that he joined the Ephesian elders at Miletus (Acts xx. 17) in the following year, and returned with them to Ephesus, where he probably remained till he came to Rome to join St. Paul (Philip i. 1; Col. i. 1; Philemon 1, &c.), yet his sudden and unexpected departure from Ephesus might derange St. Paul's plans. Dr. Burton shows that St. Paul probably wintered at Corinth (Chronology, pp. 22, 86), and thus, instead of wintering at Ni-

copolis as he intended, he put in execution a plan of which he had had some previous thoughts (1 Cor. xvi. 6).

As we find that Titus had joined St. Paul in Macedonia when he wrote 2nd Corinthians (vii. 5, 6), it is probable that Tychicus was sent from Macedonia to Crete to inform Titus of St. Paul's altered plans, and to summon him to Macedonia. It appears that Titus, on his way thither, touched at Corinth (2 Cor. vii. 7, 13); and it is probable that he took Apollos thither with him (unless Apollos had previously gone on the arrival of the epistle to Titus), according to St. Paul's directions (Titus iii. 13). It is possible also that Tychicus was left at Corinth, and remained there till he left for Asia (Acts xx. 4); there is, however, no certainty about this.

From what has been said, I think it may be allowed that the 1st epistle to Timothy, and the epistle to Titus, were possibly written about the same time, viz., shortly after the riot at Ephesus (Acts xix. 23-41), either from Troas (2 Cor. ii. 12) or Macedonia (Acts xx. 1, 2), i. e., in the year A.D. 59, according to the chronology of the Acts given in our bibles; A.D. 52, according to Burton; 55, according to Greswell; 56, according to Lightfoot; and 58, according to Townsend.

C. H. D.

Wadham-college, Oxford.

#### SUNDAY IN MORA\*.

THE church-bells were ringing for divine service, those bells far-famed for the beauty and sweetness of their tone. It is a lovely spectacle which is presented by the Silian lake on a Sunday morning. The three parishes of Leksand, Rattwik, and Mora encircle with their wood-crowned heights the "eye of Dalecarlia;" and their large white churches, adorned with steeples, gleam out from afar on the shores of the lake, between the blue water and the green fields. Whole fleets of long narrow boats, with nine or ten pairs of oars, and containing from forty to fifty persons, are seen rowing across the lake, from the populous villages, towards the several churches. Sometimes as many as twenty are seen approaching the shore at once. The costumes of the people are pretty, and display an almost pedantic exactness in cut and arrangement. With the Leksand people the yellow colour predominates, with those of Rattwik the red, while the people of Mora exhibit most black and white. The head-dress of the women, and the linen on their necks and arms, are always of dazzling whiteness and their round faces, clear complexions, blue laughing eyes, and white teeth, give them an expression of indestructible good humour. Among the men are often seen stately figures, with magnificent heads of hair, parted on the forehead, and clustering round the neck in thick natural ringlets, such as I have often heard of in romances, but never saw any where in real life, except among the peasants of Dalecarlia. The people of the different parishes are distinguished from each other, not only by a variety of costume, but even by physiognomy, character, and manners; they generally unite, however, to celebrate the Sunday. The poorer then obtain from

\* From "Life in Dalecarlia." By Frederica Bremer. London: Williams and Norgate.

the richer the loan of clothes of a better kind than they themselves possess, in order to make a handsome appearance in the house of God; and thither does the whole household wend its way, from the old grey patriarch leaning on his crutch, to the suckling carried by the father or mother, wrapped in the finest, softest lamb's skin. Old and young usually carry in their hands bouquets of onions of a peculiar kind, much in favour in the country, and called "butter onions," with which the little ones are kept quiet during the service. Beautiful is it to see thousands of these people in their gay dresses, their forms perfect models of health and strength, streaming along the shores of the lake, and swarming in and out of the boats, and never to hear an oath or an unbecoming word, or even to see an unfriendly look. Let no one, however, imagine that they are of the idyllic shepherd and shepherdess order. They are stout, valiant men, such as the descendants of the ancient Scythians ought to be. The plough and the battle-axe, which, according to the legend, fell from heaven into the hand of their ancestor, may still serve as the symbols of their lives and characters. More endowed with understanding than with fancy, yet enthusiasts for freedom, the people of Dalecarlia are at all times ready to turn their ploughshares into swords; and they have distinguished themselves in various conflicts by energy and perseverance, not, however, unstained by cruelty. Their own life is a hard one, softened by no luxury or comfort. For them ripens no delicious fruit; but, engaged in a constant struggle with a rigorous climate and an unthankful soil, they find it a hard matter to wring from it their portion of daily bread, which they often have to make partly of the bark of the birch tree. Cut off from the rest of the world in their secluded valleys, they would scarcely know of its existence but for their wanderings in search of a livelihood; and they would become torpid in heart and soul but for the warmth of religious feeling and family affection. They bend down with tenderness to their children, and look up with humble trust to heaven. They lean to the dogmatic side in matters of theology; and many a mystery, that to the cultivated but often erroneously educated world appears incomprehensible, is easy to these simple but penetrating intellects. They are devoted with filial attachment to their clergy (when these are not quite too unworthy of their devotion), proud of their churches, and willing to make many sacrifices for their beautification. "I wonder that you are able to go to such an expense," said a traveller to a Daleman, who was showing him the splendid new copper roof of the church of Mora. "We spend so much the less on our houses," was the modest reply of the man of Dalecarlia. And it is so in fact. The huts which these tall, powerful people inhabit are poorer and smaller than those of any other district in Sweden.

The family of Mora had been contemplating the boats filled with church-goers, as they neared the shore: they were in greater numbers than usual, for on this Sunday no less than ten couples were to be married in the church. The bells rung out, and the great procession began to move. First came the married men, two and two; then the bridegrooms walking singly, one after another, in blue coats, yellow leather breeches, and white

stockings, each with a white scarf, wound round the arm, and finished with a tassel. After them walked the bridesmaids, all in green dresses; then the married women, mostly relatives, who were to give the brides away. Then came the brides. Of these, two were what were called "crown," or "dressed brides," namely, the daughters of wealthy peasants: the rest were of the humbler order of "green brides." The former wore dresses of black bombazeen, with short sleeves and white ruffles, coloured silk aprons, and had their heads, necks, and arms gaily and profusely adorned with beads, bright coloured ribbons, and silver chains, to which were suspended large quantities of medals and silver coins. On her head each of these belles bore, besides her garland, a silver-gilt crown, and a lofty branch of artificial flowers; and in her hands, which were covered with yellow gloves sewed with different coloured silks, she carried a muff, to which were suspended, by way of streamers, numbers of gaudy-coloured handkerchiefs. Red stockings and high-heeled shoes completed this magnificent costume, to which, of course, that of the "green brides" was inferior in the quantity of its finery, though all rejoiced alike in dangling silver chains, and both brides and bridegrooms carried a silver penny in the left stocking. The benches and aisles of the church were quite full; and among the crowd were children of all ages, who either ran up and down, or went to sleep, or were kept quieted by their mothers giving them things to eat; while the old beadle moved about, looking awful at those who were inclined to nod, startling all the old women whose heads were dropping down, by poking his stick almost into their faces, but prudently passing by the strong young fellows, who appeared overcome by the same frailty.

Olof, who had a place from which he could observe Siri, saw with pleasure that she appeared animated and attentive. The beautiful hymns, for which these congregations are celebrated, rose with a power and volume of tone that made the organ almost superfluous; and, when from the altar she heard the words, "For I reckon that the sufferings of this present time are not worthy to be compared to the glory that shall be revealed in us, because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God; for we know that the whole creation groaneth and travaileth together in pain until now," then Siri looked involuntarily at Olof, with sparkling, inquiring eyes; and the deep, energetic voice of the pastor was heard, thanking God that he had allowed his sun to shine, and his gospel to be preached, in the lowliest valleys as well as on the highest mountains; and the hearts of the young man and of the maiden glowed within them, and their beaming tearful eyes sought no longer each other, but the Invisible.

## MISSIONARY RECORDS.

## No. VIII.

**MARINERS.**—The "British and Foreign Sailors' Society" supply a box of books to every captain by whom application is made to them. During the twelve years which have elapsed since its institution, several hundreds of these libraries have been issued; and the number sent out this year has amounted to twenty-six. They have been carried to the Mediterranean, Australia, Africa, America, the West Indies, China, the East Indies, and almost every considerable port in the world. "Our senior missionary testifies," says the society's report, "that these useful books—thousands of which are now in circulation—have been rendered a blessing to multitudes; and letters have been received, from many captains, of a most pleasing and satisfactory character. These remarks apply with equal force to the distribution of religious tracts. Of these, 50,000 at least have been circulated during the year. They have been given away at lodging-houses, in the docks, on board ships, at our provincial ports, and have been sent to almost every part of the world." "It has been computed that, for every sixteen sailors who die of all diseases, eleven die by drowning, or in wrecks; that the number of British ships which are lost is about one in twenty-five; that nearly two thousand of our mariners perish every year in the mighty deep, chiefly from shipwreck, by which property to the value of nearly three millions sterling is annually lost to the empire, while hundreds of widows and thousands of orphans are thrown upon public charity; and that the more frequent cause of these shipwrecks is intemperance. These thrilling facts must speak with deep and solemn emphasis to every one possessed of the feelings of our common humanity, but especially to such as have a due sense of the worth of the soul, and the momentous doctrine of salvation by Jesus Christ."

**THE CAVE OF ADULLAM.**—(Letter from Jerusalem).—"I joined lately a party of travellers in an excursion to the Franks' mountain and cave of Adullam. You will remember it was in this cave that David encamped when he fled from the face of Saul, and where a number of persons, to the amount of four hundred of such as were of broken fortunes and discontented minds, joined David, who became captain over them (1 Sam. xxxi). From the same cave, on some later occasion, we read of three mighty men of David, who were probably endowed with the same spirit of confidence in God as their captain, sallied forth, broke through the host of the Philistines—who were then encamped in the valley of Rephaim—and drew water out of the well of Bethlehem, that was by the gate, and took it, and brought it to David (2 Sam. xxxii. 13-18). The approach to the cave is so dangerous, and, when once in, it is so safe and secure, that it at once explains why David selected it as one of his places of refuge, though the cave was in the face of his enemies, the Philistines, and Saul. The path leading to the cave runs for some distance over a narrow, slanting ledge of rock, that projects from the middle of a precipice some hundreds of feet deep, and where only one can pass at a time; so that any one who happens to be at the cave's mouth, if he chooses, may set

an enemy at defiance, let his strength and numbers be ever so great; for the least resistance from him who is in possession of the cave would send down his enemies, one by one, into the giddy gulph below. The extent of the cave has never yet been, nor could be, ascertained: not only four hundred, but almost a thousand times that number might hide themselves in it unperceived and unsuspected. Numberless passages are branching off in every direction; and these passages again ramify to the right and left without any kind of order or regularity. To venture any distance into the interior without having a clue to take you back—which is generally a string, one end of which is secured at the mouth of the cave—is to surrender oneself to a sure and premature death. It would require days, and not hours, to explore the cave, which tradition extends to Hebron, four hours distant. The cave has evidently been formed by the action of water either previous to or during the deluge: ripples, like those made by water, are observable throughout it. It is not improbable that David in this cave composed the 57th and 142nd psalms, as the headings imply. What support must he have derived, when driven to look for safety in flight and concealment, from the assurance of God's mercy and faithfulness, which he so touchingly celebrates at the close of the former psalm: "For thy mercy is great unto the heavens, and thy truth unto the clouds" (Ps. lvii. 10).—(From "The Voice of Israel," August, 1845).

**RELIGIOUS SOCIETIES IN FRANCE.**—A new life and unprecedented activity seem to be infused into the spirit of the protestant church in France, since the change of dynasty took place in the year 1830. Under the new constitution free exercise of worship was guaranteed to all religious persuasions. Two years had not elapsed, when an association was formed, under the title of "The Evangelical Society," whose sole object was declared to be, "the diffusion of gospel truth by every means which God might place within its reach." It admits members of every confession into its body, and has throughout been zealously supported by our own countrymen and Americans. The success which has attended its efforts may be estimated from this one fact: its income in 1837 was 1,611l. (40,273 francs), and the number of its agents, 34; but in 1843 its income had risen to 5,740l. (143,497 francs), and the number of its agents to 70. In its attempt, however, to bring the whole mass of protestants in France under the sway of one common confession of faith, it called up an opposition which resulted in 1836 in the foundation of

The "Protestant Christians' Society," at Bordeaux, which announced its object to be "the triumph of true Christianity by the use of every means which God may vouchsafe, such as the circulation of the holy scriptures, which are to be procured from the stores of bible societies; the publication and distribution of other religious works; the establishment of schools and other institutions for the purpose of promoting the religious training and conversion of children, youth, and adults; and inducing proposals for the amelioration of every thing which relates to public worship and ecclesiastical organization." This society nearly made shipwreck by an attempt to prescribe a confession of faith on the part of all

who should join it; and its success has, consequently, been but moderate; for, in 1842, the seventh year of its existence, its income did not exceed 636*l*. (15,780 francs), which were applied in supporting elementary schools, forming and maintaining libraries for the people, publishing and distributing religious tracts, remunerating preachers, and propagating the gospel among the Dutch and Danish sailors at Bordeaux. This society has given birth to an auxiliary society, in the north of France, which was founded in 1843. I am unable, however, to give any account of its proceedings.

The opponents of the Evangelical Society, in Paris, at the instigation principally of count de Gasparin, and of the several pastoral conferences, established in 1841 a Society for "the defence of the general interests of protestantism in France," on the exclusive principles of what they term "ancient orthodoxy." This enunciation engendered fresh discord among French protestants; but the liberality of its views and the moderation of its action have gone far to allay ill-will (See Church of England Magazine, vol. xvii. p. 326).

Another evidence of the new life which has been breathed into the French protestant churches is the institution of two bible societies, viz., the Protestant Bible Society and the French and Foreign Bible Society. The first of these was established in the year 1818, and confines its operations to distributing the bible among protestants only; while the other, founded in 1835, does not circulate the apocrypha with the Old Testament, and includes Roman catholics within the range of its operations. There are subordinate bible societies at Nîmes, Castres, Montauban, Montpellier, Bordeaux, and Mühlhausen.

Since the year 1824 the Missionary Society of Paris has been engaged in propagating the Christian faith among the tribes north of the Cape of Good Hope (see Church of England Magazine, vol. xvii. p. 255); and in 1823 the "Society for evangelizing the scattered Protestants" of France has been usefully engaged in sending agents to search for the remains of the once-flourishing protestant communities in the south, and either to bring them within the jurisdiction and care of the nearest consistories, or to unite them into flocks and provide them with pastoral superintendence.

A "Religious Tract Society" was instituted at Paris in the year 1823 (see Church of England Magazine, vol. xvii. p. 255); and similar associations have been formed at Nîmes and Toulouse. None, however, has proved more useful than the "Society for encouraging Primary Instruction among Protestants," which was founded at Paris in 1829, and is aided by several auxiliary societies. The importance of this institution has been enhanced by the accumulation of the majority of the national or elementary schools in the hands of Roman Catholic corporations.

The establishment, which has been set on foot in Paris for training protestant sisters of charity, under the title of the "Institute for Deaconesses," is extremely well conducted, and has had deserved success.

I should add that in 1834 a society, called the "Evangelical Society," was instituted in Strasburgh, but on Lutheran principles. Its primary object is to diffuse and maintain what it designates as "the pure doctrines of the gospel."

## THE PAPERS OF L. E.

## No. VI.

## A MISSIONARY MEETING IN THE FOREST.

THERE was a pleasant arbour in the parsonage garden, dry pebbles for the floor, and all within and above a secure lining of bark, emitting a most delightful fragrance. The front was partly of trellis-work overgrown with the hop-plant. The little garden with its turf and shrubs and flowers formed the prospect, with the quiet lane and a glimpse of the distant hills far away. Over these hills we travelled when we went to Rufus's stone. Seated here, we may in retrospect enjoy again an evening missionary meeting in a neighbouring parish. Two clergymen, who were to be among the speakers, whom I had the honour of accompanying, did not refuse to share the accommodation of a carrier's van; though I must say that one of them preferred starting before us, and walking part of the way. The calmness of the weather, the peaceful, quiet country through which we passed, and the thoughts of the errand on which we went, all had a soothing effect on the mind. I, as usual, was admiring the beauty of the hedge-rows: I saw a wild honeysuckle, itself a feeble, flexible plant; but it afforded support to the yet more feeble bind-weed which twined itself around it and laid its beautiful white flower close to the pale pink blossom of the woodbine: I thought I saw an emblem of some sweet sister, herself needing support and protection, but affording them to another yet more feeble.

I do not forget the beauty of majestic rocks, when I say that, in one respect, the scarcity of stone adds much to the beauty of scenery: the absence of stone walls is a great advantage. There are many picturesque modes of providing fences: in some places I have seen a coarse kind of basket-work used for the purpose, or a low bank of earth cast up, which, before long, would become covered with turf or other verdure; and at the top of this a low paling or strong iron rails, ornamented with creeping plants, would form the fence—any thing, in short, except stone walls.

We were now on a wide common covered with fern, heath, and furze, in the distance the dark blue hills: between these and the common over which we were passing, fields and plains, we discerned a country church and a little village. It was, in general, a thinly-populated country. Further on in our journey we passed among majestic trees of the New Forest, and saw in the distant glades the wild deer.

And now we had nearly reached the place of our destination; and we passed a bank on which stood the small church, covered with ivy and Virginian creeper. We alighted from our unusual vehicle, and walked to the charity school-room, where a large company was assembled; for this was an annual missionary meeting, a day looked forward to with pleasure for a long time before. It was pleasant indeed to see—as the clergyman of the parish said—persons assembled from every part of his widely-extended district. He took the opportunity of affectionately reminding them of the blessing and the duty of public worship: he spoke to them with affection, as one who watched for their souls, looking forward to the time when he must give an account: he prayed for the pre-

sence of God while we were together, and that, when the meeting ended, we might depart in the fulness of the blessing of the gospel of Christ.

I, though a stranger, looked round till I could have fancied myself at home: so familiar may such a scene ever be—a clean school-room with its whited roof and sides; the heavy beam across it, to which were fixed the tin candlesticks; young and old, rich and poor assembled to listen to what God is doing in distant lands, and to be reminded each one to ask, "Is his kingdom even now established in my heart? and do I desire, as far as possible, to aid the establishment of it in every heart?" We sang the well-known hymn—

"Jesus shall reign where'er the sun  
Does his successive journey run;  
His kingdom spread from shore to shore,  
Till suns shall rise and set no more."

One speaker led us in imagination to Sierra Leone, the white man's grave, where sixty missionaries have died; but they have learned the lesson that Christ laid down his life for us, and we ought to lay down our lives for the brethren. We were reminded too of Kolhoff, "immortal till his work was done;" and his last text was quoted to us: "Come unto me, all ye that labour and are heavy laden; and I will give you rest." Among his last words were, "Lord help me, I am ready." Most suitably did the speaker quote, in reference to him, the beautiful elegy by bishop Heber—

"Thou art gone to the grave; but we will not deplore thee,  
Though sorrow and darkness encompass the tomb:  
The Saviour has passed through its portals before thee;  
And the lamp of his love was thy guide through the gloom."

"Thou art gone to the grave: we no longer behold thee,  
Nor tread the rough path of the world by thy side."

Another speaker compared the humble appearance of every thing around us with the vastness of the work in which we were engaged. God works by such instruments as he pleases, in preparing for himself a church that shall be without spot, or blemish, or any such thing.

Many words are said on such occasions, which leave but a general impression on the mind; but some remain. We were reminded of the vast importance to ourselves of the blessing we would fain communicate to others: "Your comfort," we were told, "is not that you have a Saviour who once died for you, but that you have a Saviour now." May I here tell one missionary anecdote?

There was a widowed mother, whose daughter (I think her only daughter) was about to leave her for the married life; but God had otherwise decreed: the young woman fell into a rapid consumption. Some time after, her mother brought to her minister the sum of twenty pounds, saying: "This I had appointed for my daughter's dowry; but God has taken her to the marriage supper of the Lamb: he has my daughter, let him have her dowry also."

One remark struck me as very beautiful. Christ did not count his converts by thousands, nor yet by hundreds, nor yet by tens; but he counted them by units, saying: "There is joy in the presence of the angels of God over one sinner that repenteth." He valued individuals; and yet at last shall he welcome his redeemed as an innumerable multitude whom no man can number. How were our thoughts led upward as we were told: "Amid the glories of heaven there may be a remembrance

of this very hour and this very scene; and the remembrance may call for a deeper thrill of harmony from your bosoms, and a louder and a fuller strain of music from your hearts!"

Such were among our thoughts on our moonlight journey homewards; and O let such thoughts mingle with and sanctify every pursuit, till time shall end in eternity.

#### THE CHRISTIAN'S SAFETY:

##### A Sermon,

BY THE REV. RICHARD FIRTH, B.A.,  
Assistant Minister of Hampstead Chapel.

ROM. viii. 31.

"If God be for us, who can be against us?"

THIS brief sentence proposes to our consideration two most momentous inquiries. Our individual reply to the first, "Whether God is for us," will determine whether we are in a state of salvation or of condemnation. The second inquiry was made by the apostle on behalf of those who are in a state of salvation; and the answer, which he himself has supplied, is stored for them with most delightful consolation. May God grant us grace so to enter upon the first point, that we may be able, each for ourselves, to discover whether we are in a state of salvation, or under condemnation. May he induce those who find themselves in the latter awful position to fly speedily from the wrath which threatens them: may he also enable those, who find good reason for believing that they are children of grace, to apprehend with firmer faith and embrace with increasing satisfaction the invaluable privileges of the gospel.

I. First, let us endeavour to determine, under the teaching of the Spirit, "whether God is for us."

On this point there need not, and St. Paul intended that there should not, exist any uncertainty. Throughout the preceding part of the chapter the apostle had traced the description of those persons who are the "called according to God's purpose." No feebleness is apparent in his delineation of their character; neither does he any where betray the least fear respecting their future destiny. The embryo and spirit of his argument—the germ of all those remarks, which, as developed in this chapter, represent the entire Christian to our view, in "the fulness of the measure of the stature of Christ," will be found in the first verse: "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." The certainty that such Christians shall attain a final and complete salvation is stated in verses 29, 30: "For whom he did foreknow, he also did

predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified." The apostle further, after having shown that those who "are in Christ Jesus, who walk not after the flesh, but after the Spirit," are children of God by adoption, and know themselves to be inheritors of heaven, suggests his conclusion from all, with reference to the present as well as future life, in this form: "If," or since and seeing that, "God is for us, who can be against us?"

St. Paul, then, evidently intended to make it manifest who are the people of God. He has stated the general doctrine respecting them without ambiguity: he has, moreover, given marks and tests by which individuals may ascertain how far they may feel justified in considering themselves as belonging to God's holy nation and peculiar people. They are as follows: practical dependence upon Jesus Christ, and him crucified; the fulfilment of the righteousness of the law in us to a degree which, by the law, we could never have accomplished; the subjugation of the carnal mind; the existence of a spiritual mind in us, so far as that we should be led at all times by the Spirit of God, the Spirit of adoption; an earnest hope and expectation of the resurrection, and of heaven; the powerful aid of the Holy Spirit in our supplication at the throne of grace, which is described as an intercession made at once in us and for us: all these are declared to be dispositions exercising an active influence, and possessing a quickening power, within the soul of the true believer.

Your part, therefore, brethren, will be "diligently to try and examine" yourselves by these criteria. Do all, do the greater number, or the most essential of these Christian graces operate within and animate your souls? If they are all wanting—and I beseech you not to deceive yourselves, if this should be with any the painful fact—if you are without a living faith, whilst it is declared in scripture that "whatsoever is not of faith is sin" (Rom. xiv. 23); if your righteousness go no further than the observance of a mere ritual and ceremonial but heartless religion, and the cultivation of outward, and perhaps only apparent, morality, whilst our Lord and master declares, "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter the kingdom of heaven" (Matt. v. 20); if, instead of subduing and mortifying the flesh with its desires, and the fleshly mind with its

pride and other passions, you indulge and gratify either or both, whilst it is written that, "if ye live after the flesh, ye shall die" (Rom. viii. 13), and, "He that soweth to his flesh shall of the flesh reap corruption" (Gal. vi. 8); if, instead of being spiritually-minded, and following the guidance of the Holy Ghost, ye do always resist and do "despite to the Spirit of grace," whilst it is solemnly declared by the faithful and unerring word of God that, "if any man have not the Spirit of Christ, he is none of his" (Rom. viii. 9); if the spirit within you—and by one of these two spirits you must be actuated—instead of the "Spirit of adoption," by which you would call God in Christ Jesus your Father, be the spirit which will make it unpleasant to you to "retain God in your knowledge," "the spirit that worketh in the children of disobedience," whilst it is foretold by the Judge himself that at the great day the portion of such shall be in the "fire prepared for the devil and his angels" (Matt. xxv. 41; Rev. xxi. 8); if, instead of being filled, whenever you think seriously of the future life, with an earnest hope and expectation of the resurrection and of heaven, your minds are obscured by vague uncertainty, or tormented by "a certain fearful looking for of judgment, and of fiery indignation, which shall devour the adversaries," whilst God hath given this token: "There is no peace, saith my God, to the wicked" (Isa. lvii. 21); if, so far from praying "with the Spirit" and in the Spirit, you know not what it is to utter an earnest and heartfelt supplication, but your prayers—if, indeed, you ever pray—are lifeless, wavering, faithless, whilst it is declared, "Let not that man think that he shall receive any thing of the Lord" (James i. 7); if a comparison of yourselves, not with yourselves, but with the revealed will and word of God, give you, as a result, such opposition and contrariety as this, can I "prophecy smooth things" to you, or say that you are safe? Can it be said that God is for you, when you are rejecting his Son, and, in his Son, rejecting him? No: God is not for, but against you; and, if God be against you, and whilst he is against you, who can be for you? If he will do you harm, who is he, or what is it, that can do you good? Yet this word is not spoken for the purpose of condemning, but of warning you. "Repent," therefore, "and turn yourselves from all your transgressions; so iniquity shall not be your ruin. Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit; for why will ye die, O house of Israel? For I have no pleasure in the death of him that

dieth, saith the Lord God; wherefore turn yourselves, and live ye" (Ezek. xviii. 30-32).

But to "such as feel in themselves the working of the Spirit of Christ, mortifying the works of the flesh, and their earthly members, and drawing up their minds to high and heavenly things" (Art. xvii.), it may with confidence be said, Resist and subdue, by the power of the Holy Ghost, any insinuation or assertion that God is, or may be against you, let it come from whatever quarter. Listen not to the odious suggestions of unbelief, cast in your teeth by your own treacherous and evil natural heart. Do not credit, for an instant, the intimidating thought that God will destroy you because of the evil that remains in you; but answer, that God will destroy your remaining evil, for your, and for his own, and for his Son's sake. "The flesh," indeed, "lusteth against the Spirit;" but the Spirit is much more decided and irresistible in its opposition to the flesh. God is for you. Should Satan raise against you the storm and tempest of affliction, and cause the waves to mount high as the heavens, so that they threaten to overwhelm you, let him not for a moment drive you to think that God hath forsaken you, and that he (your enemy) can, at his pleasure, persecute and take you; but say, with the faithful psalmist, "Why art thou cast down, O my soul? and why art thou disquieted within me? Hope thou in God; for I shall yet praise him, who is the health of my countenance, and my God" (Ps. xlii. 11).

II. Let us now proceed to consider the second question, which St. Paul has proposed on behalf of those who have reason to conclude that God is for them. "If," or, since, "God is for us, who can be against us?"

And here the meaning of the words, "against us," immediately claims examination. Our own wishes, and the weakness of our human feelings, might hope that, if God were for us, we should meet with no real trials, no painful opposition; and that, in this sense, nothing should be against us. We are apt to desire and expect that we may share in the glory, without experiencing any of the hardships, or meeting with any of the wounds, which await the faithful soldiers of Christ. But, if our opinions, instead of being framed according to our own fancies and imaginations, are based upon the plain declarations of scripture, we shall not be surprised to find all things opposed to us. We "shall not think it strange concerning the fiery trial which is sent to try us, as though some strange thing happened unto us; but rejoice, inas-

much as we are partakers of Christ's sufferings" (1 Pet. iv. 12, 13). You must expect to have the world against you. Hear your Lord's words on this subject: "If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you" (John xv. 19). You will, moreover, have your own nature against you. It will not suffer crucifixion without a violent struggle. It will not take meekly the denial of indulgences it demands, the imposition of duties and practices which it abhors. You will have "principalities" and "powers" ranged in hostile array against you; for against these, as well as "against flesh and blood," we are appointed to contend (Ephes. vi. 12).

"Take," then, "my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience" (James v. 10). See them, even in their very trials and afflictions, made signs to their countrymen. Take the apostles: see them, at the commencement of their ministrations, brought before the council of their own nation, beaten, and commanded not to speak in the name of Jesus (Acts v. 18, 29, 40). Then observe how "Herod the king stretched forth his hands to vex certain of the church:" "he killed James the brother of John with the sword; and, because he saw it pleased the Jews, he proceeded further to take Peter also" (Acts xii. 1-3).

From these instances we may learn that the implied promise, that none shall be against us, does not necessarily mean that we shall be exempted from tribulation and opposition in our Christian course. The promise is far more excellent, infinitely better, because more deeply spiritual. That only is against the Christian which injures his eternal interests; and these interests, when placed in the hands of his God, are safe.

If God be for us, none can harm our souls: on the contrary, "all things work together for good to them that love God." You are in the hands of the Refiner: every furnace through which you are passed shall purify you more and more. He who regulates the heat of your trial will take care that your soul, which he purchased with the blood of his beloved Son, and which is dearer to him than "thousands of gold and silver," shall sustain no injury. The effect of every temptation and every affliction, to which the child of God is exposed, will be found twofold: it will call forth more sympathy and exertion on his behalf from God; and it will cause the believer himself to cling with more determined resolution to his Saviour. This twofold re-

salt, instead of being against, is for the Christian.

There are two ways in which alone the Christian soul could be injured: the divine displeasure might be excited against the Christian, and wholly take the place of favour and approbation; or the believer might be induced to revolt again from God, to whom he had dedicated his powers. But none of God's creatures can injure the Christian in either of these ways. None can diminish God's regard for his people. For his Son ever "maketh intercession for them;" pleading his atonement to save them from wrath, his righteousness for their justification, and obtaining for them fresh supplies of grace. So neither can any induce the believer to relinquish his Lord. The offers which the world may make, of pleasure or of advantage, lead the true believer to institute a comparison between the value of worldly benefits and the happiness he enjoys in communion with the Spirit of Christ. And this comparison is always to the world's disadvantage. The prodigal may be glad of husks; but the son, who remains in his Father's house, will not forsake the table of plenty for so mean and meagre a repast. The soul which has acquired a taste and relish for heavenly enjoyments will not very easily exchange them for earthly things. The pain which attends the mere thought of losing the favour of God is sufficient to show to the faithful spirit that "in the divine favour is" indeed its "life;" and it feels, at such times, incapable of any deliberate act of disobedience. And, when the Holy Spirit remonstrates with such souls, as Jesus did with the twelve, "Will ye also go away?" the answer will be the same as Peter then returned: "Lord, to whom shall we go? thou hast the words of eternal life." If God cannot be persuaded to abandon his people, and his people cannot be prevailed upon to abandon Christ, it is impossible that the people of God can be hurt in their spiritual and eternal interests. Whatever happens to them must, in these respects, prove beneficial.

To apply this subject more closely, and lead you to reap, individually, the comfort which it is calculated richly to afford, I would—

First, ask you to examine your own souls, as to whether you are devotedly for God. I do not mean that your self-devotion can in any way merit divine countenance or support. We must never suppose that we have first declared for our Lord, and that, for this reason, he will declare for us. This view would completely invert the state of the case. On the contrary, we are for our Lord, because he has first shown himself favourable to us. And it is only by divine grace that we are,

even then, brought or enabled to serve God. But what I would strenuously urge is this; that, if you are desirous of living to the glory of your Redeemer, and your wish to live thus is a fervent and an active desire, the existence of this spirit within you bears evidence that God has not only wrought out a great salvation for you, in common with others, but that he has caused you personally to appropriate an interest in the saving truths of the gospel. You have felt that you have had much forgiven; and this is the proof—you love your Saviour much. If you had not been deeply convinced of sin, and so known the necessity and inestimable value of a Saviour, you would not have been so grateful for the gift of Jesus. Had you thought your soul rich in its own righteousness, you would not have seen the advantage of Christ's becoming poor for your sake. When your Saviour has, by his gospel, declared, in your hearing, that his object and desire in coming into the world was, "that they which see not might see," had you said, "Are we blind also?" a judicial would have been added to a natural blindness, and your sin, with all its hardening influences, would have remained; and, so far from becoming Christ's devoted disciples, you would either openly and in words have rejected him, or, whilst you professed that you knew God, you would in works have denied him.

Another remark I would desire to make; namely, that, whilst the language employed by the apostle in the text, and the terms in which he expresses his confidence, that no enemy should be able to injure his soul, are decided and sanguine, they are not more so than that they may be adopted by ourselves. For it is not as though the Christian who is confident trusted in himself: he combines the most entire diffidence of his own strength with full and undoubting reliance on "the Lord Jehovah," in whom he possesses "everlasting strength" (Isa. xxvi. 4). If his salvation depended on his own arm, in any manner or degree, his confidence would at once be shaken, his peace and comfort would be gone. It is because he is permitted to look away from himself, and from every created power, that he is without fear. It is because he can say, "The Lord is my light and my salvation," that he can add, "Whom shall I fear?" It is because he can affirm, "The Lord is the strength of my life," that he can ask further, "Of whom shall I be afraid" (Ps. xxvii. 1)? It is because the servant of God cannot doubt that God hath "begun a good work" in him, because he finds that he not only has been redeemed, but that he is the subject of an active work of sanctification, which is going on within him, that he feels



confident, God will also "perform it until the day of Jesus Christ" (Phil. i. 6): "For we know that, if our earthly house of this taber-

nacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens" (2 Cor. v. 1)



#### SKETCHES FROM NATURAL HISTORY.

No. XXXIV.

THE HAWK.

(Accipiter—Raptor).

THE HAWK\*.

"I have lost my pet hawk: I have whistled in vain,  
And watched every branch of the wind-shaken trees;  
But I fear I shall never behold him again,  
Nor hail his accustomed response in the breeze.

"Poor favourite! with sorrowing heart I deplore thee,  
And sigh to reflect it was liberty's breath  
That wooed the caress of thy pinion, and bore thee  
From safety and home unto danger and death.

"Yet ever 'tis thus with the freeborn of nature,  
When robbed of their birthright by pitiless man:  
Fond instincts oft thrill the lone heart of the creature,  
Which tempt but to shorten their life's stinted span.

"Nay, does not a wisdom supernal impel  
The hawk to dart onward through ether's blue deep;  
And prescribe that the far-searching eagle should dwell,  
Sublime on the bleak crag's precipitous steep?"

AMONG raptorial birds, none are, generally speaking, more daring than the falcons. All are formed for rapid flight; and some, as the kestrels, sail in the air, performing easy circles, and often appear motionless over one spot for a considerable time; when, perceiving their prey, they make a rapid descent, and pounce upon it with unerring certainty. But the nobler falcons, the peregrine and ger-falcons, which prey chiefly on birds, as pigeons, &c., strike their victim on the wing, and carry it to their eyry.

Falcons are thus distinguished: The beak is short, strong, and abruptly hooked; the edge of the upper mandible, near the curve, being furnished with a tooth-like projection. The wings are long and pointed, the tarsi of moderate length, but stout. The toes are powerful, and armed with sharp, retractile claws. The eye is full and

bright: the body is graceful, the plumage compact. The muscles of flight are remarkably developed.

The peregrine falcon (*falco peregrinus*) is found in most of the rocky districts of Europe, Asia, and North America. It seems to be a bird of passage, whence its name, *peregrinus*. It is common in Scotland and Wales. It frequents rocky situations in Devonshire and Cornwall, where it is called the "cliff-hawk." In many parts of Ireland it is abundant. In America it is termed the "duck-hawk," from the havoc it makes among wild-ducks; and also the "great-footed hawk," from the size of its talons. It attacks its prey only while on the wing, seldom pursuing it into dense cover; and birds thus driven to it are so terrified, that, rather than venture again on wing, they will allow themselves to be captured by the hand. Its flight is exceedingly swift. It is stated, on good authority, that a bird, which belonged to Henry IV. of France, and which escaped from Fontainebleau, was found, twenty-four hours after, in Malta; a distance of 1,350 miles.

Like all the falconideæ, it undergoes successive variations of colouring before attaining its full plumage. When young, the plumage on the back inclines to rufous; the middle of each feather only having a tint of deep bluish ash; and the under parts being white, with brown longitudinal dashes. The colouring of the grown bird is as follows:—Head, and back of the neck, blackish lead colour; which, as it extends over the back, assumes a more ashy tinge. Below the eye is a large triangular mark of dark lead colour, pointing downwards, called the "moustache." The throat and breast are white, with a few slender dashes of brown. The under parts are dirty white, with fine transverse bars of brown. The tail is alternately barred with bluish grey and black.

\* From "Dryburgh Abbey, and other Poems," by the rev. Thomas Agar Holland. London: Saunders and Otley.

Cere, eyelids, and tarsi yellow. Iris dark hazel brown; claws black.

Falconry, in former days, engaged earnest attention. It is still a common amusement among the Turks, in some parts of Asia Minor, and among the Persians and Circassians. It appears to have been introduced into England from the north of Europe during the fourth century. In the eighth century, one of the Saxon kings caused a letter to be written to Winifred, archbishop of Mentz, begging him to send him some falcons that had been well trained to kill cranes. October was particularly devoted to that sport by the Saxons. The Danes made many improvements in falconry. In the eleventh century, when Canute ascended the English throne, the sport became more prevalent. Cruel laws with respect to field-sports were executed by the first princes of our Norman dynasty. As to the keeping of falcons, the expense put it out of the power of the commonalty; but the Norman law was probably meant at first to extend to such of the Saxon landholders as remained free, but had no positive rank. In the days of John, however, every freeman was permitted to have eyries of hawks, falcons, eagles, and herons in his own woods. In A.D. 1481 was printed the "Book of St. Albans," by Juliana Berners, sister of lord Berners, and prioress of the nunnery of Sopewell; which consisted of two tracts—one on hawking, the other on heraldry. She obtained from her contemporaries the praise of being "a second Minerva in her studies, and another Diana in her diversions." According to her book, there was a nice adaptation of the different kinds of falcons to different ranks. Thus, such species of hawks were for kings, and could not be used by any other person; such for princes of the blood; such others for the duke and great lord; and so on, down to the knave or servant. In all, there were fifteen grades.

Falcons were taken into the field with hoods over their eyes, and little bells on their legs; and the sportsman carried a lure, to which the bird had been taught to fly, by being fed regularly upon or near it with fresh-killed meat. These lures were of various sorts. In old times, a "tabur-stycke," a piece of wood, rounded and smeared with blood, was used; but, with the progress of civilization, a better lure, called a "hawker," was introduced. This was a staff, cased at the upper part with iron, having a bell, and the figure of a bird, with outstretched wings, carved at the top. When this was agitated, a reclaimed hawk would descend to it from the clouds; but, for a bird of the highest training, the tasselled hood in the hand of the sportsman was all that was requisite.

Very large sums have been given for falcons. In the reign of James VI. (I.), sir Thomas Moxon gave 1,000*l.* for a set—an immense sum in those days. In the reign of Edward III. it was felony to steal a hawk; and even a person on his own estate was liable to imprisonment for a year and a day for taking eggs, besides being subject to such a fine as the king might impose.

The merlin (*falco aesalon*) is a beautiful small bird, which breeds in Britain. From its sitting on a bare stone, or rock, on the mountain moorlands, this bird has acquired the name of "stone falcon." The general plumage of the young is

brown: when grown, the back and wings are of a bluish ash-colour: the under parts are rufous, with oblong blackish spots. The eggs, four in number, are reddish brown, mottled with a deeper tint.

The kestrel (*falco tinnunculus*), often called "windhover," "stannell," and "stonegall," is common in our islands, and spread over Europe, Asia, and Africa. This probably in the *κρυψος* of Aristotle, and the *tinnunculus* of Pliny. It is a bird of considerable powers of flight, but, unlike the little merlin, seldom takes its prey in the air, unless, indeed, when it chases insects, as cock-chafers, &c.; for it feeds chiefly on mice, frogs, &c. It is often seen high in the air, with outspread tail, suspended over one spot. Its eye is surveying the ground below: not a mouse, frog, or lark on her nest, escapes its glance. Having fixed upon its victim, down it drops, clutches its prize, and flies rapidly to its usual haunt. The destruction of field-mice by the kestrel ought to recommend it to the farmer, especially as it attacks neither pigeons nor poultry. It is often confounded by the ignorant with the sparrow-hawk, which will devastate the dove-cote, and pounce upon young chickens.

The kestrel generally usurps the nest of a crow or magpie, in which to lay its eggs and rear its young. It breeds also on inland and marine cliffs, church towers, &c.

Hawks are short beaked, hooked from the base; wings short; fourth quill-feather the longest. Though the hawks differ in flight and their mode of attacking their prey from the falcons, they are equally daring; and the goshawk was among the most valued of the falconer's birds: it was termed "falcon gentil," and was flown at pheasants, wild geese, and hares. Instead of soaring like true falcons, the short-winged hawks, as the falconer calls them, dart along arrow-like in pursuit of their prey, striking it obliquely, overtaking it by their swiftness, and, clutching it in their talons, bear it off.

The sparrow-hawk (*accipiter fringillarius*) is notorious for its destructiveness and daring. It is spread throughout the whole of Europe, and common in the wooded parts of our islands. The female, which much exceeds the male in size, is fatal to partridges and pigeons. It flies low, skimming with great rapidity, and pounces on its prey with unerring aim. It builds in trees and thorn-bushes, making a shallow flat nest of twigs. Occasionally it occupies the deserted nest of a crow; and in the Orkneys it breeds on the sea-cliffs. The eggs, five in number, are of a whitish tint, blotched at the larger end with reddish brown. No hawk is more pertinacious in the pursuit of its quarry. It has been known to follow its prey through open windows, undeterred by the presence of man. The male measures about twelve inches in length. The upper parts are of a bluish ash-colour; the cheeks, throat, and chest rufous, which colour breaks into obscure bars as it proceeds to the under surface; beak blue-black, cere greenish yellow, tarsi yellow, and tail greyish brown, with three transverse dusky hands. The female is fifteen inches in length. The upper surface is of a browner tinge than in the males; and the throat and under parts are greyish white; the former having small longitudinal dashes, the latter regular transverse bars of reddish brown. The

young differ very considerably in having the general plumage brown; the feathers at the back of the neck and the scapulars being blotched with white, and the under parts yellowish white, with irregular longitudinal dashes of brown. The nestlings are at first covered with snow-white down.

The hawk, held in such veneration, particularly by the Egyptians, who regarded it as a symbol of the winds, was pronounced unclean by Moses. It was to be an abomination to the people of Israel: its flesh was not to be eaten, nor its carcass touched with impunity (Lev. xi. 16; Deut. xiv. 15).

Of the hawk, Jehovah demands, "Doth the hawk fly by thy wisdom, and stretch her wings towards the south?" (Job xxxix. 26). Jerome, and several other interpreters, render the words: "By thy prudence doth the hawk renew her plumage, having expanded her wings towards the south?" because the verb "abar," in the future of the hiphil, seems to be formed from the noun "seber," or "sebrah," which signifies a feather. This law, by which the eagle, the hawk, and other birds, annually shed their feathers, was not contrived by the wisdom of man; although it appears he is able, by a certain kind of management, to accelerate the moulting season, as well as the renovation of the plumage. But, as means and remedies derive all their efficacy from God, and depend for success only upon his co-operation, it may still be demanded, "Doth the hawk renew her plumage by thy wisdom, expanding her wings towards the south?" It is said by an ancient writer on this passage, that humid and warm places are favourable to this change, and are therefore diligently sought for by hawkers, for promoting the moulting of their falcons. When the south wind blows, the wild hawks instinctively expand their wings till their limbs become heated; and by this means the moulting is facilitated. But, when the south wind refuses its aid, they expand their wings to the rays of the sun, and, shaking them violently, produce a tepid gale for themselves; and thus, their bodies being heated, and their pores opened, the old feathers more easily fall off, and new ones grow up in their place.

But it is more probable that these words refer, not to the annual renovation of the plumage, but to the long and persevering flight of the hawk towards the south on the approach of winter. Her migration is conducted by the superintending and upholding providence of God. The words of Jehovah cannot be understood as referring to the falconer's art; for we have no evidence that the hawk was employed in hunting till many ages after the times of the patriarchs. Besides, if the divine challenge referred to that amusement, the direction of her flight could not be confined to the south; for she pursues the game to every quarter of heaven.

In respect to kites (*falco milvus*), the beak is compressed, rather hooked from the base; tail forked, and wings long.

The kites are remarkable for the buoyancy of their flight. Their vast wings and broad forked tail give them great advantage. They do not make an impetuous swoop on their victim, but skim it from the surface of the earth, or even water, and bear it away in their talons. Moles, reptiles, rats, mice, and young poultry, are their prey; but they do not refuse carrion.

The kite, or glode (*milvus ictians*), in some of the counties of England is called the "put-took." In Essex it is called the "crotched-tailed puddock."

The kite is distributed over the greatest part of Europe and Asia, and the northern districts of Africa. In Britain it is less common than formerly. In Ireland it is not known. Formerly it was very abundant in the southern counties of England; and Clusius states that, when he was in London, an amazing number of kites flocked there, for the offal thrown into the streets—so tame, that they took their prey in the midst of crowds; and it was forbidden to kill them.

"The kite," says Mr. Selby, "is proverbial for the ease and gracefulness of its flight; which consists of large sweeping circles, performed with a motionless wing, or at least with a slight and almost imperceptible stroke of its pinions, and at very distant intervals. In this manner, and directing its course by the aid of the tail, which acts as a rudder, its slightest motion producing an effect, it frequently soars to such a height as to become almost invisible to the human eye." Its appearance, as it wheels over the farm-yard with eyes intent upon the young broods, is by no means hailed with pleasure. The poultry set up loud cries of execration: the hens call their broods beneath their wings. Finding preparations made to receive him, the marauder generally makes off; but, if he has swept away a chicken before the alarm is given, he is almost sure of repeating his visit. Leverets, rabbits, and young game, are also the prey of this species. It builds its nest in the forked branch of some tall forest-tree, and constructs it of sticks and twigs, lining it with wool, hair, and other soft materials. The eggs are three; larger than those of a hen; of a dirty white, with reddish-brown spots at the large end. The female defends her nest vigorously.

In falconry, the female is called a *falcon*, the male a *tercel*; the female yearling a *red falcon*, the male a *red tercel*; and when thoroughly tamed it is called a *gentle*, or *gentile hawk*.

"O, gay goshawk, you but belong  
To troubadour and minstrel song;  
To shirt of mail and hauberk strong;  
To moat and castle-wall;  
To serf and baron, page and dame;  
To abbot, sleek as spaniel tame;  
To kings, who could not sign their name;  
To times of wrong and thrall.

"Times are not now as they were then:  
Ours is a race of different men,  
Who loathe the sword, and love the pen;  
For right, not rapine bold.  
No more, as then, the ladies bright  
Work tapestry-work from morn till night:  
The very children read and write,  
Like learned clerks of old.

"O, falcon proud and goshawk gay,  
Your pride of place has passed away:  
The lone wood is your home by day,  
Your perching place at night;  
The craggy steep your castle-tower,  
The gay green wood your ladies' bower.  
Your own wild will the master power  
That can control your flight!

"Yet, noble bird, old fame is thine:  
Still live! thou in the minstrel's line;  
Still in old pictures are the signs  
Of rare and high degree.  
And still, with kindling hearts, we read  
How barons came to Runnymede,  
Falcon on wrist, to do the deed  
That made old England free!"

\* From "Birds and Flowers," by Mary Howitt. Darton and Clark. From which the illustration is taken.

### The Cabinet.

**MAN ENTERING INTO REAL REST.**—In a moment of vexation David exclaimed: "O that I had wings like a dove! for then would I fly away, and be at rest." But where? He was then looking in despondency to some fancied retreat of peace in the uttermost parts of the sea. No such retreats exist. He who wanders every where, "seeking rest and finding none," produces every where in the hearts of his willing subjects something of his own disquietude. Nay, the rest which was lost in paradise would not be regained even in heaven, unless first found in its true source—in God. The love of God is the eternal chain which alone binds together in happiness all intellectual creatures: the knowledge of God is the knowledge of that essential goodness in which the human spirit was constituted to delight. In a word, God is both its author and its end; and it is out of its native element, lone, fatherless, and forsaken, until it is reunited unto him. But how is this re-union to be effected? By means which God has himself devised, and which are of such a nature, that they most effectually anchor the soul in that resting-place which, veiled from the world by the mists of folly, is nevertheless the only one for angels or for men. Faith in Christ is the general means for accomplishing this re-union: "Ye believe in God:" said Christ, "believe also in me." Without faith in Christ there is no connection between a glorious God and a miserable sinner; or rather the connection is like that between a debtor and his creditor, a criminal and his judge, a rebel and his king. But Christ, infinitely glorifying the just sovereignty of God by the vastness of his propitiation, unites to God all those who are spiritually united with himself. And this spiritual union—the union of the conscience, the affection, and the judgment, the union of the whole inner man—is faith. Faith and the profession of a creed have, indeed, by some men been confounded; and thus they have expressed apprehensions lest the bonds of moral obligation should be loosened. No mistake can be more enormous. True faith and this profession are precisely the opposites to each other. The latter is nothing but a shadow and a name, empty and superficial: it may make men formalists or bigots, but can never make them children of God. But the former being a spiritual union with Christ, perfect in kind though varying in degree, must of necessity produce, or rather is identical with, a general susceptibility of all the appliances God uses for our improvement. "Faith is the evidence of things not seen," because, when it comes, the power of things not seen is fitly felt; as, when upon the dawn of a spring day, the earth throws off the mask of darkness, and responds to all the vivifying agencies of light and warmth and air and dew. Faith, then, the grand means by which the glorious God becomes our God, is a good and intimately sanctifying means; and that it is also an intimately consoling means, must be evident from its simplicity. Had it been said: "God shall be your God upon your repentance and renewed obedience," then the very dispositions which were most anxious to enjoy his rest would have been cast the farthest from

it; for the quality and number of their sorrows and works would have been more fully seen by them to be insufficient, the more they laboured to please God, by extracting clean things from unclean. But, in believing there "is a joy and peace" from which none are excluded, there is hope even for the vilest outcast that, from the dark tempest of his own misdoings, he may thus enter into the rest of God, there is liberty for the poorest peasant's youngest child to look above, and, with the first lipings of its voice, to call God "Father."—*Rev. C. I. Yorks.*

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### Poetry.

#### HYMN FOR THE THIRD SUNDAY IN ADVENT.

(For the Church of England Magazine.)

WHY flock these busy crowds from Salem's streets?  
Why teem the desert with this eager throng?  
What sight is this the anxious gaze that greets  
Its silent glades and lonely paths among?

Not the reed quivering in the wintry air,  
Where Jordan gently glides through plain and fell;  
Not gold or purple, or the vestures rare  
Of these that aye in royal precincts dwell.

Is it a prophet, to whose words divine  
Unwearied thousands still with ardour press?  
Yea, more than prophet's messages are thine,  
Preaching repentance in the wilderness.

Thine the glad tidings of redemption near,  
Herald of him who turneth dark to light;  
At whose almighty word the deaf do hear,  
The dead are raised, the blind receive their sight!

O Lord our Saviour, who in times of old  
Sentest thy servant to prepare thy way,  
Ere thou didst come thy treasures to unfold,  
And earth to gladden with thy glorious day,  
Still on thy stewards thy bless'd aid bestow,  
To whom thou wilt thy mysteries entrust,  
That we through them thine holy will may know,  
And sinners learn the wisdom of the just.

So, when again enthroned on clouds of air,  
Thou, gracious Lord, shalt come to judge mankind,  
We may thy promises of mercy share,  
And, of thy bounteous love, acceptance find.

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#### THE BLESSING OF THE BARD.

(For the Church of England Magazine.)

THE minstrel's blessing rests on thee!  
O may it guard thy destiny,  
To shield thee through each future hour,  
When storms around thy pathway lower,  
And life looks drearily.

Beloved boy! I saw thee lie,  
With smiling lip and glancing eye,  
Within his arms—the gifted one,  
Who breathed, thy infant head upon,  
A prayer to the Most High.

He asked not for thee treasures here,  
To gild with lustre thy career—

No envied gifts of wealth or fame,  
To throw a halo e'er thy name,  
Thy future path to cheer :

He asked not that thy life should be  
One track of calm prosperity—  
That thy young heart might never know  
The trials and the cares that flow  
In the world's troubled sea :

He asked not that thy spirit's light  
Might never know affliction's blight,  
That they who watched thy childhood's spring,  
In future years might never wring  
Thy heart with ruthless might.

Ah no, my boy ; too well he knew  
That pain and woe and misery strew  
Life's pilgrimage, until the soul  
Sighs wearily to reach the goal  
Where faith and hope beam true.

The bard's deep blessing rose on high,  
In prayer for gifts beyond the sky—  
That God would cause his grace to shine  
Within thy heart with light divine,  
And ever guard thee 'neath his eye.

M. C. L.

*Llangynydd Vicarage.*

### Miscellaneous.

FREDERICK WILLIAM III. OF PRUSSIA.—Myself (says bishop Eylert) through many years, even to the end of his life, was constantly the instrument of his benevolences. He gave me permission to name the diffident house-poor of the town and my parish ; and I forthwith received from himself or private chamberlain, Wolter, later Timm, invariably more than requested. Often have I been the bearer of his gifts ; carrying, in his name, help and comfort to the dwellings of poverty and secret sufferings. It was no agreeable affair when, at the request of the sick or dying, I had promised to thank the king for the received kindnesses, because of the difficulty of enunciating their gratitude in such short and simple manner as to be agreeable to him. The impoverished widow of a major in the army, whom he had valued, was for many years the object of his benevolent care. When about to die, she communicated to me several commissions to the king ; and I was forced to give her my hand as pledge that I would bear her grateful thanks to his majesty for the kindnesses which she had unintermittingly received. After I had fulfilled my promise in a few simple words, he said, half turned away, "It is unpleasant to me to hear these things mentioned. The trifling good that may be in such matters is lost through much talk. You know the beautiful saying, 'Let not thy left hand know what thy right doeth.' " He then left me, evidently excited, at the same time passing his hand over his eyes to conceal emotion. Often, when about to be sent on such gracious errands, I have heard him say, "God has helped me : shall I not, with the powers which have been entrusted to me, render help ?" In such

spirit he thought and did. Walking along Potsdam High-street, with a single aide-de-camp, the latter would spring forward to disperse a swarm of joyous boys, who were playing at top on the broad, smooth flagstones, thereby blocking up the king's path ; but the king caught the aide-de-camp by the arm, saying, as he stepped into the carriage-way, "Have you never played at top ? Such happy children must not be unnecessarily disturbed, and thereby grieved. Our youthful days are few." His majesty, in officer's undress uniform, void of star, whilst walking in Potsdam, accompanied by one of his daughters, was followed by a poor boy who knew him not, and who had run beside them for some time with a basket containing neat little purses, which ever and anon he presented, begging hard that he would buy one. The supposed subaltern officer repulsed the child ; who, however, continued to press a purchase. "Ah, Mr. Lieutenant, do buy one purse of me ; it only costs six groschen : if you don't want one for yourself, you can make a present to the handsome lady who has hold of your arm." Again repulsed, the little fellow, sighing from the bottom of his heart, muttered, "Well, we shan't have any dinner to-day." The king halted, and took from the urchin's basket six purses, putting at the same time a double Frederick-d'or into the child's hand. The lad eyed the piece of gold, and said, "Kind Mr. Lieutenant, pay me rather in groschen, for I've no money, and can't give you change. Touched by the simple honesty of the child, who, with innocent and open countenance looked up at him, he inquired his name, and condition of the family, and was answered, that his mother was a corporal's widow, with six children ; that she lived in a garret at No. — in — street, gaining a scanty livelihood by knitting purses. "Then go along home," said the supposed lieutenant, "and take the piece of money to your mother : I make her a present of it." Made fortunate by the gift, the poor family were about to partake of a frugal, though more ample meal than usual, when, to their astonishment, one of the king's aides-de-camp entered the cleanly apartment, explained the mystery, and discovered that the boy had spoken truth in all he told his majesty ; all of which being confirmed by inquiries made in other quarters, the king had the younger children placed in the Orphan-house, and granted the widow a yearly pension of 100 dollars. The king's life was full of such traits of mildness and humanity. Generally speaking, all who participated in the king's esteem and confidence clung to him with unbounded devotion : none, even intimates after many years' intercourse, ever committed an obtrusive familiarity ; and his trusty servants, who felt themselves free in his presence, were, by the calm power of his sombre mildness and strict morality, kept, as if instinctively, within their respective limits. General von Köckeritz, who belonged to my parish, and with whom I was on intimate terms, has often told me that, during his many years of confidential intercourse with the king, he had never seen or heard an action or word that could for a moment lessen the profound and respectful esteem he had for him.—*Bishop Eylert's Life of Frederick.*

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UNDER THE  
SUPERINTENDENCE  
OF  
CLERGYMEN



OF THE UNITED  
CHURCH OF ENGLAND  
AND  
IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 559.—DECEMBER 20, 1845.



## BOTHWELL CASTLE.

"By yon ancient castle's walls  
Quietly are the waters flowing:  
Through the stones of yon old halls  
Sweetly is the wallflower blowing.  
Where the helix slides along,  
Hung battle-axe and target strong:  
There was heard the wassail song,  
Sounding till the cock was crowing.

"Round yon dungeons dark and deep,  
Ivy, woodbine flowers, are twining;  
Dally on that silent keep  
Sloping sunbeams softly shining:  
Spiders spin on those old stones  
That echoed to the prisoner's groans—  
Nightly heard his heavy moans,  
In unbroken darkness pining.

"O'er battlement and ruin'd towers  
The everlasting stars are shining:  
By lichen gray, and stone-crop flowers,  
Moist airs and gentle winds are streaming.  
The swallow twitters round her nest,  
Where high-born dames were wont to rest;  
Where nightly sat each lordly guest,  
Of power and future glory dreaming.

"Adieu, ye walls with ivy green;  
Adieu, ye quiet woods and waters:  
In such a sweet and sylvan scene  
I may not think of battle's slaughters:

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I may not ask what thou canst tell  
Of man's revenge, of those who fell;  
On aught that stains her name to dwell  
Would ill beseem old Scotland's daughters.

"I spent a summer's day with thee:  
Thy dungeon's screen'd from sunny showers.  
The butterfly, the noisy bee,  
Drank nectar from thy hoarded flowers.  
The angler sat on hillock green;  
The artist sketch'd the enchanting scene:  
I, musing, thought on what had been  
In the dark past, in bygone hours."

BOTHWELL castle is beautifully situated on a rock, close to the river Clyde, and surrounded with most splendid scenery. It is of polished red freestone, and it covers an area of 234 feet in length and 99 feet in breadth. The ceilings of the apartments are exceedingly lofty. The chapel has a number of small windows; and both it and an adjoining chamber of state have each two large windows to the south. The stair of one of the towers—almost entire to the top—is a great height above the river. An old well in one of the towers, sunk deep into the rock, was discovered some

• From "Poems," by Katharine Barland. London: Bogue.

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years ago. The entry is on the north side; and many vestiges of the fosse are yet visible.

The castle, the origin of which is uncertain, is known to have frequently changed owners. During the reign of Alexander II. it belonged to Walter Olifard, justiciary of Lothian, who died A.D. 1242. It afterwards passed, by marriage, into the family of the Morays, or Murrays. Edward I. of England made a grant of it to Aymer de Valence, earl of Pembroke, governor of Scotland. Robert Bruce granted it to Andrew Murray, lord Bothwell, who had married Christian, the sister of that monarch. It then devolved on Archibald earl of Douglas, upon his espousing the heiress of that marriage. After the forfeiture of the Douglasses, it was successively acquired and forfeited by the Crichtons, and by John Ramsay, a favourite of James III. It was conferred by James IV. upon Patrick Hepburn, lord Hailes, whom he created earl of Bothwell, and who was mortally wounded at the battle of Flodden. It again returned to the crown upon the forfeiture of the flagitious James earl of Bothwell, for the murder of Darnley. James VI. granted it to Francis Stuart, son of John abbot of Kelso, natural son of James V.; who having also incurred forfeiture, his estates were granted to the lairds of Buccleuch and Roxburgh, from whom the marquis of Hamilton acquired the superiority of this estate. But the castle had been previously conveyed to the earl of Angus; and thus it reverted to the family of Douglas.

The present residence of lord Douglas is a plain, elegant mansion, built upon the site of a former one. It was erected by Archibald the young earl of Forfar, killed at the battle of Dunblane. It stands near the old castle, on a beautiful lawn. Here the surrounding objects partake much of sublimity and grandeur. The fine broad river, with its high banks adorned with luxuriant natural wood, encircles the castle; while on the opposite side are the ruins of Blantyre priory, erected prior to A.D. 1296, situate upon the brink of a perpendicular rock: these have a fine effect; and the castle itself, extending along the summit of the high bank, raises its lofty towers, and dignifies the whole.

Leaving the village of Uddington, the appearance of the country becomes most luxuriant. A mile and a half beyond the village is Bothwell church, an old gothic structure, covered with large polished stones, laid over an arched roof. The date of its erection is supposed to be about A.D. 1398. It was founded by Archibald earl of Douglas, for a provost and eight prebendaries. The endowments were very great. The earl died in A.D. 1400; and tradition states that with his lady he lies buried in the eastern end. In the same year David prince of Scotland was married in the church to Marjory Douglas, the earl's daughter. This building, until the year 1828, was used as the parish church.

#### THE BATTLE OF BOTHWELL BRIDGE.

It is to be borne in mind that, during the latter years of the seventeenth century, when Scotland was the scene of so much anarchy and bloodshed, there were two parties among the presbyterians, widely differing in principle from each other—the Cameronians, who stedfastly remained firm to the

covenant, and the moderate party, who were willing to accede to any rational proposals which might be set forth for their adoption, and who were, on this account, denominated "Erastians."

The battle of Loudon Hill, which had proved most unfavourable to Claverhouse and the royalist party, induced these two sections of the adherents to the presbyterian cause to coalesce; and, being now nearly in full possession of the west of Scotland, they pitched their camp at Hamilton, where, however, they spent most of their time in referring to their own differences. Robert Hamilton, their general, was leader of the Cameronians, and John Walsh a minister of the so-termed Erastians.

Great alarm was now produced in Edinburgh and other parts of the eastern counties, and every effort made to raise a force for their suppression, which soon assembled under the command of James duke of Buccleuch and Monmouth, delegated by the king. He was a man of mild character, anxious to avoid bloodshed, and no great favourite with the slaughter-breathing friends of Claverhouse.

The royalists reached Bothwell moor June 22, A.D. 1679. Their opponents were chiefly on the other side of the Clyde, in the duke of Hamilton's park.

Bothwell bridge, then long and narrow, had a portal in the middle, which the covenanters barricaded with stones and logs\*. It was defended by Hackston of Rathilletts—who had been one of the murderers of archbishop Sharpe—and Hall of Haughhead. Early in the morning, this party crossed the bridge, and skirmished with the royal vanguard, now advanced as far as the village of Bothwell; but Hackston speedily retired to his post at the end of the bridge.

It being obvious that Monmouth would assault the pass, the more moderate of the presbyterian party resolved to offer terms, requiring simply free exercise of their religion, a free parliament, and a free general assembly. Had the more violent joined with them, much bloodshed would have been saved; for it was obvious the duke wished all matters to be satisfactorily arranged. But, whilst they were in deliberation, or perhaps more properly disputation, their opponents were on the alert. Hackston behaved bravely, but was ultimately compelled to yield; and, when he drew back, the royalists, with their cannon in front, slowly defiled along the bridge, forming in line of battle. Monmouth commanded the foot, Claverhouse the horse.

\* "There is an accurate representation of this part of the engagement in two old paintings, one in the collection of his grace the duke of Hamilton, the other at Dalkeith house. The whole appearance of the ground, even including a few old houses, is the same which the scene now presents. The removal of the porch or gateway upon the bridge is the only perceptible difference. The duke of Monmouth, on a white charger, directs the march of the party engaged in storming the bridge, while his artillery gall the motley ranks of the covenanters. An engraving of this painting would be acceptable to the curious; and I am satisfied an opportunity of copying it for that purpose would be readily granted by either of the noble proprietors (1810)." "The picture has been engraved in outline for one of the publications of the Bannatyne Club, 1880" (Notes to *Ministry of Scottish Border*; new edition). It may be well to state, that in the fourth volume of "Wodrow's Church History," edited by Dr. Robert Burns, formerly of Paisley, there is a print from the picture at Dalkeith. The bridge has been of late years greatly improved by widening and other alterations, so that its dangerous character to travellers proceeding at any rapid speed is entirely altered. The writer has frequently passed the bridge in its old state with no little nervous feeling.

The presbyterians at this time were engaged in appointing new officers, in room of those whom they had cashiered, when they were disturbed by the duke's cannon; and the Cameronian horse fled, trampling down the ranks of the infantry. Monmouth was most anxious to spare life, against the wish of his coadjutors, especially the savage Dalzell; but, notwithstanding all his exertions, much blood was spilt. About seven hundred of the presbyterians fell in their confused flight, and about twelve hundred were taken prisoners. All who promised to remain quiet were liberated; but two hundred and seventy, who would not do so, were shipped for Barbadoes or America, after having suffered much during their imprisonment, being confined for several months without shelter in the Greyfriars churchyard in Edinburgh. On their voyage they underwent great hardships, the vessel nearly resembling a slaver. Great indignities were offered them by the captain and crew. The ship sailed from Leith Nov. 20th; and on the 10th of December the vessel struck on a rock in the Orkney islands, and was broken in the middle. The crew escaped, but sought as much as possible to prevent the wretched prisoners doing so; for they would not open the hatches. About fifty, however, are supposed to have got on shore: the others perished. The captain and crew were never brought before the council, or punished in any way. The king's army lost but very few men.

There can be no question that matters might have turned out very differently, had the presbyterians been more unanimous; and there is every reason to believe Wodrow states truly when he says, "They were not only broken in their affections, but the common soldiers were under no kind of discipline: their confusions increased, and numbers lessened much before the king's army came up; and, as hath been hinted, they wanted skilful officers, their arms were out of case, they had very little ammunition, their rising being without any previous concert, and were in very melancholy circumstances." \* \* \* "Never will a cause, though never so good, be better managed, when divisions, disjoinings, and self creep in among the managers; and, indeed, had there been any skill to manage, I am told that the regular troops were extremely open both in their march, and especially in their attack; and nothing but the views of these divisions and unskillfulness, can justify the duke of Monmouth and other officers with him, in attacking an enemy at such a narrow bridge, where the water was not fordable near it, far less in marching his army through so narrow a pass under the shot of troops who were reputed as resolute as their own. But he knew whom he had to deal with."

#### ON REPOSE OF HEART IN GOD.

BY THE REV. HENRY WOODWARD, M.A.,

*Rector of Fethard, Tipperary.*

"When I am in heaviness, I will think upon God."—Ps. LXXVII. 8.

It has been frequently remarked that, if one is restless at night, and cannot close one's eyes, sleep may be induced by fixing the mind on some vast, uniform, and simple object. When kept awake, as it often happens, by a number of dis-

cordant thoughts and hurried images rapidly varying and passing in quick succession through the brain, if we can but bring before us such an object, for instance, as the wide and placid ocean, or the majestic vault of the blue unclouded sky, or some peaceful plain stretched out in boundless prospect, the mind, when it catches hold of such a thought, is filled, and soothed, and hushed to rest: the little harassing and distracting images which excited and agitated the brain merge and are lost in the vastness of the leading object: the thoughts centre; and we insensibly fall asleep.

Something like this process takes place when the soul, long careful about many things, striving to reconcile one earthly interest with another, travelling and heavy laden, seeking rest and finding none, disquieted and at its wits' end—when the tossed and driven soul is enabled to "think upon God." Its wanderings and its agitations now are over: the anxieties and the perils of the voyage are at an end; for the soul has reached the harbour, and entered the "haven where it would be." It can cast anchor, regardless now whether the winds are blowing, or the waves are towering to the heavens; for it has found its home, its repose, its rest, and its happiness in God.

But how shall that man seek a refuge from all his troubles, a relief from every weight which presses on his heart, in God, who feels himself a transgressor of the law, whose life has been a continued state of rebellion against heaven, who is not at peace, but at enmity with his Maker? "It may do well," such a one may say—"it may do well for others to talk of consolation and repose in God; but what right have I to fly to him, when I am in heaviness? It would only drive me to distraction to think of that justly offended Being."

Here I would observe that, if these expressions are just lightly uttered; if they are used in the hasty way in which men absorbed in temporal cares and troubles are apt to throw off all the pleadings of their conscience, in this case it is vain to offer advice: it is vain to reason with a heart that will not understand. But, if these things are, on the contrary, said with serious and with deep concern; if the mind is not only oppressed with the miseries of mortality, but mainly grieved that it is unable to call upon the Lord as its refuge in due time of trouble; if such be the frame and temper of the soul, we would affectionately invite that soul in its "heaviness to think upon God." Nay, I am assured that these reluctances and fears are often the most solid proofs that the sinner is beginning to be savingly convinced of sin, is poor in spirit, is contrite and humble, is under the divine teaching, and near the divine blessing. And what forbids our saying to mourners such as these, "When thou art in heaviness, think upon God"? Surely, the Father seeketh such to worship him; and religion opens wide her bosom to receive them: "Though your life past," she cries, "has been an unprofitable waste, or, worse than that, stained with sins which you tremble at and abhor; though you are far removed from the calm remembrance of a life well spent, of having served God in your youth, and loved him when he poured his benefits upon you; though temporal distresses overwhelm you, embittered by the thought that you brought them on yourself, and



that they are 'the due reward of your deeds;' yet, even in these depths, in this multitude of sorrows, in this heaviness of the soul, you have only to think upon God as he stands revealed in scripture; and 'Blessed are you that thus mourn; for you shall be comforted.'

But ours must be a real mourning for our offences, a hatred of sin for its own sake, as well as an awful sense of God's offended justice: it must be a sincere and practical repentance, resolving on, and, as time is granted, actually commencing, a solid reformation, an inward and outward change of life. Let this be our case, and the time would fail me to repeat the invitations which God sends by all his messengers to every wanderer that will return, to every sinner that will repent, to every child, however disobedient or ungrateful, who will accept the offer of a Father's love: "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isa. i. 18): "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners" (1 Tim. i. 16): "For we ourselves also," says the great apostle, "were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another. But after that the kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to his mercy he saved us by the washing of regeneration and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour" (Tit. iii. 3-6). Who, then, with these words before him, shall bar that door which Christ has opened with his own blood? Who shall forbid the chief of sinners to say with the royal psalmist, "When I am in heaviness, I will think upon God"?

But, supposing that we were at peace with God, and felt a firmly-grounded hope that it will be well with us in the world to come, the mind of man wants some present prop, amidst the rude shocks of life. And even those who are "kept by the power of God through faith unto salvation" are often "for a season in heaviness through manifold temptations." What, for instance, is to heal the wounded heart, under the loss of friends, when the desire of the eye is taken from us at a stroke; when a sad and mournful blank is left in the domestic circle; when every trifle serves to remind us of our bereavement, and to disarm us of our fortitude; when, however strong our hope that the beloved object is now happy, and waits for our reunion with him in the realms of bliss, we cannot forget past scenes, or cease to call to mind that such things were—we cannot but sometimes with unutterable pangs remember that he will never revisit his earthly home, that we shall never hear his voice, nor see his smile again? You, who have felt these piercing of the heart, can tell how little human comforters can do—how little real consolation it affords to talk, as is not unusual at such times, of the earthly consolations we still have left, and how much severer the affliction might have been. This will not reach the seat of the disease. Sorrows like these lie too deep for human palliatives to find; but, blessed

be God, they are not without a remedy. There is a balm in Gilead: there is a physician there: there is a peace which passeth all understanding even that consolation which the words of the psalmist provide: "When I am in heaviness, I will think upon God."

I have somewhere read of two persons, tenderly attached, and yet forced to a separation of three years, who alleviated the pain of absence by the following expedient: They agreed each, at a stated hour and minute of the day, to withdraw from all around them, and to offer up a prayer for each other, unto God. The comfort which they expected, and which, it is said, they found, was this—that both, being at the same instant in the more immediate presence of God, were, in a measure, present to each other. Something like this is the consolation which those who mourn as Christians ought to mourn will experience when they "think upon God." To that God their friends, though removed from them by death, are present: "For all live unto him." The eye of that Being whom they address is on those beloved objects, in whatever region of immensity or mansion of God's house separate souls may dwell. It is amazing what comfort this thought can sometimes administer in the bitterest hour of sorrow. Add to this the conviction that God knew our departed friend better than we did ourselves, that he loved him better than we had capacities to love him, that all sanctified affection is approved by God, that all such ties are joined by him, and will be reunited by him in the regions of unmingled blessedness and everlasting joy.

These are the consolations which God's afflicted children find, when in the multitude of their sorrows they think on him. O, then, let us draw nigh to him as a Father reconciled in Jesus; and, amongst our many privileges, this will be one, that our friends will be our friends for ever.

But, moreover, what is to support the feeling heart when the proud insult, when the malicious persecute, when "it labours for peace; but, when we speak unto them thereof, they make them ready to battle," and "return hatred for our good will"? These are trials, severe in proportion as the spirit is gentle, soft, and tender; but they are trials, in the midst of which the mind that rests in God can be at peace: "Thou shalt hide them," says the psalmist, "privily by thine own presence, from the provoking of all men: thou shalt keep them secretly in thy tabernacle from the strife of tongues."

In a word, to think on God is no less than to call in all the aids and consolations which religion offers. But there is a more peculiar and special way in which the sense of God does immediately tend to relieve the mind from that soreness which the infirmity of our nature is apt to feel under the smart of insulting or contumelious treatment. The following thought is, I conceive, important, practical, and useful. I only wish that I may be able to convey it as clearly as I have somewhere seen it stated. Whenever you are wronged or injured by your fellow man, in your property, your peace, your reputation, or your friends, pursued by his malice, wounded by his pride, trampled on by his oppression, consider all that happens not as done by man, but as permitted and intended and ordered by God himself. If

you do not look beyond your fellow-worm, but view him as the author and prime agent, you will be stirred up to resentment, and goaded into madness. His injuries will pierce your heart: his insults will cut you to the quick: "the iron will enter into your soul." But account of him as the mere instrument; look beyond him; think on God; consider "the oppressor's wrong, the proud man's contumely," just as you would a fever, or a blight upon your corn, or any visitation straight from heaven; consider him as a chastisement sent to you directly from the hand of God, to exercise your patience, to try your faith, to mortify your pride, and to increase your "reward in heaven:" injuries, viewed in this light, would assume altogether a new aspect: it would turn fretting opposition to our fellow-creatures into calm submission to the will of God. And, O, how many a wound would this heal, which festers in the bosom, and corrodes the heart! how easy would it make that law so hard and so impracticable to mere flesh and blood, that law which should be inscribed anew on every living soul: "Love your enemies: bless them that curse you: do good to them that hate you; and pray for them which despitefully use you and persecute you!"

And here I would remark that the more we are sensible of the inestimable blessing of thinking upon God, the more we shall prize "the great mystery of godliness, God manifest in the flesh." There is, doubtless, a repose of the soul, as it were, on simple Deity; and in the deep calm of that repose there is no conscious exercise of thought: it is rather a suspension of all thinking, as if the soul had ascended higher or descended deeper than those regions in which the reasoning faculties find employ. In this absorption of the mind, this blending of the soul with the invisible, this ineffable repose in the bosom of infinitude, we are for a time wrapped up into the condition of higher natures, and taste of the powers of the world to come; we anticipate our eternity; we cease from every work and labour of even thought itself, and partake of "the rest which remaineth to the people of God." But, when the soul descends from this bright eminence, and awakes from this celestial trance; when it is no longer bound in that soft enchantment; when reason, no more suspended and overpowered, "doubts," in the language of St. Peter, "what the vision which we had seen should mean," and what these vague impressions signify; when the understanding would satisfy itself that all this is not delusion; when it would clear the object of the haze around it, and ascertain to itself what definite notions it affixes to that on which it instinctively reposes as its God; I say that, unless the humanity of Christ presents itself when the mind goes forth on such a search, all its endeavours must be vain, and all its essayings to comprehend God must be lost in the immensity and incomprehensibility of the subject. How shall it give palpable form to, and reduce within such limits as its faculties can grasp, that mysterious and all-pervading Essence which is above all nature, and through all nature, and in all nature; that Spirit which is equally "in heaven above, and in the earth beneath, and in the water under the earth;" that immeasurable Being whose centre is every-

where, and whose circumference nowhere? No: the supposition is against the fundamental laws of things. It is as impossible as that a part should contain the whole, or the creature compass the Creator. If, then, at any moment, when the soul is delighting itself in God, we would suddenly call reason to account, and ask what God is; if we would stand out from him as the element in which we breathe, and contemplate him as an object presented distinctly to the view, I contend that, in this process, the mental eye, as it looks around, and, in the language of the poet, "Doth glance from heaven to earth, from earth to heaven," will rest upon the manifestation of God in Christ: it will light upon the humanity of the Redeemer: it will catch that form: it will identify him in the words of St. John "as the true God and eternal life." I consider this to be a most important fact and feature in the analysis of Christian feeling, and a proof—though, I believe, not often adverted to—how Christ is, in every respect, our only way to God.

The consolations conveyed in the words of the psalmist are, to conclude, "exceeding broad." To think upon God is, to those who know and love him, a due refuge in every time, and in every kind of trouble. To say how it acts upon and pours its balm into the soul must depend upon circumstances, and upon varieties next to infinite; and, in truth, it is, in every instance, a matter rather of feeling than of description. But, to give some faint idea, I would say, have you ever, after a night of rain and storm and gloom and sweeping desolation, heard the tempest gradually subside, and seen the dawn just opening, and a still, calm morning just awaking, and the sun just rising in serene majesty above the hills? With far deeper consolation, and with beams of still brighter light, can God revisit the soul at the gloomiest season of heaviness, darkness, and depression, can calm its perturbations, and bid its hopes revive, and rekindle the drooping spark at the pure flame and central fire of his own unmingled blessedness.

Let us then endeavour, and accompany those endeavours with ceaseless prayer, that, when we are in heaviness, we may be thus enabled to think upon God. And, while we rest on Christ as the alone meritorious cause of our salvation, and upon a steady course of obedience to God's commandments as the only solid evidence of our interest in that Saviour, let us be assured that, whoever feels the remembrance of God to be his consolation and his refuge has within his own breast the pledge and foretaste of future happiness: let us be assured that, in time and in eternity, it will be well with him who, with a faithful and true heart, can say: "When I am in heaviness, I will think upon God."

THOUGHTS OF PEACE FOR TROUBLOUS  
TIMES.

NO. II.

BY THE REV. JOHN EMRA, M.A.,

*Perpetual Curate of Redlynch, Somerset.*

## THOUGHTS ON REGENERATION.

THE subject of regeneration has been so much litigated, that it is with much caution and earnest prayer that it should be approached. Since we are all corrupt descendants of a fallen parent, it is acknowledged on all hands that we must be renewed in the spirit of our minds ere we can enter the kingdom of heaven. The nature, the time, the extent of the needful change, these are subjects much controverted.

Now, it has often struck the writer of these remarks, that much acrimony and unguarded censure of the opinions of others arises from the fact that they are condemned for holding the doctrine of baptismal regeneration, whilst by the term "regeneration" their opponents mean one thing, and they mean another. "Such a person," it is said, "holds this tenet: he believes that all, who are admitted into the church by baptism, are in the fullest sense renewed in their souls." But the person you are thus opposing may not take regeneration in this its highest meaning; and, I believe, its scriptural meaning; but, in arguing with others, we should first understand how the term is employed by them. Should any one assert that a moral change does always attend an infant's admission into covenant with God, and into the privileges of the church of Christ, the experience of so many around us leading unholy lives must, I humbly conceive, show the erroneous nature of this opinion; but there are those who assign the term "regeneration" to the federal relation in which the baptized party stands to God: if so, they admit the necessity of a subsequent conversion, or renovation; and disputes and discussions with them are solely about the meaning affixed to words.

On the other hand, there are those who believe that the term in question is used continually in one and the same sense in scripture, and that it is synonymous\* with renewal of heart, renovation, and conversion. They are led to this conclusion by a comparison of scripture with scripture; and they are confirmed in it by many very remarkable ancient authorities; which, speaking the highest things of baptism in the case of true believers, do not unite it with regeneration inseparably, since they take the term "regeneration" in its highest sense. In this most exalted signification, and in complete accordance with scripture, the term is taken in the church's order of "Ministration of Public Baptism of Infants." If, in the prayer after the questions put to the sponsors, the child were only said to be incorporated into Christ's holy church, we might suppose that our reformers understood by regeneration merely his admission into the Christian community. But the language of that prayer, "That it hath pleased thee to regenerate this infant with thy Holy Spirit," compared with other passages of

the service, "That he may be made a lively member of Christ's holy church," "That he may enjoy the everlasting benediction of the heavenly washing," proves most fully that it was the charitable assumption of the compilers of our offices that the baptized were regenerate by the Holy Spirit; that is, in the eyes of faith and hope, the members of the church are all viewed as\* regenerate in the high and scriptural sense, until they are proved, by unbelief, impenitence, and a life of wilful sin to be the contrary.

And now, having, as was absolutely needful, entered briefly into the meaning of this term "regeneration," having expressed my conviction that the scriptures and the baptismal service understand by it "a new birth unto righteousness," let me remember that my brief reflections on this and other topics are intended to be "thoughts of peace," not of controversy.

Let the parent, who has committed his infant to the care of his gracious Saviour in baptism, "not doubt, but earnestly believe," that the work of divine grace may commence very early in that infant's soul. Now,

"When the holy cross is sign'd,  
And the young soldier duly sworn  
With true and fearless mind  
To serve the virgin-born,"

should not Christian parents repel the supposition that that young soldier of the cross will prove a deserter at last; that he will never "fight under the banner of Christ against the world, the flesh, and the devil;" and that the palm-branch, and the white robe of victory will never be his? should they not force from their minds the idea as one which must chill their hopes, and act as a drag to the fervour of their heaven-ascending prayers, that the child whom the Lord hath given them is to continue unregenerate, unrenewed? Let them rather humbly trust and believe that their sons and daughters are of the blessed number of those who shall prove themselves by a lively faith "the sons and daughters of the Lord Almighty." Let them act upon this belief, praying for them, that they may live as "members of Christ, children of God, and inheritors of the kingdom of heaven;" for surely nothing but a strong hope that they are "born of the Spirit" can prompt the prayer in their behalf that they may "daily increase in the Holy Spirit more and more, until they come to God's everlasting kingdom." And, lastly, let there be an anxious inquiry instituted by us all, Are we indeed renewed in the spirit of our minds? On the bed of sickness, and "in the hour of death," living realities, not "questions and stripes of words," which have sadly stood in the way of brotherly love, will prove an only safeguard against the fears of judgment.

We shall then desire to know whether by receiving Christ we are become the sons of God? We shall then be anxiously inquiring whether we can discern any of the tests of the new birth within us—faith in Jesus as our only hope, love of

\* Compare St. John iii. 5, &c., with Titus iii. 5, Matt. xviii. 3; and see the rev. G. S. Faber's "Primitive Doctrine of Regeneration," p. 41, &c.

\* It does not appear that the application of the terms "regenerate" and "unregenerate" to the members of a Christian congregation is expedient. Other terms may sufficiently distinguish and convey very solemn warnings to our hearers: some may be very deeply stained with sin; and yet their faith may not have failed: regenerating grace may be in them, and at last show itself in its fruits.

the brethren, victory over the world, hatred of every sin.

"The spring of the regenerate heart,  
The pulse, the glow of every part,  
Is the true love of Christ the Lord,  
As man embrac'd, as God ador'd\*."

### DARBY RYAN, THE WHITE-BOY†.

#### No. V.

"THE same great gentleman from Dublin told us, too, the story of our wrongs, and how we were kept in slavery for many a long year, until O'Connell began to get us our rights. We were murdered and kilt, and pitchforked and burnt; the mother and the child, the old man and the maiden: none were spared by them bloody Sassenachs. 'And now,' says he, 'boys, ye have got the ball at your foot; and if ye don't kick it sky-high, why, you're not Irishmen, that's all.' I looked into father James's face to see if it were all true; and sure enough it was true as the gospel: he nodded to every word of it. Indeed, the newspaper we get on a Sunday, and which Tim Donoghue reads for us all before mass, under the great tree just outside the chapel-yard, has been telling us the same things for many a day; but somehow it never came so home to me as it did this morning."

"I don't think much good comes of reading that paper, Darby. Ever since it came down, it has put out-of-the-way thoughts in all your heads; and none of you are as contented with your own house and homes as you used to be. For myself, I'd rather be minding my prayers and my duty. Indeed, I wonder father James lets you read it at all, particularly just before mass."

"Why, woman, it was father James got us the newspaper himself; and isn't it one of the things that we have for the rint which we pay the association?"

That night Ryan left his house a little after dark, and did not return until near morning. His wife passed a tedious and anxious night. It was the first time he had absented himself from her since their marriage, without her knowledge of the place to which he was gone, and the business in which he was engaged. But now, connecting the words which fell from him in the morning, the speeches which were made in the chapel, the violent invectives which were written in the weekly newspaper against the landlords, the clergy of the established church, and the orangemen, by which were understood the protestants generally; connecting all these circumstances with her husband's absence, a certain foreboding of coming evil oppressed her mind. It was the first feeling of real unhappiness that she possessed, except that arising from illness, almost in the whole course of her life; and she turned to her sleeping child, and wept over him as if some great misfortune had already befallen her. Who can say that it had not?

Upon her husband's return, she questioned him respecting his absence; but a rough and evasive answer soon made her silent. It was the first unkind word he had ever uttered to her—the first time he had not made her the partner of all his

thoughts, and a participator in all his actions. However, it was impossible to conceal his movements, or the cause of them; and it was too soon evident that he was joined to that extraordinary and secret society of men, called "ribbonmen," which has its ramifications in almost every county and parish in Ireland. Nightly meetings were held continually; and, after a little time, there was not a man among the peasantry in the neighbourhood who was not sworn in among the number, either by intimidation, or with their own unfettered consent.

Their object, at first, seemed very undefined. It appeared more a preparedness for future action than present insurrection. Houses were attacked for arms; and, when obtained, they were carefully concealed. If the arms were given up unresistingly, the gang generally departed peaceably, as if their sole object were thus effected. Many of the gentry procured an immunity from these nightly visitors by sending, as openly as possible, all their arms to the nearest market-town, to be kept for them at the military barracks, or at the police-station. Some, whose position and means permitted them, soon took an opportunity of leaving the country. They usually waited for a little time, not wishing that it should be said or thought that fear had any thing to do with their departure; although such fear might have been among the most reasonable of human failings. Others boldly braved the storm; yet, doubtless, were not less disgusted with that state of things which placed them and their families in constant solicitude. Soon after it was begun to attack the houses for arms, threatening notices were sent. If the steward of a gentleman, or farmer, made himself obnoxious, either by an over-assumption of authority, or by a too diligent zeal in his master's service, a notice was frequently posted up on the gate, sometimes even on the hall-door, at the head of which was rudely made, with a pen, the figure of a death's head, cross bones, and a coffin, telling the steward to prepare for death, unless he left his place. In some instances these threats were put into execution; and, at last, few wished to peril their servant's life by retaining him after the posting of such notice. From notices respecting stewards, threatening messages, as the affair gathered strength, were soon conveyed, by some midnight hand and paper, to masters and landlords; until, at last, whatever may have been their primary object, the sole end and aim of these self-elected legislators seemed settled down into one steady and untiringly pursued purpose. Those who originally gave the impulse may have had no deeper design than to stir up the people, and "agitate," in order to accomplish some political scheme: it is scarcely possible to suppose that, after the trial of strength in 1798, when arms were really measured between Ireland's millions and a few of England's soldiery, or after the failure of the brave and gallant, but misguided and ill-fated, Robert Emmett, in 1804; at a time, too, when England was involved in foreign wars, and her enemies many and imminent; after such great failures, backed as the Irish insurgents then were by England's distresses and the power of France, it is scarcely possible to suppose that any great purpose to rebel against England, and form Ireland into an independent state, could have existed in the minds of any. The

\* The Christian year.

† Communicated by an Irish clergyman.

people were excited by the expectation of great good to themselves from the accomplishment of certain political measures. Thus it was fondly believed among them that Roman catholic emancipation would immediately cause the extinction of tithes, and ultimately the depreciation of rents. Great was the people's disappointment when they found themselves deceived, and, the favourite measure carried, that tithes remained still to be paid, and that rents were still unaltered. The real tenths had long ceased to be collected: an acreable charge had for some years been laid upon the land: one shilling an acre in some districts—from two to three in other more favoured spots, were the sums usually paid. Mr. Goulburn's tithe composition act, which effected this change, was esteemed a boon; and the tithe rent-charge was as cheerfully and willingly paid as any other tax upon the land. The payment of the priests of another creed did not then seem to affect the consciences of any; and in almost every instance the protestant clergyman was esteemed a friend and a benefactor by his poor Roman catholic neighbour and parishioner; and, where temporal relief was required, he was appealed to more frequently than even the Roman catholic pastor himself. But, after the enactment of the emancipation bill, a great change passed over the people. They saw their strength: they had proved it; and, when no benefits resulted to themselves from this long-expected political measure, they saw no reason why that strength should not be exerted to procure by other means the desired advantages. A great and universal combination against the payment of the tithe rent-charge was entered into; the people refused to pay, the law was put in force, the lands were distrained, a public auction called, but, on the day of sale, none came to buy. The cattle were driven off into the neighbouring town, to be sold at the public market; but some unseen hand was found to have branded the word "tithes," on each animal; and none were found hardy enough to become the purchasers. This resistance to the payment of a just debt, this moral breaking of the law by its evasion, was no doubt defended by the Romish priesthood through some subtle casuistry. The confessional questions upon the eighth commandment were, no doubt, put as usual: the breach of it in this instance was declared perhaps venial or pardonable: the conscience ought not to be burdened by payments for the support of an adverse and heretic creed; and, although the land had been let by the landlord at a lower rent in consequence of this tax, yet it did not seem to enter into the minds of the Romish priesthood that, before they absolved their penitents from their sins committed against the laws of God and man, restitution should have been made, if not to the clergy, at least to the landlord.

Having obtained their triumph (which for a time was total and complete) over tithes or rent-charge, the people addressed themselves to the next grievance which they expected would have been remedied by the relief bill, but from which now they saw they had no hopes of redress unless by their own legislation, and by the exertion of that combination and force they had been taught so well to use. This grievance was the payment of rent. Not that it was excessive. There were, no doubt, cases in which the

rents were too high; but these formed the exception, not the rule. From a pound to thirty shillings an acre—the Irish acre being considerably larger than the English—was the rent commonly paid, unless in very favoured spots, as in the neighbourhood of towns, or where some local circumstances enhanced the value. A careful, industrious peasant could support himself and family upon five or six acres, if the land were in fair condition and tolerably farmed; but, if there were bad farming and little industry, a real and practical grievance arose. The landlord would seek to obtain his rent, to meet his own engagements, or to spend it in a foreign country. A portion would probably be paid, and an arrear suffered to hang over until the next rent-day. Arrears would thus accumulate, until an ejectment took place as an inevitable consequence. To prevent these ejectments now became the determined and sole object of the ribbonmen. Woe be to the landlord or the agent who could be found bold enough to serve a notice to quit; and woe be to the unfortunate man who would take the land thus dispossessed of its former tenant: his death was certain. Innumerable instances might be furnished: no sex, nor age, nor condition, nor creed was spared: Romanist or protestant, gentleman or peasant, liberal or tory, friend of the people, or reputed enemy, all shared alike one common fate, if they dared to transgress the laws of their midnight legislators. The command went forth that no land should be taken over another's head; and certain punishment was inflicted on the transgressor. Men were shot in the face of day on the public road, in the presence of hundreds of people; and the murderers coolly walked away, as if they had done some meritorious action. Not a voice would be raised, nor a step made by the bystanders to arrest the perpetrators of the dreadful crime: hundreds of pounds might be offered for such evidence as would lead to their conviction, and not a man come forward to obtain a reward which would have made him rich for life. The reason of this was very obvious: he should either abandon his country for ever, or his own life would inevitably be forfeited. When the combination reached to this frightful extent, those who had mainly contributed to raise its giant form wished to arrest its progress. They were then unable. They had taught the people to evade the laws, and to despise them; and the rights and laws of ribbonmen were as much enforced against the Romish and liberal landlord, or middleman, as against those who had been so frequently called the enemies of the people.

What remedies can be applied to such a state of things? Three may be employed with some effect—education, employment, and residence. The moral influence of a gentleman residing on his own estate is often of more value than the money he expends there. When these three remedies are well applied, it may be hoped that agitation, that bane of Ireland, will cease, English capital flow into the country, and the rights of property no longer be obstructed, either by the ribbon system or any other illegal combination. Under these circumstances all efforts should be used to educate, and thus to civilize the people. If they will not become protestants, try to make them Christians: if they will not read the whole bible, give them as much as they will take: if they will not have

the authorized version, give them the Douay translation: if they will not suffer their children to attend the schools of the Church Education Society, get them, if possible—if the children are taught there any thing of that love which they owe to God and to their neighbour, if they are taught to reverence the laws of their country, to be subject to principalities and powers, and to obey magistrates, if they are taught even that murder is a crime—get them to attend the national schools. Better there than no where. Haply it may prove the dawning of another and a brighter day.

### THE ETERNAL BLESSEDNESS OF THE LORD JESUS:

#### A Sermon

(For Christmas),

BY THE REV. THOMAS BISSLAND, M.A.,

*Of Balliol College, Oxford; Rector of Hartley Maudydt, Hants; and Chaplain to Lord Bezeley.*

ROMANS ix. 5.

"Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever."

THE consideration of the various privileges conferred upon the Jews—privileges which cannot fail forcibly to strike us, when we compare their situation with that of the surrounding nations—led their great lawgiver to exclaim: "What nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon him for? And what nation is there so great that hath statutes and judgments so righteous?" (Deut. iv. 7, 8). These privileges are enumerated by St. Paul, in the context, when he declares his love for his brethren to be such, that he wished himself accursed, or separated from Christ, for their sake\*. The first mentioned by him is, they were Israelites, descendants of the patriarch Jacob, to whom the name "Israel" was given, in token of his favour with God, and that to them pertained the adoption. Separated from the rest of the world, they were chosen by God as his peculiar people: "Israel is my son, even my first-born, saith the Lord" (Exod. iv. 22). They are frequently addressed as his children; and his dealings towards them fully proved that they were the peculiar objects of his care.

The next privilege adverted to is, that to them pertained "the glory"—that visible symbol of the divine presence—which accompanied the Israelites in their journeyings through the wilderness, which afterwards appeared as radiance on the mercy-seat of the tabernacle,

\* Cut off, as it were, from the visible church, not eternally separated. "This seems to be the utmost the apostle could mean; as it would be utterly unlawful, on any consideration whatever, to wish to be eternally miserable and an implacable enemy of God, as all who perish will be" (Scott).

and especially in the temple; for we read, that at the dedication thereof by Solomon, the priests could not minister, for the glory of the Lord had filled the house. To them also pertained "the covenants"—the covenant made with Abraham, and afterwards renewed to Moses and the people at large; and "the giving of the law"—that law promulgated amidst the thunderings of Sinai, when Moses said, "I exceedingly fear and quake" (Hob. xii. 21)—a law which placed them under the immediate superintendence of God, and the enjoyment of which was one of their distinguishing privileges; "and the service of God," which also distinguished them from surrounding nations immersed in heathen idolatry; and "the promises," the assurance of God's favour and protection, and their ultimate deliverance by the Messiah. "Whose are the fathers," those holy men raised up from time to time to bear testimony to the truth and faithfulness of Jehovah, "and of whom as concerning the flesh Christ came." This last privilege was by far the most important: it was this which raised them infinitely above other nations. From among them was to arise that blessed Saviour, the anticipation of whose appearance, we doubt not, cast a ray of light even amidst that darkness in which paradise was enveloped when man became an alien from and a transgressor against his God, that Saviour whom the apostle declares to be "God over all."

There is no subject connected with the Christian religion more vitally important in all its bearings than the nature, character, and dignity of its divine Founder; and, were there no other passage in the sacred volume which at all adverted to these points, it might have been expected that the language here employed by the apostle would have for ever set the subject at rest. He declares, that Christ is "over all," that he is "God blessed for ever;" and the only method of getting rid of the declaration has been the unjustifiable one of altering the commonly-received text in the original\*. The apostle's language evi-

\* The Socinian version of the New Testament, most iniquitously stated to be founded on the basis of archbishop Newcome's new translation, thus gives the passage: "Whose are the fathers, and of whom by natural descent Christ came. God, who is over all, be blessed for ever." With reference to this, archbishop Magee remarks—"Atonement and Sacrifice," vol. II., first edition, page 563—"We find the passage in Romans ix., which is generally admitted to contain one of the most direct and forcible declarations of our Lord's divinity that can be instanced throughout the entire of the New Testament. Michaelis does not hesitate to assert, in terms the most unqualified, that 'Paul here delivers the same doctrine of the divinity of Christ, which is elsewhere maintained in the New Testament.' Dr. Doddridge, in his comment on the place, describes it as 'a memorable text, containing

dently implies, that there are two distinct natures to be attributed to our blessed Lord : he was of the seed of Israel according to the flesh only. And every one at all versed in the writings of the New Testament must be aware that he is there spoken of in terms which, at first sight, appear to be almost contradictory : he is spoken of as perfect man, and perfect God. And such diversity of expressions as therein frequently occur can only be accounted for by the fact that, in some instances, reference is made to his divine nature, and in others to his human. "I and my Father are one," says our Lord." And, again : "My Father is greater than I." In the former he speaks in his divine, and in the latter in his human character.

The language of the text leads us to the consideration of two most important subjects—first, the human ; secondly, the divine nature of our blessed Lord—subjects at all times deeply interesting, and more particularly for our meditation on this day, which the Christian church has set apart for the commemoration of his nativity.

I. Jesus, as concerning the flesh, came of the seed of Abraham. His reputed father and his mother were both of that seed ; and, when to the patriarch God was pleased to vouchsafe the promise that in his seed all the nations of the earth were to be blessed, he refers not so much to the fact that temporal prosperity awaited them, as that from them should spring that Messiah who should be the messenger of blessedness to a fallen and guilty world. In this very promise God is declared to have preached the gospel to faithful Abraham. When, in infinite mercy to the race of ruined man, the second Person in the ever adorable Trinity voluntarily agreed to become the sinner's substitute, and by the shedding of his most precious blood to redeem mankind, when redemption could not elsewhere be procured, he took not upon him the nature of angels, those pure and spotless messengers who surround the throne of the Majesty on high, whose office and delight it is to fly to perform Jehovah's pleasure ; whose voice was heard on the

a proof of Christ's proper deity, which the opposers of the doctrine have never been able, nor ever will be able to answer." And, after adducing her authorities, he adds : "And, in truth, there is, perhaps, no text in the New Testament in which the divinity and the two-fold nature of our Lord are laid down more unequivocally and more indisputably as to the wording of the original than this. It is therefore not without good reason that the opposers of our Lord's divinity have always considered this text as presenting the most formidable impediment to the admission of their doctrines, and have accordingly invented various strange devices and conjectural modifications of the passage, in order, if possible, to escape from its force."

morning of creation, for then they shouted aloud for joy ; and yet more joyously on that morning which proclaimed the glad tidings of a Saviour ; for their chorus was, "Glory to God in the highest, on earth peace, goodwill towards men : " even this would have been condescension ; but he took upon him the nature of man : as the apostle expresses it, "as the children were partakers of flesh and blood, he also himself likewise took part of them." A body was prepared him. Born of a virgin, he was exposed to the helplessness of infancy. He submitted to the initiatory rite of the ceremonial law. He increased in wisdom and stature, and in favour with God and man, until at the age of thirty years he entered on his laborious ministry ; during which he testified, by many infallible proofs, that, though entirely free from the sinfulness, he was liable to all the wants and vicissitudes and temptations and trials of fallen humanity : he was, in fact, "tempted like as we are, yet without sin." Witness his liability to the common wants of nature—hunger and thirst ; his agony when in the garden, where he sweat great drops of blood, and when, his soul being exceeding sorrowful, he prayed that, if possible, the bitter cup which had been mingled for him to drink might pass from him.

Such an act of gracious condescension must have been designed for some important purpose. The ends to be answered by it were various.

1. By the incarnation of the Lord Jesus were displayed the glory and harmony of the divine perfections. The existence, the power, the wisdom of Jehovah shine forth in creation ; but it is in the person of the blessed Jesus that the divine attributes are displayed with peculiar lustre, that they are brought under our immediate notice : "For he that hath seen me," said our Lord, "hath seen the Father : " "We beheld his glory, the glory as of the only begotten of the Father, full of grace and truth" (John i. 14). And who that meditates on the character of the adorable Saviour, as it is displayed by the evangelists in their simple but forcible narratives, can fail to adore the goodness and mercy and compassion of Jehovah ? What heart, that is bowed down with a sense of guilt, will not be cheered and supported by the reflection that, as Jesus turned not away from the penitent mourner, so is there forgiveness with a gracious and merciful God ? It is our inestimable privilege, brethren, to be permitted to regard the divine Being as a God of love, to trace his love to us chiefly manifested in the gift of his Son. It is our privilege to know that he is a God that answereth



prayer, and will not reject the humble petition.

Again, Jesus took upon him the nature of man, that he might display a pattern of perfect holiness, that he might present a model for our imitation. He left us an example that we should follow his steps: he set before us an amiability of temper and disposition, which we should strive to attain; and, in proportion as we possess his mind and are imbued with his Spirit are we evidencing that we are actuated by a true and living faith—are we acting up to the great ends for which we were created, and becoming meet for the society of that blessed company, which, redeemed from all iniquity, shall dwell for ever in the kingdom of our God and Saviour. Such an example no mere man could show. Infirmary of some sort or another attaches even to the holiest and the best. It is to Jesus, then, that we are to look for guidance and direction in the great duties of the Christian calling.

Again, Jesus took upon him the nature of man, that he might destroy the works of the devil, that he might effect a spiritual deliverance from that miserable tyranny and servitude to which man was subjected by this great and implacable enemy of Jehovah. The apostle expressly states that for this purpose the Son of God was manifested, that he might "deliver them who through fear of death were all their lifetime subject to bondage." Death was the devil's great work. He tempted man to sin; and sin brought death into the world. Jesus, by his victory over the grave, however, hath deprived death of its power: he hath opened a way to glory and immortality. He hath himself arisen a Conqueror; and he hath by his resurrection incontestibly proved that the sleeping ashes may be revived.

But, chiefly, Jesus took our nature upon him, that in his own body on the tree he might make an atonement for human transgression, that he might open a fountain "for sin and for uncleanness," that he might reconcile man to his justly offended God. While, then, we commemorate the incarnation of the Saviour, we must bear in mind the great purposes for which he condescended to become man; and, unquestionably, it is the consideration of the last which has been referred to that will call forth feelings of liveliest gratitude, and lead us to adore that sovereign mercy which led him who was rich for our sakes to become poor, to divest himself of the glory which pertained to him from everlasting. While, then, we view the helpless babe lying in a manger, whose birth was announced to the shepherds of Bethlehem, our thoughts are naturally carried forward to the great

work of redemption wrought out for us upon the cross; and, while we assemble around the sacramental table on the day which commemorates his nativity, we are reminded of that amazing act of condescension when the Son of God hung for us upon the cross; when, in the agony of his soul, he exclaimed: "It is finished!" and, bowing his head, gave up the ghost.

II. But we are to consider that he who took upon him the seed of Abraham, who in the fitness of time "was born of a woman," was over all, God blessed for ever. "Great," says the apostle, "is the mystery of godliness: God was manifest in the flesh. Behold, a virgin shall conceive and bear a son, and shall call his name Immanuel," said the prophet Isaiah; to which the evangelist, St. Matthew, adds: "which being interpreted is, God with us." While, in Hebrews, the Father is introduced as thus addressing the Son: "Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom." And "Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thy hands. They shall perish; but thou remainest."

We acknowledge, indeed, that there is something infinitely beyond our comprehension in the fact that he who appeared in the likeness of man was "Light of light, very God of very God;" and we are perhaps inclined to question it. This union of the human nature with the divine is one of the deep things of the Most High. We must be satisfied with the truth of the doctrine, without presuming to pry into the secrets of Jehovah: we must be contented to admire and adore where we cannot fully comprehend. In this, as in a thousand other instances, God's way is in the sea, and his path in the great waters, and his footsteps are not known; and we can only exclaim: "O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out!" Let the man who spurns the notion of mysteries in religion, and deems every article unworthy of belief, however clearly revealed, which he cannot fully explain, inform us how his own soul and body are united, and influence each other by the laws of their union, while he measures the inscrutable operations of Deity by the feeble grasp of reason. Let him do this, before he presumes to cavil at the doctrine received for ages by the whole of the Christian church, before he presumes to deride what he is pleased to designate the lamentable credulity of the great mass of the followers of Jesus. But let



the devout believer rely on what is revealed as absolute fact, though he cannot understand the manner of it; which is only a deference due from the creature to the Creator. We are expressly told, and our own experience bears testimony to the fact, that here we see through a glass darkly: our faculties are deteriorated; and it will be our privilege hereafter to know as we also are known.

"I cannot comprehend," says a father of the church, "in what way the divine Word became incarnate, and took upon himself a flesh similar to mine own. But he has not permitted me to remain in ignorance that he was incarnate. Instead, then, of seeking to penetrate into the deep mysteries connected with this subject, while in fact I cannot fully comprehend all the circumstances connected with mine own birth, I will not cease to adore that Goodness which hath revealed to me the fact that 'the Son of God betame flesh, and dwelt among us.'" I would that the same child-like simplicity had manifested itself in all those who, naming the name of Christ, avow themselves to be his disciples; that, instead of making revelation subservient to their reason, they had made reason subservient to revelation; that they had approached the word of God, not to cavil and dispute, and reject what they did not comprehend, but to receive its declarations—as in fact they are—as the declarations of an omniscient, an omnipotent, and a merciful Jehovah.

In directing your thoughts to the consideration of this important doctrine—the union of the divine and human nature in the person of our adorable Lord—I need hardly remind you that it lies at the very foundation of vital godliness and soul-saving Christianity. The high dignity of the Son is uniformly alleged as a motive for religious obedience to his commands, and for reliance on his promises. It is this, indeed, which gives such authority to his precepts and such certainty to his doctrine, as render faith in him the first essential requisite for the salvation of the soul. There can be no community of feeling, in fact, between those who maintain and those who reject this doctrine, differing as they do in the very essentials of their creed. By the rejecter of the doctrine of the atonement, the maintainer of that doctrine can be viewed in no other light than an idolater, who, transgressing the first commandment of the moral law, invests a mere creature with the attributes of divinity, and, robbing the supreme God of his honour, worships a being who, in fact, is no God. To the maintainer of the doctrine the impugner can appear no otherwise than a heathen man and a heretic, who

rejects the only Saviour of sinners, and counts the blood of the everlasting covenant even as "an unholy thing." It is perfectly obvious, therefore, that there can be no community of Christian feeling among them.

But let us recollect that it is quite possible for us to profess an orthodox creed, and yet to be little, if at all, affected by the saving doctrines of the gospel. The divinity of the Saviour may be confessed with the lips, and there may be even an honest zeal to combat the opinions of those who would impugn that essential article of faith, while the love of Christ may not be felt as a constraining principle in the heart, leading us to dedicate all the powers and faculties of our souls to his service. There is a wide difference between the nominal and the real believer—the man who assents to certain doctrinal statements, and the man who is savingly alive to the value of Christianity as a gracious dispensation of mercy for the recovery of the sinner to the divine image which he has lost, his restoration to the kingdom of glory which he has forfeited. And assuredly our feelings at this holy solemnity will materially depend upon the influence which the doctrines of the gospel have upon our hearts.

Rest not, then, satisfied with such a reception of the gospel, which—if the term can be so applied—produces no salutary effects upon the soul. Be assured that to you the Saviour has not, as yet, appeared as altogether lovely and unspeakably precious, unless you are earnestly desirous, in your daily intercourse with your fellow-men, to testify that you are his disciples. Beware of formality in religion, of trusting to external churchmanship, of being outward members of an apostolical church. Beware of a cold orthodoxy, of a creed which leaves the heart unchanged and the life barren and unfruitful, still wedded to the world, still alienated from God. Know, of a truth, that the faith in the Lord Jesus which alone justifies us in the sight of God is that which necessarily leads to a life of devotedness to God, that no figments of antinomian heresy can be more destructive of the soul than that which maintains that a man may be led by the Spirit of God, while he is not walking as a son of God, and does not evidence, by godliness of heart and holiness of life, that he is united in indissoluble bonds—a covenant never to be broken—to that almighty Redeemer, who is "God over all, blessed for ever."

## ON THE CUSTOMS AND CEREMONIES OF DIFFERENT NATIONS TOWARDS THEIR DEAD.

BY C. M. BURNETT, Esq.

No. VII.

## INTERMENT IN THE EARTH (CONTINUED).

I NOW come to speak more in detail of the custom of burial among those nations who heretofore deposited their dead in the earth, as well as those of the present day who adopt a similar method. It does not appear that the practice of sacrificing human lives on certain occasions of the death of kings and great men was less frequent among those who committed the body to the ground than it was among those who first committed it to the flames. It was the practice of the ancient Scythians, upon the death of their king, not only to put to death his wives, but also his chief cup-bearer, his great chamberlain, his master of horse, chancellor, and secretary of state. Having embalmed the body, and wrapped it in wax, and carried it from city to city, exposing it to the view of all the people, they laid it down in the place appointed for burial, and there dug a grave large enough to receive not only those above mentioned who had been put to death for the purpose, but also horses, a great number of drinking vessels, a quantity of furniture and other effects; after which, they filled up the grave, covering it with earth; and upon every anniversary of this interment they cut the throats of fifty more of the dead king's officers, and of the same number of horses, which they stuffed, and placed round his tomb\*.

In some parts of America, upon the decease of a cazique, or chief, a certain number of his wives or of his favourites, and of his slaves, were always put to death, and interred together with him, that he might assume the same dignity in a future state as he had left behind. Many of these were voluntary victims, who considered it a high distinction and honour to accompany their departed master. And to such an extent was this enthusiasm carried, that it was found necessary to reduce the numbers of those who had expressed a wish to be buried with him.

It would seem that the method of burying the corpse in the ground was, amongst some nations, a more recent custom than that of burning. This observation applies especially to the Danes, whose age of tumuli succeeded their age of burning. At this period it was customary to bury with the deceased all the ornaments which graced it during life: crowns and bracelets, arms and armour, horses and men, were all placed beneath the heap. But, besides this, vast sums of money were also buried; and, when piracy was esteemed honourable, all the rich plunder which the individual may have secured was deposited with the body in the grave, in expectation of its being required to maintain the dignity of the individual in a future state. This practice of burying so much treasure, together with implements of war, ornaments, dress, and even household furniture, became very general among the heathen nations of antiquity, and is continued even up to the present day in

those countries where the belief in a future state is mixed up with so much that is confused, and apparently inseparably connected with the life that had gone before. The Egyptians from time to time used to bury various things of value, ornaments, &c., with their mummies. It is said, when Alexander the Great caused Cyrus's tomb to be opened, he found therein a bed of gold, a very rich table, drinking cups, and many fine vestments\*, although he had given such strict charge that his body should be simply interred in the earth. And in the sepulchres of Etruria were almost constantly found implements of war, ornaments, and images or household gods, and other domestic utensils, surrounding the corpse†. It is even said of David that in his sepulchre was deposited immense treasure; for, if Josephus is to be credited, upwards of a thousand years after his death, Hyrcanus, the high priest, took out three thousand talents; and, after this, king Herod removed a still further sum‡.

In the eastern countries, in the present day, coffins are not at all made use of, Turks and Christians both agreeing on this point; and it is probable they followed the example of the Jews, who uniformly placed the body (having been previously wound round in linen) upon a bier, which was a kind of bed having some resemblance to a coffin, and in this way they were carried out to burial. In some instances the body, instead of being placed on a bier, is simply wrapped in linen, and slung on cords between two poles, borne on men's shoulders, with the feet foremost§. Josephus states that Herod the Great was carried to the grave, the body resting upon a bed, under a purple covering.

The bier used by the Turks at Aleppo is in form not unlike our coffin, only the lid rises with a ledge in the middle; but the Christians in that country use an open bier||. The biers used for the burial of females and boys are different. They have at the head an upright piece of wood, called a shapid, to which are attached a shawl, or some female dress. It is the opinion of many learned men, that anciently the Jews carried their dead to the place of interment on their own bed. The funeral of Abner favours this idea¶. But that which is commonly in use in the present day, for conveying the dead to the grave, is nothing more than a plain wooden board, supported by two long poles; and the very poorest persons employ the common hand-barrows which they use for their ordinary work. The Mohammedans bury their dead mostly in tombs, generally within a few hours after their death. The body is washed by a person appointed to the office, called "mooghussil," with warm water, in which the leaves of the lote-tree are boiled. It is then sprinkled with some aromatics, and put into a kind of cotton bag. But the rich are first wrapped in muslin, then in cotton cloth of thicker texture, next in a piece of striped stuff of silk and cotton intermixed; and over these is wrapped a Cashmere shawl. The colours usually selected for grave-clothes are white and green. The body is laid in the tomb usually

\* Whiston's "Josephus."

† Gray's "Etruria."

‡ Whiston's "Josephus."

§ Buckingham's Travels in Syria, &amp;c.

|| Paxton's Illustrat. of Scrip.

¶ 2 Sam. iii. 31.

\* Herod., sec. 71, 72.

upon its right side; the bandages which bound the ankles together being untied; the face is turned towards Mecca, supported in this position by bricks; and a little earth is placed upon the corpse\*. The ancient Greeks, as I have before observed, buried the body in the earth; and they were accustomed to lay it out, shrouded in grave clothes, sometimes upon a bier, which was bedecked with various sorts of flowers. The body was placed near the door of the house, where the friends attended with loud lamentations: these customs are observed among that people at the present day. Dr. Chandler saw a woman at Megara, sitting at the entrance of her cottage, lamenting aloud over her dead husband; and at Zante he saw a woman at the entrance of her house bewailing her little son, whose body lay by her, dressed, the hair powdered, the face painted and bedecked with gold leaf†. From the most ancient times it was customary also, before interment took place, to put a piece of money into the mouth of the deceased, which was considered to be Charon's fare for conveying the departed soul over the river Styx. The body was also furnished with a cake, composed of honey and flour, which was intended to appease Cerberus, and procure for the departed spirit an easy entrance into Hades; and, it is very remarkable, the same practice is followed by the Turks at the present day in Asia Minor. Wilde, in describing a funeral which he attended, observes, that the body was carried without a coffin, on a rude bier; and, when laid by the grave-side, all the people knelt down; and the moullah, seated at some distance from the rest, repeated parts of the Koran. The bier was then rudely torn open, and the remains deposited in the earth, along with a small cake and a piece of money‡. This circumstance is mentioned, to show how long customs have been preserved by the people of different countries in the interment of their dead.

The customs of different countries relative to interment seem in many instances to have been retained in spite of the alteration effected by a change either in the government or in the religion of the country. Hence the difference in the mode of burial of the Christians in the east and those in the west; and hence we find the Roman catholics bury their dead conformably to the customs of the country in which they dwell. These, however, have some forms which they adhere to in almost every country in which they are found. It is very common for the Roman catholics, when a person is dead, to wash the body, and place a crucifix in its hand. At its feet stands a vessel full of holy water, and a sprinkler, that they who come in may sprinkle both themselves and the deceased. When the body is placed in the grave, the friends and relatives sprinkle it with holy water.

In Russian Lapland, where the people are under the power of the Romish priests, after a person dies, his body is wrapped in linen, the face and hands being left bare. In one hand is placed a purse with money to pay the fee of the porter of the gate of paradise; in the other a certificate,

signed by the priest, directed for St. Peter, witnessing that the deceased was a good Christian. There is also put in the coffin, in which the body is placed, a runlet of brandy, some dried fish, and some rein-deer venison. It is then interred\*. Very different to this is the manner of burying those of the same religion in Naples, for example. Here they bury their dead in large square pits, which are walled round, and into which hundreds of bodies are thrown, and quickly decomposed by the action of lime.

#### INDIAN SUTTEE†.

ON Saturday the 28th, in the morning, I rode out ten miles to the spot, and found the poor old widow sitting with the dhujja round her head, a brass plate before her with undressed rice and flowers, and a cocoa-nut in each hand. She talked very collectedly, telling me that "she had determined to mix her ashes with those of her departed husband, and should patiently wait my permission to do so, assured that God would enable her to sustain life till that was given, though she dared not eat or drink." Looking at the sun, then rising before her over a long and beautiful reach of the Nerbudda river, she said calmly: "My soul has been for five days with my husband's, near that sun: nothing but my earthly frame is left; and this I know you will in time suffer to be mixed with the ashes of his, in yonder pit, because it is not in your nature or your usage wantonly to prolong the miseries of a poor old woman." "Indeed, it is not: my object and my duty are to save and preserve them; and I am come to dissuade you from this idle purpose, to urge you to live, and to keep your family from the disgrace of being thought your murderers." "I am not afraid of their ever being so thought: they have all, like good children, done every thing in their power to induce me to live among them; and, if I had done so, I know they would have loved and honoured me. But my duties to them have now ended. I commit them all to your care; and I go to attend my husband, Omed Sing Opuddea, with whose ashes, on the funeral pile, mine have been already three times mixed."

This was the first time in her long life that she had ever pronounced the name of her husband; for in India no woman, high or low, ever pronounces the name of her husband: she would consider it disrespectful towards him to do so; and it is often amusing to see their embarrassment when asked the question by any European gentleman. They look right and left for some one to relieve them from the dilemma of appearing disrespectful either to the querist or to their absent husbands: they perceive that he is unacquainted with their duties on this point, and are afraid he will attribute their silence to disrespect. They know that few European gentlemen are acquainted with them; and, when women go into our courts of justice, or other places where they are liable to be asked the names of their husbands, they commonly take one of

\* Lane's "Egypt;" Russell's "Egypt."  
† Potter's Grecian Antiq.; Chandler's Travels Paxton's Illustrat.  
‡ Wilde's Travels.

\* Asiatic Journal.  
† From Colonel Sleeman's "Rambles and Recollections of an Indian Official."

their children, or some other relation, with them, to pronounce the words in their stead.

When the old lady named her husband, as she did with strong emphasis and in a very deliberate manner, every one present was satisfied that she had resolved to die. "I have," she continued, "tasted largely of the bounty of government, having been maintained by it, with all my large family, in ease and comfort upon our rent-free lands; and I feel assured that my children will not be suffered to want; but with them I have nothing more to do, our intercourse and communion here end. My soul (prau) is with Omed Sing Opuddes; and my ashes must here mix with his." Again looking to the sun—"I see them together," said she, with a tone and countenance that affected me a good deal, "under the bridal canopy!"—alluding to the ceremonies of marriage; and I am satisfied that she at that moment really believed that she saw her own spirit and that of her husband under the bridal canopy in paradise.

Satisfied myself that it would be unavailing to attempt to save her life, I sent for all the principal members of the family, and consented that she should be suffered to burn herself, if they would enter into engagements that no other member of their family should ever do the same. This they all agreed to; and, the papers having been drawn out in due form about mid-day, I sent down notice to the old lady, who seemed extremely pleased and thankful. The ceremonies of bathing were gone through before three, while the wood and other combustible materials for a strong fire were collected, and put into the pit. After bathing, she called for a pawn (betel-leaf), and ate it; then rose up, and with one arm on the shoulder of her eldest son, and the other on that of her nephew, approached the fire. I had sentries placed all round; and no other person was allowed to approach within five paces. As she rose up, fire was set to the pile; and it was instantly in a blaze. The distance was about one hundred and fifty yards: she came on with a calm and cheerful countenance, stopped once, and, casting her eyes upward, said: "Why have they kept me five days from thee, my husband?" On coming to the sentries, her supporters stopped: she walked once round the pit, paused a moment, and, while muttering a prayer, threw some flowers into the fire. She then walked up deliberately and steadily to the brink, stepped into the centre of the flame, sat down, and, leaning back in the midst, as if reposing upon a couch, was consumed without uttering a shriek or betraying one sign of agony. A few instruments of music had been provided; and they played as usual, as she approached the fire—not, as is commonly supposed, in order to drown screams, but to prevent the last words of the victim from being heard, as these are supposed to be prophetic, and might become sources of pain or strife to the living. It was not expected that I should yield, and but few people had assembled to witness the sacrifice, so that there was little or nothing in the circumstances immediately around to stimulate her to any extraordinary exertions; and I am persuaded that it was the desire of again being united to her husband in the next world, and the entire confidence that she would be so if she now burned herself, that

alone sustained her. From the morning of the day he died (Tuesday) till Wednesday evening, she ate pawns, or betel-leaves, but nothing else; and from Wednesday evening she ceased eating them. She drank no water from Tuesday. She went into the fire with the same cloth about her that she had worn in the bed of river; but it was made wet, from a persuasion that even the shadow of any impure thing falling upon her, when going to the pile, contaminates the woman, unless counteracted by the sheet moistened in the holy stream.

### The Cabinet.

"REPENTANCE TOWARD GOD, AND FAITH TOWARD OUR LORD JESUS CHRIST" (Acts xx. 21).—Genuine repentance and faith are twin graces, produced together, thriving together, and forwarding each other's growth. It is true, some exercises of faith precede, and produce repentance in the regenerate soul; but repentance precedes, and makes way for that exercise of faith which interests the soul in the merits of Christ for salvation. The belief of the existence and perfections of God, his law and government—of our relations, obligations, and accountableness to him—of the future state, the day of judgment, heaven, and hell, always precedes repentance, and is influential in leading men to it: a belief of several truths respecting Jesus Christ and his salvation, generally, though perhaps not always, precedes. But he must be already in some degree penitent who can cordially approve and embrace that salvation; for, whilst a man remains impenitent, his proud heart will have insuperable objections to it—insuperable, I say, in any other way than by that change of judgment and disposition which is denominated repentance. . . . Though repentance, therefore, does not in any degree merit pardon, yet it is that disposition of mind which both prepares the soul to receive it, and renders the possessor a meet object on whom a holy God may honourably bestow it; and, no further obstacle remaining, divine justice being satisfied in the sufferings of the Redeemer, the point yielded, by the sinner's repentance, that he did deserve to perish, and is saved by free grace, and his heart being now rendered willing to be saved in the appointed way, he shall, without all doubt or delay, have salvation, and the consolation which springs from it. . . . But some perhaps will say, "I have not this work (i.e., of repentance) to do now: I repented many years ago." What, art thou still a sinner, and hast thou no need to repent? The true Christian can, indeed, thankfully say, "My repentance is effectually begun;" but only the saint in glory can truly say, "My repentance is finished. The more a true believer knows of God and Christ and of the law and gospel, and the larger his experience is of his own depravity and of the Lord's goodness, the more he hates sin: the more he recollects of his former sins, the quicker sense he has of present sinfulness, and the deeper and purer is his repentance. He rejoices in the Lord with penitent joy,

\* From the rev. Thomas Scott's "Discourse upon Repentance;" part III., s. 3, and conclusion s. 4.

and mourns for sin with sweet and joyful mourning. His humility increases his thankfulness and admiration of the love of Christ, and enhances his consolation; for "it is a pleasant thing to be thankful." But, if the thought that thy sins were pardoned finished thy repentance, and dried up thy tears, thy repentance needs repenting of, and thou art awfully deceived.

### Poetry.

#### THOUGHTS FOR CHRISTMAS DAY.

"And Nehemiah, which is the Tirshatha, and Ezra the priest the scribe, and the Levites that taught the people, said unto all the people, This day is holy unto the Lord your God: mourn not, nor weep. For all the people wept when they heard the words of the law. Then he said unto them, Go your way, eat the fat, and drink the sweet, and send portions unto them for whom nothing is prepared; for this day is holy unto our Lord: neither be ye sorry; for the joy of the Lord is your strength."—Neh. viii. 9, 10.

(For the Church of England Magazine.)

AND go your way, O Christians! Keep your feast  
With joy and gladness and a thankful heart:  
Go, eat the fat, and drink the sweet, and send  
Of your abundance to the destitute:  
Food, raiment, kindly wishes, cheering words,  
Let each according to his power bestow\*;  
And so proclaim anew the tidings glad  
Proclaimed at Beth'hem by the angel choir—  
"Peace upon earth, goodwill to all mankind."

If ye have wept, with penitential tears,  
Over Mount Sinai's broken covenant,  
Lament no longer; for the Son of God  
Assum'd our nature, though without its stain,  
To be the Mediator of a covenant  
Established upon better promises†.

Go, then, and eat the fat, and drink the sweet,  
Ev'n in the temple of your Lord; and there  
Keep ye the feast of his nativity  
By feeding on the banquet of his love;  
And, if ye know of any humble souls  
Who fear that "nothing is prepared" for them,  
In God's name bid them welcome, and with joy  
Point out the "portion" thus prepared for all.

Christians, united in one brotherhood,  
Heirs of the Father, joint-heirs with the Son‡,  
Remember that ye this day celebrate  
The birth of him who came to bless the poor:  
Remember, too, that when on Beth'hem's plains  
The glorious day-spring from on high first broke,  
It gladdened but the lowly shepherds' sights§,  
And humble ears alone drank in the sound  
Of angels heralding the Saviour's birth.

This was the "portion" sent unto the poor  
Of God's own people; while unto the rich  
And mighty among aliens was vouchsaf'd  
A star, which led them to the lowly roof ||

\* 2 Cor. viii. 12.

† Heb. viii. 6.

‡ Rom. viii. 17.

§ Luke ii. 8-14.

|| Matt. ii. 1-10.

Where, in a manger, lay the Son of God!  
That star is shining still, to lead the world—  
The ransom'd world—unto the Saviour's feet.

Well, in prophetic vision of this day,  
Might Israel's Shepherd-king the anthem raise:  
"Be joyful in Jehovah, all ye lands\*!"  
Into his presence come with hymns of joy:  
Serve him with gladness and a thankful song:  
Be ye assur'd that he alone is God:  
We are his people, creatures of his hand,  
Made and redeemed and sanctified by him.

"Go, then, O go your way into his gates:  
Offer thanksgiving and the voice of praise:  
Give him the honour due unto his name;  
For he is gracious, and his mercy great;  
His truth enduring still from age to age,  
His goodness blessing all the tribes of earth,  
His glory filling all the courts of heaven."

H. B. KING.

Fulham.

\* Ps. c.

#### A CHRISTMAS CAROL.

(For the Church of England Magazine.)

AWAKE, with tuneful voices high,  
Awake, and gladly sing  
Glory to him beyond the sky,  
Jesus, our Lord and King:  
Deep-swelling praise our bosoms thrill,  
While hymns of glory rise,  
And holiest thoughts our bosoms fill  
Of peace that never dies.

Glory to him, whose star of light  
On far Judea's plains  
Appeared with hope and promise bright,  
To bless the shepherd swains:  
Glory to him whose boundless love  
That star made known, when he  
Exchanged his heavenly home above  
For our humanity.

His glorious praise while angels sing,  
Our youthful voices pour;  
And hearts of faith and love we bring,  
To worship and adore:  
Glory to him, and may his word  
Our lives and bosoms sway,  
That with the accepted of our Lord  
We gain eternal day.

M. C. L.

Llangynwyd Vicarage.

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# THE Church of England Magazine.

UNDER THE  
SUPERINTENDENCE  
OF  
CLERGYMEN



OF THE UNITED  
CHURCH OF ENGLAND  
AND  
IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 560.—DECEMBER 27, 1845.



TREES, SHRUBS, &c.

No. XXV.

THE MAHOGANY TREE.

(*Swietenia*).

THE mahogany is a native of America and the West India Islands; and the wood seems first to have been introduced into Britain in the beginning of the last century. The following account of its introduction is thus stated in the *Encyclopædia Britannica*: "Dr. Gibbons, an eminent physician, had a brother, a West India captain, who brought over some planks of this wood as ballast. As the doctor was then building him a house in King-street, Covent Garden, his brother thought they might be of service to him; but, the carpenters finding the wood too hard for their tools, they were laid aside for a time as useless. Soon after, Mrs. Gibbons wanting a candle-box, the doctor called on his cabinet-maker (Wollaston, in Long Acre), to make him one of some wood that lay in his garden: Wollaston also complained that it was too hard. The doctor said he must

get stronger tools. The candle-box was made and approved, insomuch that the doctor then insisted on having a bureau made of the same wood, which was accordingly done; and the fine colour, polish, &c., were so pleasing, that he invited all his friends to come and see it. Among them was the duchess of Buckingham. Her grace begged some of the same wood from Dr. Gibbons, and employed Wollaston to make her a bureau also; on which the fame of mahogany and Mr. Wollaston was much raised, and things of this sort became general."

"The *swietenia mahogani*," says Miss Roberts, "is even loftier and more umbrageous than the English oak. A single log weighs not unfrequently from six to seven tons; and, when two centuries have passed, the living trunk expands to such a gigantic size, and throws out such massive branches, and casts the shadow of its shining green leaves over so wide an area, that beside it the noblest forest-trees would sink into insignificance. The difficulty of conveying the tree, when felled, from its place of growth, often nearly inaccessible, is very great, and requires no small

labour and contrivance. Parties go forth, equipped for the work, with as much order and precision as if for hunting. These parties generally consist of about fifty men, headed by a chief, whose office it is to search the woods, and to find employment for his band. Hence it is necessary that he should be equally fearless and intelligent, swift of foot, and of strength sufficient to cut his way through the thickly-tangled underwood. The beginning of August is most favourable for the research, because at this season the leaves of the mahogany are uniformly of a yellowish hue, inclining to red, and may be readily discovered, even at a distance, amid the deep dark foliage of the forest. Winding his way, therefore, through the thickest of the wood, and cutting a pathway as he goes, the chief, or huntsman, climbs the tallest tree, and, if unsuccessful, pushes forward to another, till he at length espies the mahogany standing singly or in groups. He then descends, and, without either chart or compass, soon reaches the exact point at which he aims, and with equal precision traces back his steps to his expecting companions, who lose no time in accompanying him to the place of destination. They then proceed to fell a number of trees sufficient to find labour during the season; and, when this is done, the next care is to open a communication by means of roads to the nearest river. The mahogany trees grow often on high and rocky places, or in the very depths of thickly-tangled woods—dense forest masses, through which strong men find it difficult to penetrate, even with the aid of hatchets to cut their way. But mahogany trees, when felled, must be removed; and for this purpose workmen are divided into companies. The most athletic commence by clearing away the underwood with cutlasses, to the extent of one hundred yards for each man per day. The larger trees are then cut down as even with the ground as possible; and, if too hard for cutting, they are readily set on fire. Trees of this description, which offer resistance to the axe, are often very valuable: such as the bullet-tree and iron-wood, the red-wood and sapadilla; but they are thrown aside as useless, unless growing near some creek or rivulet that intersects the road. They are then invaluable for the construction of bridges, which are frequently very large, and require to be made of strong materials, in order to bear the ponderous loads that will soon have to pass over them. But the cutting away of underwood, or the removal of even lofty trees, is not the only labour that is requisite in making roads through the forest: the workmen still require the aid of pick-axes and sledge-hammers to break the huge masses of stone which impede the way, to level considerable risings in the ground, and to remove any remaining stumps that may embarrass the draught oxen. When the roads are thus completed, and the trees cut into logs for the purpose of removing them, which generally occupies the intermediate months from August till April and May in the ensuing year, both men and cattle are put in requisition, that not a moment may be lost.

"The waggons on which the mahogany is placed are called trucks; and six of these are escorted by forty men. Each waggon requires seven pair of oxen and two drivers; while sixteen of the party are employed in cutting food for the cattle, and the other twelve in loading the carriages. As the

same degree of heat which dries up the roads, and renders even the marshy places passable, presses greatly upon both men and cattle, the loading and carrying of the timber is performed in the night. Here, then, is a scene for a poet to describe. Imagine a lonely forest, dark with the gloom of night, not even a fire-fly abroad, not a single star seen through the canopy of boughs, not a sound heard, except the rustling of the night-breeze in the topmost branches, and the ceaseless murmur of the distant river pressing on its way. Suddenly a bell is heard, and as suddenly lights are seen advancing from a number of huts which then become visible, and where but a few minutes before all was gloom and silence: now, by the glare of torches, are discovered the innumerable stems of tall forest trees, half in light, half in shade, with impenetrable gloom beyond them, surrounding a spacious area where men and cattle are employed, and where all is bustle and activity. The logs are being placed upon the waggons by means of temporary platforms, one end of which rests upon the earth, another upon the waggons; and by means of this expedient enormous logs of many tons weight are gradually pushed up. When the waggons are loaded, a signal is given, and the cattle begin to draw. A looker-on might almost fancy that the ponderous loads would crush the rocks beneath them, so heavily do they begin to move, and so massy is the appearance which they present, as, guided by the glare of the pine torches, they are seen slowly proceeding through the forest; the men and cattle thrown out in strong relief, while the further end of the loads is dimly seen in the gathering gloom of the deserted forest. Wearily they go, and reach at length the river-side before the sun is at its highest power. Here a very different scene ensues: the logs are shortly removed from the waggons, and, being marked with the owners' names, are thrown into the river, where they continue till the periodical rains commence at the end of May. The rivers are soon swollen to a great height; and the enormous logs begin to float. Their course is followed by the band of workmen in flat-bottomed canoes; and they have often to disengage them from the branches of overhanging trees, until they are stopped, after a voyage of two or three hundred miles, by a boom placed near the mouth of the river. The logs are then separated, and formed into large rafts, in which state they are guided to the timber-wharfs of the proprietors, where they are taken out of the water, and such parts as were split or rent in being dashed by the current against the rocks are sawed off; and the mahogany, when thus prepared, is ready for shipping.

"Those deep forests, where grow the mahogany, the bullet tree, and iron-wood, the red-wood, and sapodilla, are the favourite resorts of the heron—that majestic bird, which seems in unison with the wildest solitudes of nature."

"Far up some brook's still course, whose current mines  
The forest's blackened roots, and whose green marge  
Is seldom visited by human foot,  
The lonely heron sits, and harshly breaks  
The sabbath-silence of the wilderness;  
And you may find her by some reedy pool,  
Or brooding gloomily on the time-stained rock,  
Beside some misty and far-reaching lake,  
Most awful is thy deep and heavy boom,  
Grey watcher of the waters! Thou art king  
Of the blue lake; and all the winged kind  
Do fear the echo of thy angry cry."

How bright thy savage eye! Thou lookest down,  
And seest the shining fishes as they glide;  
And, poisoning thy grey wing, thy glossy beak  
Swift as an arrow strikes its roving prey.  
 Ofttimes I see thee through the curling mist  
 Dart like a spectre of the night, and hear  
 Thy strange bewildering call, like the wild scream  
 Of one whose life is perishing in the sea."

M'LELLAN.

## THOUGHTS OF PEACE FOR TROUBLOUS TIMES.

NO. III.

BY THE REV. JOHN EMRA, M.A.,

*Perpetual Curate of Redlynch, Somerset.*

### THOUGHTS ON RUBRICS, RITES, AND CEREMONIES.

IF the blessed Redeemer should now appear in the midst of us when assembled in his courts, and if he should take out from among us all whose hearts were wandering away from the work of prayer and praise to anxious questionings and inquiries, "Is this a strict observance of the letter of this or that rubric?" or whose eyes were wandering from their prayer-book, and with anxious gaze looking round the house of God, and detecting, as a most grievous thing (according to our different views), the presence or the absence of the gallery, or the communion-rail, or the inclosed pew, or the table, or the altar, O, how stern would be the Saviour's rebuke: "It is iniquity, even the solemn meeting:" "Bring no more vain oblations"! Was spiritual worship required even under the law? Did God even then, when the utmost order and precision in every ritual was exacted (for all wondrously testified of Christ), did God even then look down in favour and mercy on him alone who possessed a humble and contrite heart, and will he not look down in anger on those, and deem them all unmeet for the heavenly temple, who are so fully occupied with their debates and divisions as to the propriety or unsuitableness of outward ceremonials, that they never worship God "in spirit and in truth"? Let all bear in mind the great end of outward forms: they are to lead our souls to God through Christ the only Mediator.

Now, there are some who find by experience that too many outward signs are distracting to their heavenward thoughts. Are you of that number? Then, if you be worshippers in a church where you may conceive that too much stress is laid on the ministerial dress and on the minute compliance with rubrics, only strive to look beyond these things to the holy heaven where they shall be needed by none; and, joining in heart in the prayers, and listening with reverence to the word of God, and closing your eyes if you like not the too pompous ritual, you will still be unimpeded in "drawing nigh to God with your heart."

But there are others who say they find the frequent ceremonial, and the symbolical<sup>\*</sup> arrangement of the parts of the sacred building, useful aids to devotion, arguing—not unwisely, if they carry not their argument to an excess—that, constituted as man is, of body and spirit, the due and strict ob-

servance of ceremonials may, by the divine blessing, promote the power of godliness. Do not strive to combat their prejudices: pray rather for yourselves and for them, that you may all, through grace, become at last accepted worshippers in heaven, where there is no temple; but "the Lord God Almighty and the Lamb are the temple of it."

In a day of much controversy about rites and ceremonies, it will be well for us to remark how the writers of the New Testament exalt "the weightier matters of the law" above all these less essential points. Has it ever struck the reader of these remarks that no fewer than three times St. Paul wrote, "Circumcision is nothing, and uncircumcision is nothing, or availeth nothing"? Twice in his epistle<sup>\*</sup> to the Galatians, and once in his first epistle to the Corinthians, he makes this assertion; and in each place he gives a brief definition of true religion. Take all these three definitions together: "A new creature;" "Faith, which worketh by love;" "The keeping of the commandments of God." Now let us try our religion by these tests.

It is far easier to take up different sides in religious controversy, to argue vehemently either for or against those minor details of the outward service of God (which may be illustrated by the vehement contests for and against the Jewish ritual in St. Paul's day), than to become "new creatures in Christ;" to give up sin; if naturally unforgiving, to become meek and humble; if abandoned to sins of licentiousness, to become pure and self-denying; if "lovers of pleasure, to become "lovers of God." But this is the new creation unto holiness, which alone availeth unto salvation.

Or consider the essentials of religion as described in the words, "Faith which worketh by love." St. Paul would teach the contending Galatians that the one thing needful to salvation was faith in Christ—trust in his atonement for sin, working first by love to him and obedience to his commandments, and then by love to all men for his sake. It is this love, this mutual feeling of forbearance between those who differ on lesser questions, which alone will, under God, preserve our church. We shall all do well to lay to heart the apostle's warning: "If ye bite and devour one another, take heed that ye be not consumed one of another." "Sometimes," says archbishop Sandys, and let us well weigh his words—"sometimes Satan stirreth up cruel and bloody persecutions (from that peril the church had just emerged in his day). If that will not serve, he useth such winds as are somewhat more calm, but no whit less dangerous—the winds of division and contention, than which nothing doth sooner hazard the church of Christ.... This is a thing which I wish greatly that we did thoroughly consider." Have we less need to consider this than the archbishop's hearers at St. Paul's cross?

Or review, lastly, the essentials of true religion, as expressed in the epistle to the Corinthians, "The keeping the commandments of God," i. e., as every careful reader of St. Paul must perceive, not so as to merit eternal life by our own works, but the proving our faith in Christ by observing

<sup>\*</sup> See a curious and interesting paper in the number for September, by C. M. Burnett, esq.: in which (at the close) he shows the danger of carrying symbolism too far.

<sup>\*</sup> Compare Gal. vi. 15, 16; v. 6; and 1 Cor. vii. 19.

† In the nineteenth sermon of the volume edited for the Parker Society.



his laws through the aid of his grace. It is clear, then, that if we are not made new creatures in Christ, if we have not within us a living faith working by love to Jesus and our fellow-sinners, if, whilst we "hold fast the form of sound words," firmly retaining what we believe to be the true doctrine of Christ's universal church, we do not hold it fast as St. Paul bids us do, "with faith and love which is in Christ Jesus," then it will no more avail us to boast of our excellent forms of worship than it did the circumcised Jew to boast that Abraham was his father, while he did not "the works of Abraham." To those "who walk according to this rule"—this rule he has laid down, of love and faith and obedience (and it is an important rule or canon\*, certainly not less important than any other canons and regulations of the church)—"peace be on them, and mercy, and upon the Israel of God." Let us see to it, that by firmly grasping at the substance, whilst many are vainly aiming at the shadow, the mere phantom of godliness, we lose not this blessing.

#### ON THE CUSTOMS AND CEREMONIES OF DIFFERENT NATIONS TOWARDS THEIR DEAD.

By C. M. BURNETT, Esq.

No. VIII.

##### INTERMENT IN THE EARTH—(CONTINUED).

I WILL now go on to consider the customs of many heathen nations who bury their dead in the ground. Among these, the Chinese, from the magnitude of their country, claim our first notice. I have already observed that they bury their dead in coffins; and upon these they often squander much money. The corpse is dressed in the warmest and most expensive clothes that the friends can afford. For this purpose children are often obliged to sell or pawn themselves, in order to procure these articles, and bury their parents decently.

The thick coffin is then caulked down like the bottom of a vessel; quick-lime and cotton being previously thrown in, to absorb the effluvia. Thus hermetically sealed, it is kept for months and even years, and transported about from place to place. The great desire which prevails amongst these people, to detain above ground the bodies of those who were once dear, operates in this way according to the feelings of the friends. After this, a grave is dug, and interment takes place, generally on a sloping hill, or some barren ground by the road-side, where the coffins are exposed without being covered with earth. After this, the coffin is lowered into the grave; and often a monument of some kind is erected over it. When the body has had time to moulder in the dust, the friends go and wash the bones, and deposit them in an urn, which is generally preserved some where above ground. Their funeral ceremonies are many, and often continued through a long period†.

In the island of Madagascar there are two modes of interring the dead: in the one the body is not placed in a coffin, but rolled round with red lamba or cloth, the quantity of cloth in which it is folded depending upon the amount of property the deceased died worth. The body is then placed upon

a bier, and carried to the grave, and there interred; a quantity of fresh charcoal being placed upon the corpse before it is covered with the earth. The bier is always left by the side of the grave, and a new one prepared for every occasion\*.

In the south-western part of the island another method obtains; and, in addition to the body being wrapped round with the lamba, it is enclosed in a sort of coffin, made in the following manner: A tree is felled; and, having been cut about a foot longer than the corpse, it is split into equal halves; and each half is made hollow like a trough. The corpse is then put into the two troughs, the one closing upon the other, and so buried†.

In Borneo the body is put into a kind of coffin or box, which is placed upon four posts at the distance of two or three feet from the ground. It is enclosed in a small railing, and defended from the weather by a covering of leaves. The coffin is generally made out of the trunk of a tree called "plantang," scooped out like a trough; and, when the body is buried, the coffin and its top are well cemented together by dummarr. Amongst the richer inhabitants the coffin is carved and ornamented; and the ceremony of preserving the body previously to its burial is carried on within the house. The coffin resting on four posts as usual, in the bottom of the coffin there is a hole, into which is introduced a hollow bamboo, the end of which is fixed into the mouth of a jar placed underneath; and, as the body dissolves, it passes through the bamboo into the jar. To prevent the escape of the effluvia the top of the coffin is well cemented down with dummarr, and also the mouth of the jar and aperture of the coffin, into which the opposite ends of the bamboo are fixed. In this state the body remains sometimes for years before it is buried, but usually not so long‡.

Many of the native American tribes vary in the manner of burying their dead, according to their religious belief. Some of them, imagining that the spirit begins its career over again in the new world, take care that the body is not buried in an unprepared state. They therefore place either in the grave or in the coffin the bow and arrow and other weapons of war, the skins of beasts to make garments, Indian corn, venison, domestic utensils, &c. Catlin says, whenever a person dies in the Mandan village the customary honours and condolence are paid to his remains; and the body is dressed in its best attire, painted, oiled, feasted, and supplied with bow and quiver, shield, pipe and tobacco, knife, flint and steel, and provisions enough to last him a few days on the journey which he is to perform. A fresh buffalo's skin, just taken from the animal's back, is wrapped around the body, and tightly bound and wound with thongs of raw hide, from head to foot. Then other robes are soaked in water till they are quite soft and elastic, which are also bandaged around the body in the same manner, and tied fast with thongs, which are wound with such great care and exactness as to exclude the action of the air from all parts of the body. There is then a separate scaffold erected for it, constructed of four upright posts, and a little higher than human hands could reach. On the top of this are small poles passing around from the one post to the

\* *Tu kavon teta.*

† Gutzlaff's "China," vol. i. p. 501.

\* Ellis's "Hist. of Madagascar."

† Drury's "Narrative."

‡ Asiatic Journal."

other; across which are placed a number of willow rods just strong enough to support the body, which is laid upon them on its back, with its feet carefully presented towards the rising sun. Thus, placed out of the reach of man and animals, the bodies are left to moulder and decay\*.

On the north-west coast of America some of the tribes bury their dead in canoes; and, according to their wealth or distinction, so are they laden with worldly goods, or otherwise protected. The bodies are wrapt closely in mats: they are propped up about six feet above ground, and well covered with matting to defend them from the weather. Those of the chiefs are watched more carefully, decorated and repainted from time to time. But among the common people the body soon perishes; and the skulls, bones, and canoes are seen strewn about in all directions, particularly on those islands where the dead are chiefly buried, as at Corpee island and Coffin Mount†.

In New Zealand, the inhabitants, after death, place the body in a canoe-shaped coffin, among the foliage of the trees in a grove, where it remains for several months. It is then taken down: the bones are washed and cleaned, and finally deposited in a small covered box, which is sometimes carved, and resembles a canoe. It is elevated above ground, on a column standing near the house of the surviving relatives; but sometimes the bones are placed in the hollow of a tree in a wood, or in a cavern difficult of access‡.

The Laplanders generally bury their dead in gloomy caverns, the mouths of which they stop up with stones. They put into the cavern, by the side of the body, a hatchet, a steel, flint, and a tinder-box; and their reason for so doing is, that, as the deceased will want light, so he may strike it when he pleases. And the hatchet is placed by his side as, in case he should meet in his way with briars and thorns, or boughs of trees to obstruct his passage through the thick forest, he may cut them down; and they believe that admittance into heaven is not to be gained without overcoming similar difficulties. Before burying the corpse they pour brandy over the face§.

It is customary in some parts of America, New Zealand, China, and elsewhere, to disinter the bodies of the dead, after they have been long buried or otherwise disposed of after death; and, after cleaning and polishing the bones, they place them in positions more or less conspicuous; sometimes in their dwellings, at others in places set apart particularly for the purpose, where they visit them, and go through various ceremonies and religious observances.

In Yucatan, Stephens mentions that the natives have their "campo santo," in which they bury their dead. Sometime after this they dig up their bones, and preserve them in boxes, with labels upon them to indicate their original possessors. These charnel-houses, which are contiguous to the cemeteries, have skulls and bones arranged around their walls; some in boxes, some in baskets, some tied up in cotton cloth, soon to mingle with the general mass, but as yet having the names written upon them, to make known the individual||.

The Chinese also, when the body is moulderred into dust, take the bones, wash and polish them, and place them in an urn, which is usually preserved above ground for an unlimited space of time\*.

In New Zealand, according to Polack, there is a feast among many of the tribes, called the "haihanga," to commemorate the actions of the illustrious dead; at which the bones of the defunct warriors are scraped clean with mussel-shells, from all the superfluous flesh, washed, and placed in a cemetery†.

Catlin, in speaking of the Mandans in Upper Missouri, states that, when the scaffolds on which the bodies of the dead rest decay and fall to the ground, the nearest relations, having buried the rest of the bones, take the skulls, which are perfectly bleached and purified, from their long continued exposure to the weather, and place them in circles of a hundred or more on the prairie, at equal distances of about eight or nine inches apart from each other, with the faces all turned towards the centre. Here they are religiously preserved in this position from year to year, as objects of affection and veneration. Several of these circles are from twenty to thirty feet in diameter; in the centre of which a little mound is formed, three feet high; in the middle of which a medicine-pole, twenty feet high, is erected, upon which are hung many curious articles of mystery and superstition, which it is supposed have the power of guarding this sacred arrangement. Amongst the things that are uniformly seen there are the skulls of a male and female buffalo. To these places the people resort, in order to evince their affection for the dead, not in groans and lamentations, for many of the skulls may have been there for years; but fond affections and endearments are here renewed, and conversations are held and cherished with the dead. Every one of these skulls is placed on a bunch of wild sage, which has been pulled and placed under it. The wife knows, by some mark or resemblance, the skull of her husband or her child, which lies in the group; and there seldom passes a day that she does not visit it with a dish of the best cooked food that her wigwam affords, which she sets before the skull at night, and returns for the dish in the morning."

There is something very affecting in the conduct shown by these poor heathens. "There is scarcely an hour in a pleasant day, but more or less of these women may be seen sitting or lying by the skull of their child or husband, talking to it in the most pleasant and endearing language they can use, as they were wont to do in former days, and seemingly getting an answer back. It is not unfrequently the case that the woman brings her needle-work with her, spending the greater part of the day, sitting by the side of the skull of her child, chattering incessantly to it, while she is embroidering a pair of moccasins, and perhaps, overcome with fatigue, falls asleep, with her arms encircled around it, forgetting herself for hours; after which she gathers up her things, and returns to the village‡."

\* Gutslaff's "China Opened," vol. i. p. 504.

† "Residence in New Zealand," vol. i. p. 285.

‡ "Letters and Notes on the North American Indians," vol. i. p. 98.

\* "Letters and Notes on the North American Indians," vol. i. p. 98.

† Belcher's "Narrative," vol. i.

‡ Dieffenbach's "Travels in New Zealand," vol. ii. p. 63.

§ Hurd's "Hist. of all Religions."

|| "Travels in Yucatan," vol. i. p. 297.

## LAST HOURS OF LOUIS XVI\*.

On the 11th of December, Louis was teaching his boy his usual lessons, when two commissioners entered the room, and took away the dauphin to his mother. The departure of his child cut the king to the heart: for half an hour he sat silent and unmoved, his head leaning on his hand, as if he were in deep thought. "I was afraid you were ill," said the officer, who began to be afraid. "No, I thank you," replied the king. "But my son: the way they have taken him from me cuts me to the soul." At one o'clock, the mayor of Paris entered the room, and read a decree, which commanded him to bring Louis Capet to the bar of the convention. "That is not my name," said the king, "though of one of my ancestors. I could have wished, sir, that my son had been left with me during the two hours which I have waited for you. But this treatment is of a piece with the rest that I have met with during these last four months. I follow you, sir, not because I recognize the right of the convention, but because my enemies have the power to compel me."

An immense crowd surrounded the carriage as Louis passed from the Temple to the hall of convention, guarded by two bodies of infantry and cavalry, and preceded by three pieces of loaded cannon. He was received by the deputies in studied silence. "Louis," said Barrere, the president, as the king appeared at the bar, "Louis, the French nation accuses you. You are about to hear the charges preferred against you. Be seated, Louis."

Without a sign of emotion the king sat down. All parties were affected for a time with the dignity and mildness of his presence. The articles of accusation were read, in number fifty-seven, commencing from the 20th of June, 1789, the day of the tennis-court, and extending to the bloodshed of the 10th of August. Every event of consequence between those two dates was set out as a crime; and the fight at Nancy, the revolt of the Champ de Mars, and the flight to Varennes, occupied places of pre-eminence in the bill of indictment. To all his charges but one, the replies of the king were calm, mild, and even conciliating; but, when they charged him with the scenes of the 10th of August, the spirit of the king burst forth, and he indignantly exclaimed, "No, sir, no; it was not I that did it."

Such was the effect of the straightforward replies of the king, that, had the Girondists dared to have braved the people, they might on that day have overthrown the projected trial of the king. They dared not so to do, but gladly sided with the neutrals of the centre, in negating the proposition for immediate punishment, by a decree that the king should be formally tried, and allowed to be defended by counsel. Turgot whom, with Tronchet the king at first selected for his counsel, had the cowardice to refuse the duty. His old minister, Malesherbes, came forward to supply this coward's place. "Twice," wrote that old man, "have I been honoured with a place in my master's councils, when it was the object of the ambition of all the world: I owe him the same service when it imposes a duty which many consider

dangerous." The devotion of the aged minister affected even the hard hearts of the Jacobins. As for the king, he clasped his old friend in his arms, and, with tears in his eyes, accepted his devoted services. The good old man was a stranger to fear. When at the bar of the assembly, he addressed Louis with the old terms of respect, and called him "Sire." "What has rendered you so bold as to use terms proscribed by the convention?" said a deputy to him. "Contempt of life," replied Malesherbes.

The few days that were to elapse before the formal trial were occupied in the manly and straightforward defence, in which the abilities of Malesherbes, Tronchet, and the pleader, De Seze, were so vainly exercised. Separated from his family, and even from his son, except on such painful terms as Louis would not accept, the king passed his days in religious meditation. It was during this interval that he composed his celebrated will. "I recommend to my son," said that duly Christian document, "if ever he has the misfortune to become king, to feel that his whole existence should be devoted to the good of his people; to bury in oblivion all hatred and resentment, especially for my misfortunes; to recollect that he cannot promote the happiness of his subjects but in reigning according to the laws; but, at the same time, that a king cannot carry into execution his good intentions without the requisite authority; that otherwise, being continually thwarted in his operations, he is rather hurtful than beneficial. I pardon all those who have injured me in my misfortunes; and I pray my son to recollect only their sufferings."

On the 26th of December, the king's trial, or rather defence, came on. The speech of De Seze was a model of eloquence and law. He argued for the inviolability of the king under the terms of the constitution, justified his conduct during the days of the revolution, and appealed to his openly avowed wishes and earnest attempts to ameliorate the condition of his people. At the conclusion of the defence the king rose. "You have heard my defence: I will not recapitulate it. When addressing you probably for the last time, I declare that my conscience has nothing to reproach itself with, and that my defenders have said nothing but the truth. I have no fears for the public examination of my conduct; but my heart bleeds at the accusation brought against me, of having been the cause of the misfortunes of my people, and, most of all, of having shed their blood on the 10th of August. The multiplied proofs I have given, in every period of my reign, of my love for my people, and the manner in which I have conducted myself towards them, might, I had hoped, have saved me from so cruel an imputation." With these few words, the king left the bar of the convention.

Immediately on the departure of the king the debate commenced in the convention. Languais boldly called upon the deputies to revoke the decree by which Louis had been ordered to be tried. He was met with cries of perjury, and threats of imprisonment in the Abbaye. Duhamel, one of the "mountain," again called for instant judgment. Between these two propositions the Girondists endeavoured to steer. They had not the courage to declare that Louis was innocent, or to

\* From an interesting history of "The French Revolution," London, Burns.

annul the proceedings of the trial; and they may be believed not to have desired his execution. The proposition they made was an appeal to the entire people. By this means they sought to cast the responsibility of the execution on the mass of the people, and thus excuse themselves in the eyes of Europe, intending to take to themselves the entire credit of the affair, should the appeal have that merciful result which they dared not ensure by their own open votes in the assembly. For twenty days the debate continued, amid the utmost excitement, and continuous interruption in the house and in the crowded galleries. At last the debate closed, and the convention unanimously affirmed that the king was guilty of the charges. From that they proceeded to vote on the proposed appeal to the people as to what punishment should follow this verdict. The Girondists were beaten: 423, out of a house of 704, negatived the appeal.

On the 15th of January the convention proceeded to vote what the punishment should be—death or banishment. Every member advanced singly to the tribune, and openly gave his vote. For forty hours the voting continued; during which time the galleries were crowded, the bar of the assembly besieged with deputations, and the Jacobin club maintaining the excitement by continued inflammatory harangues. As each of the more celebrated deputies advanced to give his vote, the interest was absorbing; but when Orleans tottered to the appointed place, with a face pale as death, a silence perfectly awful pervaded the hall. "Exclusively governed by my duty," said that wretched man, "and convinced that all those who have resisted the sovereignty of the people deserve death, my vote is—death." Another breathless silence succeeded to the conclusion of the voting. "Citizens," at length said Vergniaud, the president, "I announce the result of the vote: there are seven hundred and twenty-one votes: a majority of twenty-six have voted for death. In the name of the convention I declare that the punishment of Louis Capet is death."

Paralyzed at the very unexpected division, which had been occasioned by the secession of about forty of their own party, the Girondists made but one more struggle, and that was for a delay in the execution of the sentence. The vote had made their opponents too strong for them, and their last proposition was negatived by two-thirds of the deputies.

Fully prepared for his fate, the king received the result of the vote with unshaken firmness. "For two hours," said he, "Malesherbes, I have been revolving in my memory whether, during my whole reign, I have voluntarily given any cause of complaint to my subjects. With perfect sincerity I can declare, when about to appear before the throne of God, that I deserve no reproach at their hands, and that I have never formed a wish but for their happiness." On the 20th of January, Santerre, with a deputation of the municipals, read the sentence to Louis. He received it with the same firmness as before; and asked a respite of three days to prepare for death, the solace of an interview with his family, and the consolations of a priest. The convention would not accede to the request for a respite; the hour of ten on the following morning was irrevocably

fixed for the execution: the other demands they granted.

From that time the king seemed resigned and tranquil. "Did they suppose I could be base enough to kill myself?" said Louis, when the guard removed the knives at dinner. "I am innocent, and can die without apprehension." At half-past eight in the evening the queen and her children entered the king's apartment. The scene that ensued during those two hours—the two last hours of their united lives—cannot be described. At ten the king rose: the parents blessed their poor son, and sought to separate for the night. "I assure you that I will see you to-morrow in the morning at eight o'clock," said the king, as his children clung round him with tears and shrieks. "Why not at seven?" exclaimed they all. "Well, then, at seven, at seven. Adieu, adieu." So mournful was the accent with which Louis uttered these words, that the children redoubled their lamentations, and the princess royal fell fainting at her father's feet. With one tender embrace to each beloved one, the king tore himself from his agonized family.

The rest of the evening was devoted to his confessor, the abbé Edgeworth, that heroic priest who dared to afford the last offices of religion to his king. At midnight the king retired to bed, and slept peaceably till five. At that hour he rose, gave his last instructions to his faithful valet, Clery, entrusted him with his last words to his wife and children, and the few relics he had to distribute among them. He wished to cut off his hair with his own hands, and thus escape the degradation of that operation on the scaffold; but the guards refused his request. They feared he would use the scissors for his own destruction; for they could not believe that the mild and weak-minded king could dare to die on the scaffold. Louis then received the sacrament at a small altar prepared in his chamber, and heard the last service for the dead; whilst the noise of the people thronging the streets, and the rolling of the drums, announced the preparations for the execution.

At nine Santerre came to the Temple. "You come to seek me," said the king: "one minute, and I am ready." As he said this he entered his little chamber, and brought out his last will, which he asked Santerre to take. The creature refused; and the king deposited it in the hands of one of the municipals who had accompanied him. For two hours the long procession was dragging its way through the streets of Paris, every where hemmed and hedged in with an imposing military force, that rendered every attempt at a rescue fruitless.

At last the carriage stopped at a spot near the centre of the Place Louis XV., between the gardens of the Tuilleries and the Champs Elysées. The place was lined with cannon; and the crowd reached as far as the eye could see on every side. "This is the place, is it not?" whispered Louis to his confessor, and then, with an air of the most perfect self-possession, descended from the carriage, and undressed himself without the aid of the executioners. The men approached to pinion his arms. A momentary anger seized him as he exclaimed, "No, I will not submit to that." The executioners called for aid, and were about to use force. "Submit to this outrage," said

Edgeworth, "as the last resemblance to that Saviour who is about to reward your sufferings." Louis yielded, and walked composedly to the foot of the scaffold. As the king mounted the steps, he received the benediction of his confessor: "Son of Saint Louis, ascend to heaven!" Advancing to the edge of the scaffold, the king silenced the drummers, that were placed to prevent his words being heard, and spoke these last sentences to the people: "I die innocent of all that is laid to my charge: I pardon the authors of my death; and pray God that my blood may never fall on France." He would have said more; but as his next words—"and you, unhappy people"—were uttered, Santerre forced the drums to beat, and drown his voice. In a moment the executioners seized on their victim: he was forced under the axe: then came the dull clank of the falling iron; and the deed was finished.

Loud were the cries of "Vive la republique, vive la nation," from the multitudes in the Place Louis XV., when the executioner held aloft the severed head. The wretches that stood nearest to the scaffold dipped their pikes and handkerchiefs in the poor king's blood. Louis was but in his thirty-ninth year; and his reign, so crowded with events, had lasted hardly nineteen years. The cruelty of his enemies extended even to his corpse. One poor but honest fellow, who had once rejoiced in court favour as the king's tailor, besought permission of the convention to lay the body of his old master by the side of that of the dauphin, in the city of Sens. The convention refused the good man's request, and ordered the executive to see that the corpse of the king was buried in the ground at La Madeleine, the common receptacle for the bodies of the victims of the guillotine.

Thus died the king, the victim of a revolution which he had inherited from his ancestors, and which he was better fitted to have prevented or terminated than any of his predecessors. For, as Mignet, the republican historian of the revolution, remarks, "He was capable of effecting reform before the revolution began, and of discharging the duties of a constitutional king under its influence. He was, perhaps, the only monarch who was subject to no passion, not even that of power, and who united the two qualities most essential to a good king—fear of God, and love of his people. He perished, the victim of passions which he had no share in exciting. Few kings have left so venerated a memory. History will inscribe, as his epitaph, that with a little more force he would have been an unique sovereign."

"Had Louis," said Napoleon, "resisted manfully, had he evinced the courage, the activity, the resolution of Charles I. of England, he would have triumphed."

## THE RIGHTEOUSNESS OF THE NEW HEAVEN AND NEW EARTH:

### A Sermon,

BY THE REV. JOHN MAUNVIE SUMNER, M.A.,

*Rector of Buriton-cum-Petersfield, Hants; and  
Chaplain to the Lord Bishop of Winchester.*

2 PET. iii. 13.

"Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness."

WHEN this world went forth in all its beauty from the hands of its Creator, it was pronounced to be very good. Then did the rose blossom where now spring up briars and thorns: the luxuriant garden occupied the place of the barren wilderness; and fertilizing streams abundantly watered that which is now the thirsty desert. Then did the wolf also dwell with the lamb: the leopard did lie down with the kid, and the calf and the young lion and the fating together; and man was made even in God's own image. His employment was the contemplation of the wonders of the Almighty: his hours were spent in the blessed work of adoration and praise.

But this happy state of innocence was not long to last. Sin came into the world, and cast its withering blight on all creation, and marred God's noblest work. That blight yet remains; for Satan still holds his sway over the world; and the tide-flood of corruption, which first flowed in upon us at Adam's fall, has never since ceased to roll in an unceasing current.

It is well for us to be often reminded of the true nature of sin, and of the real power and malignity of the evil one. We are apt to think too much of our own high position as a country, and often shut our eyes to the actual state of things around us. We need not go far from home to learn how tight are the cords with which Satan binds his victims, nor how many are the sins which cry out against us, and call down for vengeance from a holy God. How humiliating the thought, that not even the laws given to preserve society from ruin have any effect upon multitudes amongst us. By too many the commands of God and man are alike despised; and the infidelity which walks abroad at noon-day, the rebellious spirit which resists all authority, the ignorance which exists to the most fearful extent, and the continual recurrence of the worst crimes—all form a melancholy proof that the highest state of civilization, and the most boasted advancement in intellectual knowledge, in themselves have no effect in checking crime, and diminishing the surrounding evil.

But, blessed be God, this state shall not always last; for the day shall come when there shall be "new heavens and a new earth, wherein dwelleth righteousness."

The most painful duties are oftentimes the most necessary; and the more inveterate the disease, the stronger must be the remedies applied. And so now it may be well for us to employ a few moments in calling to mind the state of the world as it is at present, that we may more truly know how widely different it is from that state to which my text refers, when righteousness shall dwell therein.

Amongst the many millions who inhabit this our earthly globe, how small, comparatively speaking, is the number of those who name the name of Christ! Many are the dark valleys of the shadow of death, which no ray from the Sun of Righteousness has ever yet pierced; the people given up to the grossest idolatry, whose "idols are silver and gold, the work of men's hands; which have mouths, but they speak not; eyes, but they see not; ears, but they hear not; noses, but they smell not; hands, but they handle not; feet, but they walk not; neither speak they through their throat." And, alas! "they that make them are like unto them: so is every one that trusteth in them."

And, even of those who call themselves Christians, how widely different is the faith and practice of a large portion to the pure doctrines held and taught by the apostles! Superstition holds its baneful sway, or latitudinarianism spreads its no less fatal errors: the light of the candle is either removed from the candlestick, or dimly shines with a doubtful glimmer, through the mists which rise up around it. And, even amongst those who, we may hope, form the true church of Christ, who acknowledge him as their head, God blessed for ever, how little is the unity which exists! whereas there ought to be no schism in the body: now Ephraim envies Judah, and Judah vexes Ephraim; and truth seems well nigh lost amidst the various and conflicting opinions which surround us.

We are apt to think highly of our country: we boast of our superior light and knowledge; and doubtless we are blessed with great privileges. An appointed ministry, sent forth to preach the pure word of God and to minister the sacraments; the free circulation of the scriptures; the number of schools which exist, wherein the youth of our land may be trained up in the nurture and admonition of the Lord; the temples of God, which, wherever we go, meet our eye: all these are no small blessings, which call for our deepest gratitude. But have these privileges their due effect upon us? Are our people in that

state in which we could wish them? Do not sins of the darkest hue cry out against us? And the truth seems well nigh forgotten, that, the greater are our privileges, so much the greater are our responsibilities. May it not be said of us, as it was said of the Jews of old, "What could have been done more to my vineyard, that I have not done in it? wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes?"

It must often make a Christian's heart heavy, as he sees a holy and just God despised and insulted, men walking in the vain imagination of their own hearts, "and crucifying afresh the Lord of glory, and putting him to an open shame;" and, though he will feel and mourn over his own manifold infirmities and short-comings, yet he is no stranger to the feeling of the prophet, which led him to exclaim: "O that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughters of my people! that I had in the wilderness a lodging-place for wayfaring men; that I might leave my people, and go from them!" and can re-echo the words of the psalmist: "O that I had wings like a dove! for then would I flee away, and be at rest."

But how consoling and cheering is it to such an one to know that sin and Satan shall not always be dominant in the earth, but that he may look for a "new heaven and a new earth, wherein dwelleth righteousness!" Now, we hear of wars and rumours of wars: in well nigh every quarter of the world the angry passions of men burst forth with unbounded fury. But then, men "shall beat their swords into pruning-hooks: nation shall not lift up sword against nation; neither shall they learn war any more." Now, oppression and injustice, fraud and wrong, are with difficulty restrained. But then, God "will make the officers peace, and the exactors righteousness: violence shall be no more heard in our land, wasting nor destruction within our borders; but we shall call our walls Salvation, and our gates Praise." Then divisions, which now rend even Christians, shall be done away; and all shall be harmony and peace; for we all shall be united in the one blessed work—giving of glory to him who redeemed us, and "made us meet to be partakers of the inheritance of the saints in light." Then, the worshippers of the true God shall not be the little band, an insignificant number; but all shall know the Lord from the least unto the greatest; and the "earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea." Though the word be sown only like a handful of corn upon the top of the mountains, its fruits shall shake like the woods of

Lebanon, and the converts be like the piles of grass that cover the earth: "Holiness" shall be upon the bells of the horses; and the apostle's anticipations will be gloriously realized, when he looked for "a new heaven and a new earth, wherein dwelleth righteousness."

There is much truth in the words of a former bishop of our church: "How busy are the tongues of men, how are their minds taken up with the indeterminable construction of this enigmatical truth, *i. e.*, of the personal reign of Christ; when, in the mean time, the care of his spiritual reign in their hearts is neglected." And we may also make his prayer our own: "O my Saviour, while others weary themselves with the disquisition of thy personal reign here on earth for one thousand years, let it be rather the whole bent and study of my soul to make sure of my personal reign with thee in heaven to all eternity." In unison, then, with this feeling, let me direct your minds shortly to a few lessons which this solemn truth is calculated to convey to us.

I. First, then, from this assurance of St. Peter, that we may "look for a new heaven and a new earth, wherein dwelleth righteousness," we may learn how indispensably necessary is holiness for all who hope to be made partakers of the heavenly kingdom.

Now, there is a certain degree of outward decency of conduct, for which most persons will be advocates. Few will deny the advantage of being fair and upright in all our dealings; and it is the wish of most to stand well in the eyes of their fellow-men. But, talk to them of righteousness, of holiness, and they will think you mere speculators or foolish enthusiasts. The fact is, that the quality of actions is appreciated and determined by their effects upon society rather than by the measure of God's law. Thus the thief and the murderer are justly shunned, and the finger of contempt and scorn pointed at them; whilst the man might be thought a most deserving and excellent member of society, who manifests in his daily walk and conversation his utter disregard of God, and who, if not with his mouth, at least by his actions, speaks the language of the fool, and says, There is no God. Again: the perjurer or false witness would be looked upon as a worthless outcast; whilst the hand of friendship is held out to those who take the Lord's name in vain, who openly insult his holiness and majesty by profaning his sabbaths, neglecting his ordinances, and despising his word. We mete out our measure of condemnation of sin, not according to the standard by which God judges it, but according to the degree in which it affects ourselves. But this, I need

hardly say, is not the light in which we should view sin; and, until we can be brought to feel that there is no such thing as a little sin, but that all sin, and that every thing approaching to it is an utter abomination in the sight of him who is of purer eyes than to behold iniquity—until we can be convinced of the hateful character of sin, and judge of it, not as it affects ourselves, but as it is offensive to God, we never shall desire that righteousness which is to be the characteristic of the new heaven and the new earth, we never shall seek that holiness without which no man shall see the Lord. For in what does this righteousness consist? It is not the bare performance of duty: it is not the omission of some of the more gross sins: it is not the attempt to make our own interests and the service of God run as closely together as possible; but, if either clash, then the former must give way. This is not the kind of righteousness which shall exist in the new heaven and the new earth. No; then, as one has well described it, our nature shall be one which shall not sin; a nature which shall not be overcome by evil desires; a nature which shall not covet what God has not permitted; a nature which shall not be capable of envy, hatred, malice, and uncharitableness; a nature when the flesh shall not lust against the Spirit, or a law in our member war against the law of the mind; a nature, in short, wherein dwelleth righteousness. Now, if this be the kind of righteousness with which they shall be invested who are admitted into the kingdom of God, surely we should strive to attain to some measure of it here on earth: if we, whilst here below, take no delight in those occupations which will employ the time of those above, if we have no sympathy with those feelings which lead the heavenly host to cast their crowns to the ground, to sing forth the praises of him who hath redeemed them and washed them with his own blood, how shall we enjoy the "rest which remaineth for the people of God"? When the grave closes over our heads, a new system of feelings will not then open to us: we shall not then experience so sudden a change, that what on earth gave us no pleasure should then form all our sources of happiness; that the truths which now we disregard should then speak to our hearts; for "he that is unjust shall be unjust still; and he that is filthy shall be filthy still." We are told that there is a meetness for the inheritance of the saints in light. Yes, brethren, Christ must be precious to us now, if we would find him so in the eternal world: we must account it our supreme happiness to enjoy him now, if we would here-



after join the chorus of saints and angels in ascribing—

II. But, secondly, we may learn from the assurance of the apostle, in the text, that our thoughts should be much set upon the future state. It has been truly remarked that it is a prominent characteristic of the Christian revelation, that, having declared this life to be but the introduction to another, it systematically preserves the recollection of this great truth through every representation of every subject; so that the reader is not allowed to contemplate any of the interests of life in a view which detaches them from the grand object and conditions of life itself. An apostle could not address his friends on the most common concerns, for the length a page, without referring to a future world; so that the thought of immortality gives the grand test of the value of all our interests and friendships, and refines even the most ordinary pursuits. But is this sufficiently made a point of reference with us? Do we not rather try to keep the future, as much as we can, in the back-ground? We let our mind run upon the business, or the cares, or the pleasures of the world; and the thought of an eternity enters but little into our calculations. But surely these things ought not so to be. Seeing that all these shall be dissolved, what manner of persons ought we to be in all holy conversation and godliness? Surely we should not be as persons who have only to do with this present world; while, on the other hand, we need not be as persons who have nothing to do with the world that now is.

"The trivial round, the common task,  
Would furnish all we ought to ask;  
Room to deny ourselves, a road  
To bring us daily nearer God."

The knowledge which the Christian possesses, that he may look forward to "a new heaven and a new earth, wherein dwelleth righteousness," hallows the intercourse which he holds with the world. He knows that sin and sorrow are not the necessary ingredients of what he sees around him; but he can enjoy God's gifts without abusing them, and is thankful for the greatest blessing without being dependent upon any, and, holding sweet communion with his heavenly Father, almost finds earth to be an emblem and antepart of heaven. Or, if blessings which are granted to some be denied to him, still the words of my text are his best solace. They remind him that he has here no abiding city, but that he seeks one to come; that sin shall not always strive with his mortal body, and weigh him heavily down to the ground; but that the day will come when he will be freed from its clog, and the aspirations of his heart

after holiness shall be more than satisfied; that, though "heaviness may endure for a night, yet joy cometh in the morning."

See then, brethren, what you should seek for yourselves. It should be your chief desire that Christ may reign in your hearts by faith; that you may be invested with the righteousness of him who was made to be "sin for us, who knew no sin; that we might be made the righteousness of God in him."

Cast your eyes around you upon the fields when ripening for the harvest: see the golden hue of the waving corn; how pleasant to the sight! The ground which should refuse to yield any return to the husbandman's care would soon lie fallow and neglected. "The earth that drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God; but that which beareth briars and thorns is rejected, and is nigh unto cursing, whose end is to be burned."

Let not your heart, brethren, be like this unfruitful ground: let not the rays of the Sun of Righteousness shine upon you in vain: let not the morning dew and gentle rain of his grace descend upon you to none effect, lest you provoke God to withdraw his influence from you, and leave you to the corrupt imagination of your own evil hearts. Pray much and earnestly that the Holy Spirit may so bring home the word of truth to your hearts, that the seed sown may bring forth fruit an hundredfold, that you may be trees of righteousness fit to be transplanted to the paradise of God.

But remember also that you do not live here an isolated being; that "no man liveth to himself, and no man dieth to himself." It is your duty to extend, by all the means in your power, these blessings to others. Your daily prayer should not be put up from the lips alone, "Thy will be done in earth as it is in heaven."

Lose no opportunity of assisting to spread the gospel amongst those who, as yet, know not its joyful sound; so that "the wilderness and the solitary place may be glad, and the desert rejoice and blossom as the rose;" even that the wilderness may "become a fruitful field, and the fruitful field be counted for a forest."

Above all, in your several spheres, in your daily duties, may you promote righteousness, and advance God's honour upon earth, by showing to those around you that religion is not a mere empty profession, or a fanciful theory, but that it influences you in all your little actions, in your daily life and conversations, that the love of Christ constrains you to live unto him who has died for you. Thus



shall you be "putting your light upon a candlestick, and be letting it shine before men; that they may see your good works, and glorify your Father which is in heaven."

And how changed shall be your prospects of the future! You no longer look forward to the day of the Lord with trembling and dread; but you are looking for and hastening unto the coming of the day of God, wherein "the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat." For you are assured, that, "though heaven and earth shall pass away, yet he that

doeth the will of God abideth for ever." You "look for new heavens and a new earth, wherein dwelleth righteousness." For this is the promise that he hath promised you, even eternal life. Wherefore, in the affectionate and earnest language of St. Peter—"Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless; and account that the long-suffering of the Lord is salvation; and grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ."



EGYPT.

No. IV.

## THE PYRAMIDS AND SPHINX.

THE pyramids of Egypt have justly ranked among the wonders of the world, more on account of their enormous size than beauty of workmanship; and their first view fills the voyager up the Nile with awe and amazement. "So wonderful," says Mrs. Poole, "in themselves are the principal pyramids, and so impressive by reason of their remote antiquity, that all other existing works of man must, I think, in comparison with them, sink into insignificance. I could hardly believe that monuments of such stupendous magnitude and such admirable construction were executed several centuries before the period of the exodus, were it not for the fact that the tower of Babel, probably an equally wonderful edifice, was raised in an age yet earlier."

"Almost from the gates of Cairo the pyramids are constantly in sight; and, after crossing the ferry, we at first rode directly towards them; but the waters were yet so high that we were obliged to diverge from the straight road. In about an hour we separated; my guide taking one route, and my friends another. With my eyes constantly fixed on the pyramids, I was not aware of our separation until I had gone too far to return; and my guide proved to be right. Standing alone on an elevated mountainous range on the edge of the desert, without any object with which to compare them, the immense size of the pyramids did not strike me with full force. Arrived at the banks of a stream, twenty Arabs, more than half naked, and most of them blind of an eye, came running towards me, dashed through the stream, and, pulling, hauling, and scuffling at each other, all laid

hold of me to carry me over. All seemed bent upon having something to do with me, even if they carried me over piecemeal; but I selected two of the strongest, with little more than one eye between them, and, keeping the rest off as well as I could, was borne over dryshod. Approaching, the three great pyramids and one small one are in view, towering higher and higher above the plain. I thought I was just upon them, and that I could almost touch them; yet I was more than a mile distant. The nearer I approached, the more their gigantic dimensions grew upon me, until, when I actually reached them, rode up to the first layer of stones, and saw how very small I was, and looked up their sloping sides to the lofty summits, they seemed to have grown to the size of mountains.

"The base of the great pyramid\* (says a late traveller) is about 800 feet square [733 feet, Mrs. Poole], covering a surface of about eleven acres, according to the best measurement, and 461 feet high [456, feet Mr. Lane]. Even as I walked around it, and looked up at it from the base, I did not feel its immensity; but, when I commenced ascending, and having climbed some distance up, where I stopped to breathe and look down upon my friend below, who was dwindled into insect size, and up at the

\* "The great pyramid is that which is described by Herodotus as the work of a Pharaoh named Cheops, whom Diodorus Siculus calls Chemmis. Diodorus adds, that some attributed this pyramid to a king named Armeus. According to Manetho (a better authority in that case), it was founded by Suphis, the second king of the fourth dynasty, which was the second dynasty of the Memphite kings. Colonel Vyse's most interesting discoveries of the hieroglyphic names of the royal founders of the first and third pyramids afford remarkable confirmations of the truth of the statements of Manetho and others respecting these monuments. The name of the founder of the great pyramid in hieroglyphics, according to the pronunciation of different dialects, is Shofu, or Khofu; the former nearly agreeing with the Suphis of Manetho, the latter with the Cheops of Herodotus" (Mrs. Poole).

great distance between me and the summit, then I realized in all their force the huge dimensions of this giant work. It took me twenty minutes to mount to the summit; about the same time that it had required to mount the cones of *Ætna* and *Vesuvius*. The ascent is not particularly difficult, at least with the assistance of the Arabs. There are 206 tiers of stone, from one to four feet in height, each two or three feet smaller than the one below, making what are called the steps. Very often the steps were so high that I could not reach them with my feet. Indeed, for the most part, I was obliged to climb with my knees, deriving great assistance from the step which one Arab made for me with his knee, and the helping hand of another above.

"It is not what it once was to go to the pyramids. They have become regular lions for the multitudes of travellers; but still, common as the journey has become, no man can stand on the top of the great pyramid of Cheops, and look out upon the dark mountains of Mokattam bordering the Arabian desert, upon the ancient city of the Pharaohs, its domes, its mosques and minarets, glittering in the light of a vertical sun, upon the rich valley of the Nile, and the 'river of Egypt' rolling at his feet, the long range of pyramids and tombs extending along the edge of the desert to the ruined city of Memphis, and the boundless and eternal sands of Africa, without considering that moment an epoch not to be forgotten. Thousands of years roll through his mind; and thought recalls the men who built them, their mysterious uses, the poets, historians, philosophers, and warriors, who have gazed upon them with wonder like his own.

"For one who but yesterday was bustling in the streets of a busy city, it was a thing of strange and indescribable interest to be standing on the top of the great pyramid, surrounded by a dozen half-naked Arabs, forgetting, as completely as if they had never been, the stirring scenes of his distant home. But even here petty vexations followed me; and half the interest of the time and scene was destroyed by the clamour of my guides. The descent I found extremely easy. Many persons complain of the dizziness caused by looking down from such a height; but I did not find myself so affected; and, though the donkeys at the base looked like flies, I could almost have danced down the mighty sides\*.

"The great pyramid is supposed to contain 6,000,000 of cubic feet of stone; and 100,000 men are said to have been employed twenty years in building it. The four angles stand exactly in the four points of the compass, inducing the belief that it was intended for other purposes than those

\* "A few years ago an unfortunate accident happened at this pyramid. An English officer, Mr. M., who had come up the Red sea from India with his friend, had mounted to the top; and, while his friend was looking another way, Mr. M. was walking around the upper layer of stones, and fell: he rolled down eight or ten steps, and caught: for a moment he turned up his face with an expression that his friend spoke of as horrible beyond all description, when his head sank, his grasp relaxed, and he pitched headlong, rolling over and over to the bottom of the pyramid. Every bone in his body was broken: his mangled corpse was sewed up in a sack, carried to Old Cairo, and buried; and his friend returned the same day to Cairo. There were at the time imputations that Mr. M. had premeditated this act, as he had left behind him his watch, money, and papers, and had been heard to say what a glorious death it would be to die by jumping from the top of a pyramid."

of a sepulchre. The entrance is on the north side. The sands of the desert have encroached upon it, and, with the fallen stones and rubbish, have buried it to the sixteenth step. Climbing over this rubbish, the entrance is reached: a narrow passage, three-and-a-half feet square, lined with broad blocks of polished granite, descending in the interior at an angle of twenty-seven degrees for about ninety-two feet: then the passage turns to the right, and winds upward to a steep ascent of eight or nine feet, and then falls into the natural passage, which is five feet high and one hundred feet long, forming a continued ascent to a sort of landing-place: in a small recess of this is the orifice or shaft called the well. Moving onward through a long passage, the explorer comes to what is called the "Queen's chamber," seventeen feet long, fourteen wide, and twelve high. I entered a hole opening from this crypt, and, crawling on my hands and knees, came to a larger opening, not a regular chamber, and now cumbered with fallen stones. Immediately above this, ascending by an inclined plane lined with highly polished granite, and about 120 feet in length, and mounting a short space by means of holes cut in the sides, I entered the 'King's chamber,' about thirty-seven feet long, seventeen feet wide, and twenty feet high. The walls of the chamber are of red granite, highly polished, each stone reaching from the floor to the ceiling; and the ceiling is formed of nine large slabs of polished granite, extending from wall to wall. It is not the least interesting part of a visit to the interior of the pyramids, as you are groping your way after your Arab guide, to feel your hand running along the sides of an enormous shaft, smooth and polished as the finest marble, and to see by the light of the flaring torch chambers of red granite from the cataracts of the Nile; the immense blocks standing around and above you, smooth and beautifully polished in places where, if our notions of the pyramids be true, they were intended but for few mortal eyes. At one end of the chamber stands a sarcophagus, also of red granite: its length is seven feet six inches, depth three and a half, breadth three feet three inches. Here is supposed to have slept one of the great rulers of the earth, the king of the then greatest kingdom of the world, the proud mortal for whom this mighty structure was raised. Where is he now? Even his dry bones are gone, torn away by rude hands, and scattered by the winds of heaven.

"There is something curious about this sarcophagus too. It is exactly the size of the orifice which forms the entrance of the pyramid, and could not have been conveyed to its place by any of the now known passages, consequently must have been deposited during the building, or before the passage was finished in its present state. The interior of the pyramid is excessively hot, particularly when surrounded by a number of Arabs and flaring torches.

"Leaving the king's chamber, I descended the inclined plane, and prepared to descend the well referred to by Pliny\*. The shaft is small, merely large enough to permit one to descend with the legs astride, the feet resting in little niches, and hands clinging to the same. Having no janizary

\* It was explored by Mr. Davison, and afterwards, in 1801, by Col. Coutelle.

with me to keep them off, I was very much annoyed by the Arabs following me. I had at first selected two as my guides, and told the others to go away; but it was of no use. They had nothing else to do: a few paras would satisfy them for their day's labour; and the chance of getting these, either from charity or by importunity, made them all follow. At the mouth of the well, I again selected my two guides, and again told the others not to follow, and, sending the two before me, followed down the well, being myself quickly followed by two others. I shouted to them to go back; but they paid no regard to me; so, coming out again, I could not help giving the fellow next me a blow with a club, which sent him bounding among his companions. I then flourished my stick among them; and, after a deal of expostulation and threatening gesticulation, I attempted the descent once more. A second time they followed me; and I came out perfectly furious. My friend was outside, shooting; the pyramids being nothing new to him; and, unfortunately, I had been obliged to leave Paul at Cairo, and had no one with me but a little Nubian boy. Him I could not prevail upon to descend the well: he was frightened, and begged me not to go down; and, when he saw them follow the second time, and me come out and lay about me with a club, he began to cry, and, before I could lay hold of him, ran away. I could do nothing without him, and was obliged to follow. There was no use in battling with the poor fellows, for they made no resistance; and I believe I might have brained the whole of them without one offering to strike a blow. Moreover, it was very hot and smothering; and, as there was nothing particular to see, nor any discovery to make, I concluded to give it up; and, calling my guides to return, in a few moments escaped from the hot and confined air of the pyramid.

"At the base I found my friend sitting quietly, with his gun in his hand, and brought upon him the hornet's nest which had so worried me within. The Arabs, considering their work done, gathered around me, clamorous for bucksheesh; and none were more importunate than the fellows who had followed me so pertinaciously. I gave them liberally; but this only whetted their appetites. There was no getting rid of them: a sweep of my club would send them away for a moment; but instantly they would reorganize, and come on again, putting the women and children in the front rank. The sheik came ostensibly to our relief; but I had doubts whether he did not rather urge them on. He, however, protected us to a certain extent, while we went into one of the many tombs to eat our luncheon. For a great distance around there are large tombs which would of themselves attract the attention of the traveller, were they not lost in the overwhelming interest of the pyramids. That in which we lunched had a deep shaft in the centre, leading to the pit where the mummies had been piled one upon another. The Arabs had opened and rifled the graves; and bones and fragments were still lying scattered around. Our persecutors were sitting at the door of the tomb, looking in upon us, and devouring with their eyes every morsel that we put into our mouths. We did not linger long over our meal; and, giving them the frag-

ments, set off for a walk round the pyramid of Cephrenes, the second in grandeur."

Of this pyramid Mrs. Poole thus writes:—

"The name of the founder still remains involved in some degree of doubt. But, in some of the tombs in the neighbourhood, we find a king's name, in hieroglyphics, which, according to different dialects, may be read 'Khephré,' or 'Shefré;' and it seems highly probable that the king to whom this name belongs was the builder of the pyramid in question.

"This pyramid is but little inferior in magnitude to the first. From some points of view, it even appears more lofty, as it stands on ground about thirty feet higher than that on which the first rests; and its summit is almost entire. A large portion of its smooth casing remains on the upper part, forming a cap, which extends from the top to about a quarter of the distance thence to the base. Notwithstanding this, Arabs often ascend to its summit; and many European travellers have done the same. In its general construction, this pyramid is inferior to the first; and its interior is less remarkable. By a sloping passage, similar to the first in the great pyramid, but cased with granite, and then by a long horizontal passage hewn through the rock, broken by two perpendicular descents and sloping ascents, we reach the great chamber. This is similar in form to the 'Queen's chamber' in the great pyramid, and contains a plain sarcophagus of granite, among blocks of the same material lately torn up from the floor, in which the sarcophagus was embedded.

"Several Arabic inscriptions are scrawled with charcoal upon various parts of this chamber. Most of these were written before the opening of the pyramid by Belzoni\*, and are nearly illegible; generally recording the visits of Arabs, and in the modern Arabic characters. My brother could not find any date among them. From his manuscript notes I copy the following observations respecting one of these inscriptions, which has excited especial attention, consisting of two lines, written in the same characters as the rest, and with the same material, but not so imperfectly legible. 'Belzoni particularly remarked these two lines, and took a Copt scribe to copy them; but this man did not faithfully execute his task: he concluded that the second line was a continuation of the first, which is far from being certain, and gave a transcript in which he presumed to restore what was defective in the original. His transcript has been thus translated by Mr. Salamé: 'The master Mohammed Ahmed, lapicide, has opened them; and the master Othman attended this (opening); and the king Alij Mohammed at first (from the beginning) to the closing up.' This inscription has exceedingly

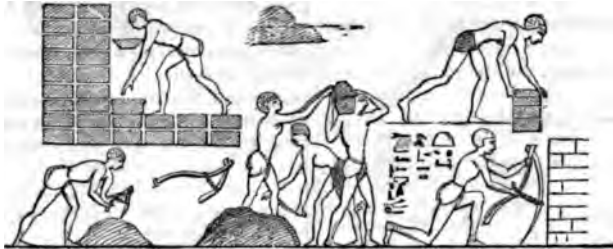
\* Having succeeded in discovering the entrance, he reached a portcullis, where a large block of stone presented itself. This was removed; and, after thirty days' exertion through a passage only four feet high, and three and a-half wide, he reached the chamber, forty-six feet three inches long, sixteen feet three inches wide, and twenty-three feet six inches high. The sarcophagus was found to be eight feet long, three feet six inches wide, and two feet three inches deep, and surrounded by huge blocks of granite. Mr. Belzoni is of opinion that the pyramids were erected before the invention of hieroglyphics. Mr. Stephens adopts a different view of this point, on the authority of Rosellini, a learned Italian, who affirms that he discovered hieroglyphics. Mr. Stephens conceives that they were not built anterior, and that their date may be estimated about 2,190 years B.C.—ED.

puzzled the learned orientalisks of Europe; and great pains have been taken to find out who was the king mentioned in it, and at what period he reigned. It unfortunately happens that the first line is almost wholly defaced; a traveller having scribbled his name over it: the two first words, however, have not been written over; and I must pronounce it very uncertain whether they are as in the transcript above-mentioned, and, consequently, whether the inscription contains any mention of the 'opening' of the pyramid. But the second line, which is the more important, has not been defaced like the first; and the greater part of it is so plain that it can hardly be read otherwise than thus: 'El-Khaleel 'Alee, the son of Mohammad . . . , has been here;' or, in the order of the Arabic words, 'Has been here El-Khaleel 'Alee, the son of Mohammad . . . ' It is quite evident that the word which Belzoni's copyist makes 'el-melik,' or 'the king,' is a proper name. Another inaccuracy in the copy published by Belzoni is the omission of the word signifying 'son,' after 'Alee.' Thus, we find that this inscription (instead of recording the visit of a king, or perhaps even alluding to the opening of the pyramid) is probably nothing more than the Arabic scrawls which are seen in great numbers on many of the monuments of Egypt. It, and others similar to it, are of some interest, however, as showing that the pyramid was open at a comparatively late period.'

"The third pyramid, commonly attributed to Mycerinus, or Mencheres, was opened by colonel Vyse, who found in it the mummy-case of its founder, bearing the hieroglyphic name of Menkaré. This pyramid, though small in comparison

with the first and second, its base being about three hundred and thirty feet, and its perpendicular height about two hundred, is a very noble monument. Its construction is excellent; and it was distinguished by being partly, or wholly, cased with granite. Several courses of the granite casing-stones remain at the lower part. The chamber in which the sarcophagus was found, and the entrance-passage, are formed of granite; and the roof of the former is composed of blocks leaning together, and cut so as to form an arched ceiling. The sarcophagus was lost at sea, on its way to England.

"Adjacent to these pyramids, are several others; but these are comparatively insignificant. \* \* Most of these lie in a large space to the west of the great pyramid, and north of the second, and are, with few exceptions, disposed in regular lines from north to south, and from east to west; their walls, like the sides of the pyramids, facing the four cardinal points. Some of them are nearly buried in the drifted sand; and many are almost entirely demolished. Some contain no chambers above ground; but have a pit, entered from the roof, descending to a sepulchral chamber. Others contain narrow chambers within their walls, adorned with painted sculptures in low relief, representing agricultural and other scenes. Most of these are of the same age as the great pyramid. In one of them, which is of that age, are represented persons engaged in various arts, carpenters, makers of papyrus-boats (probably like the ark in which Moses was exposed), agricultural employments, the wine-press, eating, dancing, &c.



[Egyptian Brickmakers.]

"Among the subjects in this tomb, we find two men sitting at a tray, which is supported by a low pedestal, and loaded with food: one is holding a fowl in his left hand, and with his right tearing off one of the wings: the other is holding a joint, and about to bite off a piece. Each of these persons is almost naked: had they more clothing, they would exhibit a true representation of two modern Egyptians at their dinner or supper. There are also many sepulchral grottoes, excavated in the rock, in the neighbourhood of the pyramids. In one, we find representations of the flocks and herds of the principal occupant, with the number of each kind: he had 835 oxen, 220 cows with their young, 2,234 he-goats, 760 asses, and 974 rams. This interesting tomb is of the remote age of Khephré, or Shefré, before-mentioned. It is in the front of the rocky elevation on which the great pyramid stands, a little to the right of colonel Vyse's quarters, facing the valley of the Nile.

"Had I attempted a regular description of the pyramids and the monuments around them, I should have begun with the great sphinx, which faces the traveller approaching the great pyramid by the easiest route from the south-east, and lies but a short distance from that route. Its huge recumbent body, and its enormous outstretched fore-legs, are almost entirely buried in sand and rubbish. The head alone is twenty feet high. The face (which lays claim to be regarded as a portrait of Thothmes IV., whom many believe to have reigned during the bondage of the Israelites in Egypt, or shortly before or after, and who may have been the very Pharaoh in whose reign the exodus took place) is much mutilated; the nose being broken off. This loss gives to the expression of the face much of the negro character; but the features of the countenance of the ancient Egyptian, as well as the comparative lightness of complexion, widely distinguished him from the negro; and the nose of the former greatly differed

from that of the latter. At first, the countenance of the Sphinx, disfigured as it is, appeared to me absolutely ugly; but, when I drew near, I observed in it a peculiar sweetness of expression; and I did not wonder at its having excited a high degree of admiration in many travellers. The whole of this extraordinary colossus was doubtless painted: the face still retains much of its paint, which is red ochre, the colour always employed by the ancient Egyptians to represent the complexion of their countrymen; yellow or pink being used by them for that of the Egyptian women. All that is visible of the Sphinx is hewn out of a mass of limestone rock, which perhaps naturally presented something of the form which art has given to it."



### Poetry.

#### "JESUS CHRIST OF NAZARETH."

(For the Church of England Magazine.)

"In the name of Jesus Christ of Nazareth, rise up and walk."  
"And his name, through faith in his name, hath made this man strong, whom ye see and know: yea, the faith which is by him hath given him this perfect soundness in the presence of you all."—ACTS iii. 6, 16.

JESUS Christ of Nazareth! what spell is in that name  
To heal the blind, the deaf, the dumb, the maimed,  
halt, and lame,  
To soothe the troubled conscience, and the sin-tormented soul,  
And e'en the fierce and fell assaults of devils to control!

O wonderful, almighty name! O everlasting Word!  
Emmanuel, or God with us, Jehovah, Jesus, Lord;  
Name dearer far than every name below, beneath,  
above,  
Alpha, Omega, first and last, way, truth, life, light,  
and love;  
Sun, whose ten thousand thousand bright and glorious rays dispel  
Tempests and storms, and deep black clouds of sin  
and death and hell;  
Shield, to defend from fiercest dart of soul-assaulting foe;  
Balm, of most healing power to soothe each agonizing throe;  
Physician, whose almighty skill no sickness e'er may foil:  
Who sleepest neither day nor night, nor sparest care nor toil,  
At once the Shepherd good and kind, thy flock to feed and keep;  
Door of the fold, through which alone can enter in thy sheep;

Pearl of great price, whose value yet by angels ne'er was told,  
Compared to which e'en less than dross were countless mines of gold;  
Castle of hope, and fort of faith, and bower of peace and rest,  
For souls of sinners wounded sore, most grievously opprest;  
Rock of eternity, on which eternally shall stand  
The glorious fabric of thy church, built by thine own right hand;  
Fountain of living waters thou, and bread of endless life;  
Omnipotent, by word to calm the most appalling strife;  
Omnipotent, to walk upon the wild engulfing wave;  
Omnipotent, of sinners chief to th' uttermost to save;  
The lion bold of Judah's tribe, of David's seed and root;  
At once the true and living vine, the juice, the sap, the fruit;  
Of peace the Prince, of life the Lord, beginning and the end;  
The everlasting Father, and the everlasting Friend;  
Great King of kings, and Lord of lords, and Lamb for sinners slain;  
High Priest, who now to intercede dost ever live and reign;  
Who stand'st between a rebel world, and the avenging rod  
Of the holy, faithful, just, and true, and sin-abhorring God;  
By whom, on Calvary, for all was expiation made;  
On whom sin's curse, and God's great wrath for all, for all was laid;  
To whom, from all above, below, in ocean, earth, and heaven,  
Glory and everlasting praise eternally be given.  
Let all creation cry aloud, let universe up-raise  
To Father, Son, and Holy Ghost, an endless peal of praise.

### SONNET.

(For the Church of England Magazine.)

THE ANGLICAN CHURCH IN THE YEAR 1841.

BY THE REV. D. S. WAYLAND.

CITY of God, round thy beleaguer'd towers  
The storm of war beats fiercely; while the din  
Of civil strife, thy battered walls within,  
Appals the ear. Where now thy peaceful hours?  
Thy champions where? Seduced by hostile powers,  
Or stung by treacherous friends, thy ranks they thin,  
And leave thee bare; while from the hosts of sin  
With darker brow the cloud of hatred lowers.  
Yet art thou not forsaken: there is One  
Who will not leave his own. His banner high  
In the clear air floats broadly; and the sun  
Decks its red cross with brightness. To it fly,  
Ye faithful few, who know, when heaven is won,  
The storms of time are passed for ever by.

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# THE Church of England Magazine.

UNDER THE  
SUPERINTENDENCE  
OF  
CLERGYMEN



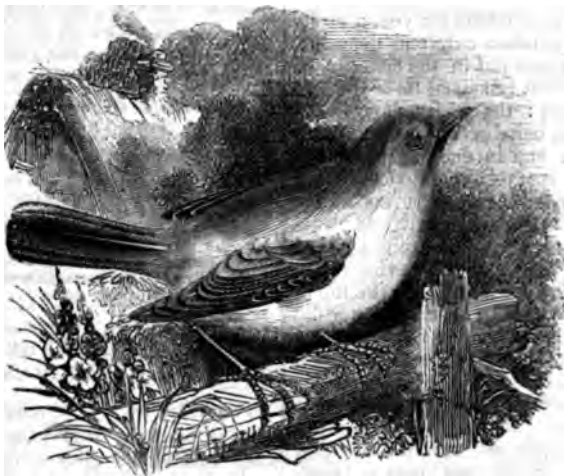
OF THE UNITED  
CHURCH OF ENGLAND  
AND  
IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

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No. 561.—DECEMBER 31, 1845.

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## SKETCHES FROM NATURAL HISTORY.

No. XXXV.

### THE ROBIN RED-BREAST.

(*Motacilla rubecula*, Linn.; *sylvia rubecula*, Latham.)

THE red-breast is too well known to require any minute description; and its habits are as well known also. A stranger to man's dwelling in the summer, and finding its pleasure in the green-wood, it returns to it in the cold, bleak frosts of winter, when it becomes remarkably tame, not unfrequently entering the house, or tapping at the window for the supply of its looked-for food. This tapping is by many regarded as a presage of coming evil, especially if there be sickness in the family; and many a tale is told of the tapping of the robin preceding the death of an inmate, and the difficulty of preventing the return of the ominous visitant, excepting by causing it to be put to death, which would be deemed cruel in the extreme. For the robin is generally looked upon as having peculiar claims to man's

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gratitude; and the well known story of the "Babes in the Wood" has made this bird an object of more than ordinary interest.

In most countries where it is found, and it is found over all Europe, it has a kind of pet name. In Sweden, it is "Tomi Liden;" in Germany, "Thomas Gierdet;" in Norway, "Peter Rousmad." Nevertheless, it is very destructive in gardens, especially among the fruit of the red currant. "I have seen a robin," says Mr. Herbert, "feed its young, which were reared in a conservatory, entirely upon red currants. It used to alight on the ledge of the window, and always brought one red currant in its bill. I do not think they eat any other fruit; but they are troublesome in the hot-house: they devoured last year every one of the *Hemanthus multiflorus* and *Griffinia hyacinthina* just as they were ripening; and it is very difficult to save the berries of any *Daphne* from them." They eat also of the berries of the ivy, the honeysuckle, and the spindle-tree.

The robin is a solitary bird, never found in flocks; and, unless in summer with his mate and

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young, is invariably seen alone. The nest of the robin is generally on the ground, in the roots of trees, or in thick bushes, carefully concealed from observation. Two or three broods are reared in a year. The hen lays from five to seven eggs; and, when she goes for food in the middle of the day, her companion sits upon them. They sometimes, however, build in the most extraordinary situations.

"Birds," says Mr. Jesse (*"Gleanings,"* vol. ii. p. 250), "especially those which are familiar with mankind, frequently choose odd situations for building in. A robin lately began its nest in a myrtle, which was placed in the hall of a house belonging to a friend of mine in Hampshire. As the situation was considered rather an exceptional one, the nest was removed. The bird then began to build another on the cornice of the drawing-room; but, as this was also objected to for obvious reasons, it was not allowed to be completed. The robin, thus baffled in two attempts, began a third nest in a new shoe, which was placed on a shelf in the dressing-room. Here it was permitted to go on with its work until the nest was completed; but, as the new shoe was likely to be wanted, and as it would not be benefited by being used as a cradle for young birds, the nest was carefully taken out, and deposited in an old shoe, which was put in the situation of the new one. Here what remained to be done to the nest was completed: the under part of the shoe was filled up with oak-leaves; the eggs were deposited in the nest, and in due time hatched; the windows of the room being always left a little open, for the entrance and egress of the birds. My friend informed me that it was pleasing to see the great confidence the robins placed in him. Sometimes, while he was shaving in the morning, the old birds would settle on the top of his glass, having worms in their mouths; nor did they appear in the least alarmed at his presence.

"I have heard of a pair of robins having built their nest in a pew of the church of Burton-on-Trent, and was informed that the process of incubation and feeding the young went on uninterrupted, even when persons were in the pew during divine service. 'The sweet poet of Israel' has, indeed, remarked the partiality of birds for the sanctuary, in most beautiful strains, and many persons must have observed the red-breast, in particular, flitting over the heads of a congregation in our parochial churches. One of them, for several successive years, resorted to the church at Dudley, in Staffordshire; and its warbling notes were frequently heard amidst the tones of the organ and the voices of the people. At last its visits were discontinued, to the no small regret of many of the congregation. A few years afterwards, when the organ was taken down to be cleaned, the skeleton of the red-breast was discovered in one of the pipes, its favourite station having been the summit of the instrument.

"In speaking of the robin, I may observe that, when they sing late in the autumn, it appears to be from rivalry, and that there are always two singing at the same time. If one of them is silenced, the other immediately ceases its song. I observe also that they always sing while they are preparing to fight with each other. The red-breast is indeed a very pugnacious bird; of which

I lately observed an instance. Two of them, after giving the usual challenge, fought with so much animosity that I could easily have caught them both, as they reeled close to my feet on a gravelled walk. After some time, one of them had the advantage, and would have killed his opponent, had they not been separated. Indeed, these birds will frequently fight till one has lost his life. It has been asserted that the female robin sings; and I am much inclined to be of this opinion, having heard two robins sing at the same time in a situation where I had every reason to believe there was only one pair. This was in an insulated garden on the banks of the Thames."

"Pretty bird, with ruby breast,  
Thou art not of gentle race;  
And yet, to all a welcome guest,  
Thou hast a high and honour'd place.  
There is a tale the peasants tell,  
Which round thee casts a guardian spell.

"Who does not love thee, pretty bird!  
The story told in earliest years,  
The legend in our childhood heard,  
Unlocking all our infant fears?  
That mournful story, loved so well,  
Around thee casts a sacred spell.

"Who does not love the birds that flew  
Round the poor babes' cold forest-bed  
With leaves their lifeless limbs to strew,  
And sing a requiem o'er the dead  
Though but a tale the nurses tell,  
It guards thee with a sacred spell.

"Robin, thou art a welcome guest:  
When winter comes with chilling gale,  
Then in thy ruby coat dost dress,  
Thou as a winter friend we hail;  
Then fondly on the tale we dwell,  
That round thee casts its guardian spell.

"Now thou hast pour'd thy parting song  
Amid the leafless forest-bow'rs,  
A dirge o'er summer's dying throng  
Of falling leaves and faded flowers,  
And, having sung thy sweet farewell,  
Art come thy pleasant tale to tell,  
And in the peasant's cottage dwell,  
While winter reigns o'er flood and fell\*."

#### SUPERSTITIONS OF THE NORTH AMERICAN INDIANS†.

WITH reference to the religion of the Indians, if it can be called by that name, it is well known that they believe in a great spirit called "Manitou," a word which enters into the composition of many of their names of places; that they are afraid of this spirit, although their fear is not in the slightest degree whatever connected with a discerning sense of moral delinquency; and that they yield an extensive credence to the existence of spiritual agency, which they associate with the exercise of necromancy. I cannot find that they have anything which can properly be called worship, either private or public; but I took some pains to possess myself of the practices

\* From "Mistrelsy of the Woods," by Miss S. Waring.

† From the "Journal of the Bishop of Montreal," during a visit to the Church Missionary Society's North-west America Mission. To which is added, by the secretary, an appendix, giving an account of the formation of the mission, and its progress to the present time. London: Seeleys, Hatchards; and Nisbet. 1846. pp. 326. This is really a most pleasing volume, and well worthy the perusal of those interested in Christian missions. The bishop's journey was one of no ordinary fatigue, and from which many would have shrunk; but we cannot doubt that it will be abundantly blessed, and will be productive of the utmost benefit. We shall give further extracts from the volume. It is to be hoped that a bishopric may be established for the district of Prince Rupert's Land. Whatever profits may arise from the publication will be reserved to add to the fund for furthering such an important object.—Ed.

of their sorcerers, or conjurors, or "medicines," as they call them, and of the notions attached by the people to these performances; especially in a conversation of perhaps a couple of hours, with two intelligent Crees, now sincere Christians, and communicants of Mr. Smithurst's congregation, who had been sorcerers of note in their heathen state, and who made me presents of certain implements of the craft—a hideous, mis-shapen image, made of painted leather, stuffed, about three feet high; a conjuring-rattle; a very rudely-executed imitation of a snake, of painted wood; and two small pieces of carved bone; the uses of which will be presently described. Communicating with these men through an interpreter, and with other persons present, who might be said perhaps to put leading questions, I may certainly have been led into some mistakes upon lesser points; for I am perfectly aware of the difficulty of being accurate in such cases; and I have received from respectable sources within the territory very conflicting accounts of many other peculiarities of the Indian beside his superstitions. But I did my best to sift my information, and wrote down the result of my conversation while it was fresh: I believe, therefore, that I shall state nothing materially incorrect.

According to the conclusions of my own mind, there is in these conjurors a great, but not an uncommon mixture—of which Mahommed appears to afford one of the most remarkable examples in history—of fanaticism and imposture.

The two men with whom I conversed appear to have been sincere enthusiasts in their function at the time; although, with all this, they unreservedly stated that the conjurors are obviously acted upon by interested motives, since they receive largely the rewards of divination and the wages of unrighteousness, beside being considered to be protected against the fatal charms exercised by others of the craft. One of them told me that his father advised him, when a youth, to train himself to become a conjuror, as the best speculation in which he could engage. They say that one man in twenty, sometimes even one in ten, will be found to have acquired some portion of the art; in which, however, there are many degrees of excellence; and some accomplished professors have an extraordinary influence and reputation. The preparation for assuming the task is made by fasting in one place and posture, night and day, with the face down to the earth. The ability of the Indian to endure the protracted privation of food is well known; and this they are said, in these voluntary fastings, to extend to eight, ten, or even twelve days. They believe that, during this process, they receive communications from the invisible world through the medium of dreams. One of them described to me a huge figure, which repeatedly appeared to him in his nocturnal visions, demanding an offering of fat, to be hung upon a certain tree; and his description reminded me of the genii pictured in the "Arabian Nights," which I remember reading when a boy. Upon one occasion, this portentous and colossal visitor stood before him, with the tent of the family between his legs. And the effect upon the feelings and imagination of the Indian could not fail

to bring to mind the astonishingly sublime and thrilling description found in far different pages, those of the volume of eternal truth itself, in Job iv. 13-18. In the solitude of the night, with the body attenuated by fasting, the tone of the animal spirits consequently lowered, and the mind filled beforehand with ideas of a dark and mysterious agency, it is no wonder if the poor savage beholds awful and repulsive apparitions in his dreams.

After having become qualified, by the revelations thus supposed to be imparted to him, to assume the office of conjuror, he prepares for any special exercise of his powers, by the erection of a conjuror's tent or lodge—of which I have seen, in different places on the route, a skeleton or frame—formed of young saplings, or single branches, stripped of the leaves and twigs; the whole enriched at intervals by bands or hoops of the same material, and covered with dressed skins, of considerable height, but only of a size to admit one man in a recumbent posture, or doubled together. Here they are prostrate, often being put in with their hands and feet tied by hard knots, which they contrive, by some trick, to disengage. While they are lying in the tent, it becomes violently agitated, the top swinging rapidly backward and forward in the view of the spectators on the outside, who also hear a variety of "strange sounds, and voices unlike the voice of man"—the responses rendered within to the conjuror, by his aerial visitants; after receiving which, he supplies news respecting persons and affairs at a great distance. He is also believed to receive the power of inflicting disease and death upon persons some hundred miles off, whether his own enemies, or those of his neighbours who have recourse to his medical skill. During the process going on in the conjuring lodge, without boldly looking up, he catches glimpses, in the same plane with the topmost hoop of the lodge, of a number of objects like little stars. The converts, who have formerly been engaged in this craft, do not always shake off every remnant of the old habitual awe attached to their mysteries, and of the strong imaginative fascinations which have acted upon the excited mind. They sometimes appear to shrink instinctively from the mention of the subject. One of the two, whom I have specially mentioned, told me that he now knew the power of sorcery to be all worthless falsehood, but that it had formerly had a strong hold upon his mind.

Two specimens were given me of the instrument which is sent through the air to carry sickness or death to its appointed mark. They are small pieces of bone, about the length of a man's thumb, ornamentally carved: one of them is sharply pointed at both ends: the other is of an oblong form, with projections at the corners. The Indians believe that it actually enters the person of the victim by an invisible aperture; after which, it was stated by one of my informants that it returns through the air to the conjuror. The bone implements were sent to me after the close of my interview with the *ci-devant* conjurors; and the explanations relating to them were given by other parties. I have found very similar superstitions still lingering among the Indians of Lo-



rette, near Quebec, although they were settled in a village as Roman catholics before the English conquest of Canada, and are now a race of mixed blood, whose language, in another generation, will be exclusively French. The sufferer who has been struck can only be dis-enchanted by another conjuror; and it is for this process that the aid of the conjuror is perhaps most frequently invoked. Being sent for when a member of a family is seriously ill, he comes with his rattle into the tent: the rattle has a resemblance to a battledore, except that it is perfectly round, and has a very short handle. It is about a foot in diameter. The space between the two parchments which are stretched upon it is filled with small pebbles, or some other loose, rattling substances. The specimen which I have is painted over, on one side, with what appear to be talismanic marks, or magical emblems: the triangle forms one of these; and other figures, opposite to each other, to the main central stroke of which projections are attached, having a rude resemblance to wings, are called the "big birds;" a name which the Indians give to thunder; seeming, in this point, to approach that profane mythology which made the eagle the *ministrium fulminis alitem*. The devices vary: they are more simple in a specimen given to Mr. Maning. The quondam conjuror performed before me with his rattle, putting himself into a stooping posture, and then shaking it with great vehemence and great rapidity over his own shoulders, under his breast, and between his legs. I believe it is also shaken over the patient; and, with some muttered incantations and other mummary, the charm is completed. There is a mark in the centre of the rattle; and the conjuror has a kind of whistle in his mouth: with this whistle he pretends to suck out the disease from the patient, and then to pass it into the rattle through the central mark.

There is a curious resemblance between the form and appearance of the Indian conjuring rattle, and those of an appendage of the sorceresses in the district of Krasno-jarsk, in Siberia, as represented in the engravings of a German work which I have not seen, and of which I am unable at present to give the title. It was observed by an excellent English lady now here, who I believe will permit me to call her my friend; and it struck her so forcibly, when she compared her recollections of the engraving with the rattle itself, which I put into her hands, that she wrote home for a drawing made after the engraving. Speculations might be built upon this small coincidence, confirmatory of the persuasion that America was peopled from Northern Asia.

The use of the term "medicine," in North American Anglo-Indian phraseology, to describe not only any article of potency for effects supposed to partake of a magical character, but even the person who is master of these effects, and operates with such articles, prepares us to find that medical cures, produced by common agents in their natural efficacy, are resolved by the Indians into the working of a charm, and made advantage of by the conjuror, as if they belonged to the secrets of his power. An Indian, after some violent exertion, is perhaps exposed to

cold, and suffers in some of the forms of malady which follow from obstructed perspiration. He applies to a conjuror, who, with all solemnity of performance, puts him into a small low tent made of sticks arched over, and covered tightly with skins. The place has been first thoroughly heated by means of red-hot stones, and steam is produced by pouring water on them; and thus, in fact, by the process of a vapour-bath, but, in the estimation of the Indian, by the mysterious force of a charm, the patient is relieved. The place constructed for the operation is called a sweating-house.

The conjurors carry in their belts, or hanging at their sides, a little rudely-executed image, supposed to possess some powers of enchantment. Except in this kind of way, there is no superstition connected with images among the Indians. The images seem to be only a portion of the magical apparatus: Upon certain high days, I think twice a year, they hold a feast; for which a spacious tent is made. The images are then placed up at one end of it, sometimes such large, leathern, decorated things as were given to Mr. Maning and myself; but no act of worship or homage to them appears to be paid. In what precise light they are regarded, it is a matter of some difficulty to pronounce; and, in fact, the Indians themselves seem to me to have only a confused and mystic view of their attributes and powers; but it does appear that they are, in some instances, designed to represent spirits, and to be fashioned in imitation of appearances made to the conjurors in their dreams. Upon the occasions here mentioned, when the images are set up, there are two heaps prepared upon the floor or ground within the tent, of the down of the wild swan: upon each of these is laid a bladder full of fat. The conjuror first makes the entire circuit of the assembly, who are sitting in a line around the inner side of the tent, and places upon the head of each individual a small portion of this down. He then throws one of the bladders to the man nearest to him, who, having bitten out a piece of fat through the bladder, passes this on to his neighbour to do the same; and so it goes completely round. The piece of fat taken out with the teeth is believed to assure to the individual whatever he has previously made up his mind to wish for. One exclaims, after biting his morsel, "I have got life!" i. e., a long life for himself; another, "I have got the life of my enemy!" a third, "I have got luck in my next hunting!" a fourth, "I have got rum!" A portion of the fat is burnt as an offering; but, whether this be the contents of the second bladder, or theavings of both, I did not learn. Before any of the ceremonies commence within, four men without fire their guns; one gun being pointed to each of the four cardinal points. The women and children are not admitted to the assembly.

The image which I have, and the other implements of conjuration—among which there is one, namely, the snake, about the use or meaning of which I am not sure—I have reserved to be presented to the Church Missionary Society, if they should think them worth having, as evidences of prevalent superstition in the scene of their labours

which I visited. But they are far removed from having either beauty, costliness, or neatness of execution; and the society has perhaps already in its collection better specimens of the same kind from the same quarter. They are, however, tangible proofs of imposture, delusion, and darkness. The proceedings which I have described in connexion with them are, as I wish it to be kept in view, not things of which I have been an ocular witness, but results of my endeavours to collect and compare information from the best living sources within my reach when I was upon the spot. Many of the particulars have been verified to me by the independent testimony of different informants—Europeans who have been familiar with Indian life, or Indians who have become Christians.

There are some of the clergy who are distinctly persuaded of a direct diabolical agency, preternaturally manifested, in the performances of the conjurors; and certainly there are some startling appearances connected with them, particularly in what takes place when the conjuror gets into his lodge, and in some parts of the experience of conjurors who have since become Christians. Nor can it be doubted for one moment that these and all similar delusions are fostered and promoted by the father of lies. In my own judgment, however, so far as that may be worth stating, the marvellous appearances which stagger the mind may be resolvable into mere sleight of hand, of which the effects, in their common exhibitions for money in Europe, are often perfectly wonderful and unaccountable till explained; and the impressions existing in the minds of the quondam conjurors may be traced, as I have hinted before, to a strongly-excited imagination acted upon by several conspiring causes, and creating its visions to itself with all the form of reality, as minds overwrought by ghost stories will make spectral appearances out of natural objects. I have always been slow to believe in the supernatural displays of infernal agency, apart from the contemporary displays of miraculous power from above. When one is permitted, I am disposed to think that the other is to be looked for.

That, in very many instances, the performances of the sorcerers are mere juggling cheats, is matter beyond dispute; and a remarkable example of this nature was related to me by a gentleman to whom I have already owned myself indebted for much information. He was present when one of these fellows pretended to conjure back, and to produce to view, bullets which he had told some of the Indians to throw with all their might into the river. He was either naked, or stripped for the purpose; and his very hair was searched, in order to ascertain that he had no bullets concealed in it. The factor observed, however, that, in executing his various movements and gesticulations to operate the charm, he passed his hands over his face, and was convinced that, by a piece of well-concealed dexterity, he took the bullets from his mouth; and the factor privately desired one of the other Indians, when the exhibition was about to be repeated, to make a little notch in his bullet, by which it could be recognized. The bullet produced by the conjuror was, of course, without the mark; and the cheat was detected.

## SINDE\*.

THE inhabitants of Sinde are Mahometans and Hindoos: of the former, the Belooches belong to the caste of warriors, and the Juts to that of the peasants; and it may be assumed that the fifth part of the inhabitants of the cities are Hindoos. Though so greatly oppressed in their religious and civil relations, the wealth and commerce of the country are nevertheless chiefly in their hands; and they probably form a sixth part of the millions of inhabitants said to reside in this country. They suffer their beard to grow, and wear the turban of the Mussulmans, whose manners and customs they have adopted. They have the submissiveness and servility of the Jews of Europe; and are as handsome, but even more dirty than the Juts. As bankers, they enjoy such confidence that their bills pass current throughout India.

The Hindoos and the Juts are the only people on whom the British government can depend. The Juts, who are a tall, vigorous, and handsome race of people, were originally Hindoos; and, generally speaking, are the aborigines of the country: the women are distinguished by their beauty and modesty, which cannot be said of the Mahometan females. As they form the agricultural class, they lead a quiet and peaceful life. Besides the cultivation of the soil, the Juts are occupied in the breeding of buffaloes, goats, and camels. The camel is as valuable and useful to the Jut as the horse is to the Arab.

The Miani are employed in navigation and fishery: they live as much upon the rivers and lakes as on shore: nay, some of them have no other dwelling than their boat. The women are as vigorous and muscular as the men, and share in their hard labours; and, while the husband is mending his nets or smoking his pipe, and the child is suspended in its network cradle to the mast, the wife guides the boat with a large oar.

The Belooches, who form scarcely a tenth part of the population, are the freebooters of the desert, and originally came from the mountains and steppes in the north-west. Their manners and many of their customs are conformable with the Mosaic laws; and their oral and written traditions, as well as their general appearance, have so much resemblance with those of the Jews, that the Belooches have been looked upon as the descendants of the lost tribes of Israel. Thus, for instance, on the death of the husband, his brother is bound to marry his widow, and the children are the heirs of the deceased; and, again, a man may divorce his wife, according to the forms usual among the Jews. They consider themselves as the masters of the country, and devote themselves to arms, robbery, and the chase. Some few of them engage in agriculture; and all attend to the breeding of horses and camels. Their ignorance, and the uncivilized state in which they live, render it difficult to reduce them to obedience and discipline: each tribe obeys only its chief; but, if danger

\* "From Travels in India, including Sinde and the Panjab." By Capt. Leopold Von Orlich. Translated from the German by H. Evans Lloyd. 8vo, 2 vols. London: Longman and Co.

threatens any one tribe, messengers on camels and horses are despatched in every direction to summon all that can bear arms. These camels are so hardy and fleet, that it is affirmed, on credible authority, that, on the entrance of lord Keane into the country, a camel belonging to Meer Nusseer performed the journey from Hyderabad to Sukkur, a distance of between fifty and sixty geographical miles, in two days: the rider contrived to keep up its strength, by giving it plenty of rice, ghee, and intoxicating liquors. The houses of the Belooches are as wretched, dirty, and confined, as those of the other inhabitants; and only those of the chiefs are rather more roomy, and ornamented with carpets. The women are engaged in domestic occupations, while the men enjoy themselves in smoking, drinking, sleeping, or playing with the children. The Belooches are robust, though not tall: their complexion is of a dark brown colour: they have fiery eyes, and a fine, noble expression of countenance. The men wear a coloured cap of cotton or silk, embroidered with gold and silver, an open shirt, a yellow or red silk waistcoat, wide pantaloons, and pointed shoes. They are armed with a long matchlock, sabre, shield, and bow and arrows. They do not shave either the head or the beard; and they either suffer their hair to fall in ringlets over their shoulders, or they tie it in a knot on the crown of the head. They consider the beard a great ornament, and pay much attention to it: old and holy men are fond of dyeing it red; and the Sheehs, like the descendants of the prophets, prefer green to every other colour. The women wear wide pantaloons, and a garment which reaches to the ground and fits close to the body: a kerchief is loosely wound round the head; and their hair falls in long plaits. They very seldom change their clothes, and are so dirty that neither the colour of their dress nor even that of their face can be distinguished. These Belooches, in their capacity of executors of the commands of the ameeers, are the blood-suckers of the poor oppressed peasant, who is obliged to deliver to the princes more than the half of his produce. The revenues of the country, which formerly amounted to 90 lacs, have now declined to between 40 and 50; but, with good management, this might be increased to three times that sum.

The ameeers are as ignorant as the people: their time is spent in the harem, or in hunting; and the latter is pursued with such eagerness, that the country is thereby daily more and more depopulated. In order to enlarge their preserves, which consist of babul-trees, a species of mimosa arabica, tamarinds and tamarisks, they have recourse to the most arbitrary measures. Thus Meer Futteh Ali expelled the inhabitants from one of the most fertile districts of the Indus, near Hyderabad, which produced a revenue of nearly two lacs, because it was the favourite haunt of the babiroussa; and Meer Murad Ali caused a large village to be totally destroyed, in order that the lowing of the cattle and crowing of the cocks might not disturb the game in an adjoining preserve belonging to his brother. In the middle of this preserve is a small isolated building, with a pond in front of it: thither the game is driven, and killed by the ameeers, who are stationed behind the wall. When lord Keane entered the country with the army, three of his officers took possession of a building of this kind, which was closely surrounded with trunks of trees: here they intended to pass the night, and to enjoy the pleasures of the chase on the following morning; but the wood, which was dried up by the sun, was set on fire, probably by design; and all three perished in the flames.

Each of the ameeers has his own preserve, which they visit in great style, attended by their chiefs and a number of servants, with dogs and fal-

cons. They are either mounted on camels or horses, or go in their large state barges along the river. The people along the road thither are compelled to provide for the numerous train; and the inhabitants of the villages in the immediate vicinity of the preserves are forced to beat up the game; and it not unfrequently happens that some of them are shot instead of the game, or torn to pieces by the babiroussas. In hunting, the ameeers use long muskets, inlaid with gold and jewels, to which the locks of the guns presented by the English are fixed, though they do not esteem them as they ought. It is considered a great honour to a stranger if he is invited to one of their hunting parties.

The language of Sind, both oral and written, differs very much from that of the rest of India; but the princes and people are so ignorant, that very few Mahometans are able to write it. The characters are called khada-wadi, and are found in the letters of the merchants. Compared with most of the alphabets of Hindostan, that of Sind is very poor: there are but two characters which designate vowels, and these are only used as initials. Hence the written language is used merely in letter-writing; and the few books in Sind are written in Persian characters. The pronunciation of the Belooches is so uncouth, that the Sindians say they learnt it from their goats when they were herdsmen in the mountains of Kelat. There are two different dialects; that of Lar, which is used in Hyderabad and the environs, and that of Sar, spoken in Upper Sind.

### Miscellaneous.

**CHRISTIAN SOBRIETY**\*—The season of reflection comes late to some; but there are moments when no heart can discard its suggestions. It is true every thing is done, in the first instance, to banish it: parents and acquaintance do all they can to prevent the young creature from remembering that there is aught in her destiny but the one duty of dissipation. To the well-nurtured mind, however, such a course will, after a time, be both unsatisfactory and painful. No excitements can atone for the self-reproaches of a Christian spirit, if we have not lived as we pray to do, soberly; for it is remarkable that the compilers of our liturgy framed our petitions to live not only a "godly and righteous," but also a "sober" life. To feel devoutly, to act well, are not enough, if we permit ourselves to be carried away by an excess of amusements which must necessarily draw the heart from God. Those, who framed the prayer to which I refer, knew the heart well. They knew how many lay to their souls the flattering unction that they neglect no duty; that in their course of excitement their daily and hourly prayers are uttered. They are charitable: they go to church: they are disposed to every good work. But what portion of their heart do they give to God and to their duties? The refuse of their spirit, the hasty exhausted feelings of the worn-out mind, the weary Sunday after the previous night's opera, the hurried morning prayer. Their hearts are in the world, and are the world's: they have not Christian sobriety: they are like the feather on the stream; and the stability and repose of virtue are not their portion.

\* From "The English Gentlewoman; or, Hints to Young Ladies on their entering Society." London: Colburn. 1846. We do not mean to agree in every sentiment of this book; but we think it likely to be of great use to those—the upper classes especially—for whom it is intended.—Ed.

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# REGISTER

OF

## Ecclesiastical Intelligence.

JULY, 1845.

### Ordinations.

#### ORDINATIONS APPOINTED.

Bp. of Lichfield, Sept. 21.  
Bp. of Lincoln, Sept. 21.  
Bp. of Norwich, Aug. 24.  
Bp. of Ripon, Sept. 21.  
Bp. of Winchester, July 13.

#### ORDAINED

By Bp. of CANTERBURY, May 18.

#### PRIESTS.

*Of Oxford.*—L. S. Dudman, B.A., J. H. Gale, B.A., Wad.; E. B. Heawood, B.A., Ch. Ch.; H. W. Hodgson, B.A., Ball.; A. W. Warde, M.A., New Inn H.  
*Of Cambridge.*—W. H. Johnstone, B.A., A. Wrigley, M.A., St. John's.

#### DEACONS.

*Of Oxford.*—H. D. Pearson, B.A., Worc.; G. Taswell, B.A., Brasen.  
*Of Cambridge.*—J. W. A. Taylor, B.A., Trin.

By Bp. of CHICHESTER, at Chichester Cath., May 18.

#### PRIESTS.

*Of Oxford.*—F. H. Cox, B.A., St. John's; G. J. Ford, M.A., Exet.; J. Kiteat, B.A., Oriel; H. Malim, B.A., St. John's; G. C. Purches, B.A., Oriel; G. Richards, B.A., Pemb.; G. C. Shiffner, B.A., Ch. Ch.; H. Sockett, B.A., Exet.; F. E. Tower, B.A., Oriel.

*Of Cambridge.*—H. A. Barrett, B.A., O. A. Oldham, B.A., St. John's; J. I. P. Wyatt, B.A., Magd.

#### DEACONS.

*Of Oxford.*—J. Randolph, B.A., Brasen.; W. W. Spicer, B.A., S. B. Windsor, B.A., Ch. Ch.

By Bp. of DOWNS and CONNOR, and DROMORE.

#### PRIESTS.

*Of Dublin.*—G. V. Chichester, B.A., W. M'Call, B.A., J. M'Donogh, B.A., W. Meara, B.A., A. C. Nelly, B.A., M. Rainesford, B.A., E. Smyth, B.A., H. Teape, B.A.

#### DEACONS.

*Of Dublin.*—J. Barlow, B.A., J. Eager, B.A., B. W. Stannus, B.A.

By Bp. of EXETER, at Exeter Cath., May 18.

#### PRIESTS.

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*Of Cambridge.*—R. P. Carew, B.A., Down; F. S. W. C. Homfray, B.A., Cath.; M. L. Lee, B.A., Magd.; A. Lord, P. W. Molesworth, B.A., St. John's; T. C. Yarranton, B.A., Sid.

#### DEACONS.

*Of Oxford.*—J. Collins, B.A., Queen's; L. Oldley, B.A., Exet.; T. N. Harper, B.A., St. Mary's H.; M. A. Hartnell, B.A., Magd. H.; R. H. Hooper, B.A., Linc.; R. S. Hutchins, B.A., Ch. Ch.; J. Mathews, B.A., F. Pitman, B.A., Exet.; H. B. Tristram, B.A., Linc.

*Of Cambridge.*—J. Bere, B.A., Emm.; J. Cole, B.A., St. John's; W. H. Drake, B.A., Sid.; V. G. Hine, B.A., Trin.; F. R. Powell, B.A., Jesus; R. Vautier, B.A., Pet.

By Bp. of KILMORE, ELPHIN, and ARDAGH, May 18.

#### PRIESTS.

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#### DEACONS.

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*Of Dublin.*—T. F. Creecy, B.A., J. Grogan, M.A., J. Hewson, B.A., T. W. Ireland, B.A., G. Irvine, B.A., C. M'Donogh, B.A., T. W. Skelton, B.A., J. Sullivan, B.A., J. T. Warren, B.A.

By Bp. of LICHFIELD, at Lichfield Cath., May 18.

#### PRIESTS.

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*Of Cambridge.*—R. Corbett, B.A., Ch. Ch.; A. G. Davies, B.A., Queens'; D. Evans, B.A., Sid.; J. A. Fenton, B.A., C.C.C.; C. D. Gibson, B.A., St. John's; J. B. Gisborne, B.A., Trin.; N. Harvey, B.A., C.C.C.; R. K. Haslehurst, B.A., Trin.; J. P. Pearson, B.A., Cath.; J. H. Roberts, B.A., Clare; H. J. Stokes, B.A., St. John's; S. B. Taylor, M.A., I. B. Turner, B.A., Trin.; T. Wilson, B.A., Brasen.

*Of Dublin.*—T. Hutton, B.A., J. Mockler, B.A.

#### DEACONS.

*Of Oxford.*—J. Arrowsmith, B.A., Ed. H.; E. G. Childs, B.A., Trin.; T. Davy, B.A., Cath.; F. Henson, B.A., C.C.C.; H. E. Miles, B.A., Magd.; E. H. Quicke, B.A., Wad.; J. G. Rooker, Cath.; W. H. Wright, B.A., Jesus.

*Of Dublin.*—A. Bell Nicholls, B.A.

By Bp. of LINCOLN, at Lincoln Cath., May 18.

#### PRIESTS.

*Of Oxford.*—W. Balfour, B.A., Magd.; F. H. Dunwell, B.A., Queen's; E. R. Horwood, B.A., Brasen.; J. Mason, M.A., J. L. Roberts, M.A., New Inn H.

*Of Cambridge.*—C. R. Andrews, B.A., Emm.; T. B. Hall, B.A., Sid.; H. Howard, B.A., Magd.; H. Lister, B.A., Cath.; A.

Martell, B.A., St. John's; W. Reade, B.A., Cath.

*Of Dublin.*—W. Clementson, B.A., T. B. Langley, B.A., T. Overs, B.A.

#### DEACONS.

*Of Oxford.*—C. Garvey, B.A., Exet.; J. S. Wasey, B.A., Trin.

*Of Cambridge.*—H. C. Barker, M.A., Calus; J. J. Bumpstead, B.A., King's; J. T. Drake, S.C.L., Trin. H.; T. Mitchell, B.A., T. Peckston, M.A., O. Robinson, M.A., Trin.

By Bp. of OXFORD, at Christ Church, May 18.

#### PRIESTS.

*Of Oxford.*—W. Andrew, M.A., Worc.; G. T. Cooke, B.A., Magd.; W. J. Jenkins, Ball.; H. L. Mansell, B.A., St. John's; J. H. Nicholls, M.A., Queens'; H. W. Norman, B.A., New; R. Ormsby, M.A., W. A. Paxton, M.A., Trin.; G. G. Perry, M.A., Linc.; C. M. Skottowe, M.A., Jesus; J. P. Tweed, M.A., Exet.; J. G. Wenham, B.A., Magd.; C. F. Wyatt, M.A., Ch. Ch.

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By Bp. of SALISBURY, for Bp. of BATH and WELLS, at Wells Cath., May 18.

#### PRIESTS.

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*Of Cambridge.*—O. Fisher, M.A., Jesus; E. D. Green, Queens'; G. T. Hoare, B.A., St. John's; C. E. Marsh, B.A., Pemb.

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### Preferments.

Ven. C. P. Burney, D.D., archdeacon of St. Alban's, to be archdeacon of Colchester (pat. bp. of London).  
Rev. Richard Jenkyns, D.D., master of Balliol coll., dean of Wells.

Name.	Parish & County.	Pop.	Patron.	Value.	Name.	Parish & County.	Pop.	Patron.	Value.
Allport, J. ....	Kimbolton (V.), Hunts. ....	1634	Duke of Manchester ....	£	Bruzier, G. E. ....	Thurlstone (R.), Leic. ....	694	Rev. J. Arkwright ....	£400
Bickerdike, J. ....	Stockingford chap., Warw. ....		Vic. of Nuneston ....		Cartwright, W. H. ....	Compton Martia (E.), c. Nempnett (C.), Som. ....	601	Rev. J. C. Browne ....	£404
Bricknell, W. S. ....	Eusham (V.), Oxford ....	1893	Mrs. Bricknell ....	*176	Clarke, T. ....	Llandello, Talybont (V.), Glam. ....	1410	H. Gwyn ....	"

## Preferments—CONTINUED.

Name.	Parish & County.	Pop.	Patron.	Value.	Name.	Parish & County.	Pop.	Patron.	Value.
Davies, D. ....	Mamble (V.) c. Bay- ton, Worc. ....	377	Lord chanc. ..	*325	Phillips, E. ....	St. Mark's, Surbiton, Kingston on- Thames, Surrey ..			
Develyn, J. W. ....	Stanford (V.), Norf.	184	Bp. of Ely ....	60	Price, T. ....	Bagendon, or Badg- ington (R.), Glouc.	178	Jesus coll., Ox- ford .....	191
Dobson, J. ....	Hazeley (V.), Linc.	9071	Abp. of York ..	*550	Pulleine, R. ....	Kirby Weake (R.), Yorks. ....	905	Lord Prudhoe. ....	648
Dolby, J. S. ....	All Saints', Staunway (P.C.), Essex ..		Bp. of London		Royce, D. ....	Stickford (V.), Linc.	428	Bp. of Lincoln. ....	128
Goodacre, J. ....	East Drayton (V.), with Ashkam and Stokham, Notts....				Shaldham, J. ....	Woodnorton (R.), c. Swanton Novers (R.), Norf. ....	325 293	D. & C. of Ch. Ch. ....	*709
Gretton, R. H. ....	Nantwich (R.), Chesh.	5921	Lord Crewe ..	*209	Smith, J. I. ....	Marsworth (V.), Bucks.	478	Trin. coll., Camb. ....	*136
Haigh, D. ....	Trinity (P. C.), Hall- fax, York. ....				Sumner, J. M. ....	Burton (R.), c. Pe- tersfield, Hants. ....	998	Bp. of Win- chester ....	*1194
Harrison, W. ....	Hart (V.), Durham ..	728	Lord chanc. ....	223	Swanton, T. ....	Barton Stacey (V.), Hants. ....	561	D. & C. of Winchester. ....	208
Hey, R. ....	Belper (P. C.), Derby	9885	Vic. of Duffield	*158	Sympson, J. C. ....	Kirby Misperton (R.), York .....	905	Ld. Faversham ..	*930
Hose, F. ....	Dunstable (R.), Beds.	2582	Lord chanc. ....	*150	Thomas, M. ....	Attlebury (P. C.), Warw. ....		Vic. of Nan- eaton .....	
Hulme, W. ....	Pangbourne (R.), Berks. ....	804	J. S. Breddon.	420	Tucker, W. H. ....	Danton Waylet (R.), Essex .....	194	King's coll., Camb. ....	*448
Hunt, W. ....	Coalpit Heath (P.C.), Bristol .....				Valpy, T. E. J. ....	Garveston (R.), Norf.	286	Sir W. Clay- ton, bart. ....	179
Hussey, R. ....	Binsey (P. C.), Oxon.	61	D. & C. of Ch.Ch. ....	90	Wheeler, R. T. ....	St. Jude's (P. C.), Walton-on-the-Hill, Lanc. ....			
Jones, E. G. ....	Kilmarry (P. C.), Cork .....		Duke of De- vonshire ....		Whitley, E. ....	St. Mary's, Summ- ertown, Wandsworth, Surrey .....			
Killock, W. B. ....	Brougham (R.), Westmoreland ..	247	Earl of Thanet	*290	Winslow, G. E. ....	Alexton (R.), Leic.	81	Lord Berrers ..	*140
Lakeland, J. ....	West Burton (P. C.), Notts. ....	25	J. Barrow ....	65	Woodroffe, T. ....	St. Maurice, &c. (R.), Winchester .....	2863	Bp. of Win- chester .....	148
Lillier, J. ....	East Crompton, Prest- wich, Lanc. ....				Yelloly, J. ....	Tring (P.C.), c. Long Marston, Herts. ....	4890	D. & C. of Ch. Ch. ....	157
Lister, H. ....	Boxmoor (P. C.), Herts. ....		Vic. of Hemel Hempstead ..	49					
Mackler, J. ....	Denby (P.C.), Derbys.	1338	Mrs. D. Lowe.	94					
Nussey, J. ....	Gundle (V.), North- ampton .....	3037	Lord chanc. ....	*376					
Pattinson, W. ....	Kirk Bampton (R.), Cumb. ....	536	Earl of Lons- dale and sir W. Briscoe ..	100					

Allport, J., chap. duke of Manchester.  
Bennett, T. W., chap. H.M.S. "Canopus."  
Bowstead, —, can. Melton, &c., Lincoln.  
Burkhill, G., chap. Weedon barracks.  
Christian, W. B., government chap., Isle of  
Man.  
Clarke, J. B. B., inspector of schools, dioc.  
Bath and Wells.  
Flower, W. B., chap. Training Sch., Swin-  
ton, Manchester.

Gallwey, T. G., chap. H.M.S. "Inconstant."  
Gleadall, J. W., morning preacher at Found-  
ling hospital, London.  
Horsfall, J., head master Drighlington gram.  
school, near Leeds.  
Jacob, B., chap. Limerick lunatic asylum.  
King, R., chap. bp. of Fredericton.  
Lowther, G. F., chap. earl of Lonsdale.

Morgan, D., chap. marq. of Winchester.  
Peel, F., canon Melton manor, c. Benbrooks,  
Linc. cath.  
Pugh, G., chap. at Naples.  
Williams, W., master of Magd. hospital,  
Winchester (pat. the bishop).  
Woodroffe, T., canon of Winchester (pat.  
the bishop).

## Consecrations.

On Sunday, May 4th, in the chapel of the palace of Lambeth, the very rev. Thomas Turton, D.D., was consecrated bishop of Ely; the rev. James Chapman, M.A., bishop of Colombo; the rev. John Medley, bishop of Fredericton. The archbishop was assisted by the bishops of London, Rochester, Lincoln, Hereford, Lichfield, and bishop Coleridge. The sermon was preached by professor Corrie, of Cambridge.

## Clergymen Deceased.

Boyles, C. D., rec. Burton and Petersfield  
(pat. bp. of Winchester), and chap. bp. of  
Winchester, 50.  
Barham, H., min. can. St. Paul's, rec. St.  
Augustine and St. Faith, London (pat. D.  
and C. St. Paul's).  
Bryan, R., rec. West Down (pat. bp. of Exeter),  
and rec. Cheldon (pat. hon. N. Fellowes),  
Devon, 61.  
Champany, E. P., 35.  
Crawford, G., B.D., fell. Linc. coll., Oxford,  
50.  
Edwards, J., rec. Newington, Oxon (pat. abp.  
of Canterbury), 44.  
Greenall, G. H., rec. Moulton, Suff. (pat.

Hodgson, J., vic. Hartburn and Nether  
Wilton (pat. bp. of Durham).  
Christ's coll., Camb.), and p. c. Otford,  
Kent (pat. D. and C. Westminster), 71.  
Lechmere, A. W., p. c. Brockhampton, Here-  
ford (pat. D. and C. Hereford), 44.  
Leaves, H. D., chap. to her Majesty's mission  
at Athens, at Beyrout, on his way to Jeru-  
salem.  
Lodge, O., rec. Ellsworth, Camb. (pat. duke  
of Portland).  
Mills, A., fell. and assist. tutor Queens' coll.,  
Camb., on his passage from Madras.  
Monck, W., vic. Ouston, Yorks. (pat. P. D.  
Cooks).

Nelson, J., B.D., prov. coll. Præst Vicars,  
and late successor of Lincoln minister, rec.  
St. arford (pat. sub-dean of Linc.), vic. Wel-  
lington (pat. D. and C. Linc.) and Rusk-  
ington (pat. ld. chanc.), 83.  
Nicholson, W., rec. St. Maurice, Winchester  
(pat. bp. of Winchester), 35.  
Pillans, W. H., rec. Himley, Stafford (pat.  
ld. ward.), 78.  
Smith, R., p. c. Honley, Yorks (pat. vic. of  
Almondbury), 67.  
Tordiff, T., rec. St. Andrew's, Holcombe,  
Somerset (pat. J. T. Jolliffe), 80.  
Whittingham, E., rec. of Potten, Beds, 87.

## University Intelligence.

### OXFORD.

June 4.—This being the commemoration of founders and benefactors in the theatre, the lord bishop of Colombo was admitted to an ad eundem degree, being presented by the regius professor of divinity.

#### PRIZES.

Dr. Ellerton's theological, for an English essay, on "The Law was

our schoolmaster to bring us to Christ," H. B. Barry, B.A., Ball  
Queen's.

#### ELECTIONS.

Trinity.—E. A. Freeman, fell.  
New.—H. L. Wingfield, fell.

### CAMBRIDGE.

TYRWITT'S HEBREW SCHOLARSHIPS.  
May 21.—Two of the Hebrew scholarships, founded under the will of the late rev. Robert Tyrwitt, M.A., fellow of Jesus college, were adjudged to (1) R. T. Cockle, B.A., St. John's coll.; (2) H. Kirwan, B.A., King's coll.

The examiners at the same time awarded to the rev. William Castelow, incepting M.A., fellow of Emmanuel coll., the sum of 80L., in consideration of the knowledge of the Hebrew language displayed by him in the examination.

#### THE CHANCELLOR'S ENGLISH MEDAL.

May 27.—The gold medal, given annually by the chancellor of

the university, for the best English poem in heroic verse, was ad-  
judged to E. H. Bickersteth, Trinity coll.

Subject—"Cabal."

#### THE CAMDEN MEDAL.

The gold medal, given annually by the marquis Camden, for the best exercise in Latin Hexameter verse, was adjudged to J. L. Joyces, King's coll.

Subject—"domus Albanæ resonantia,  
Et princeps Anio, ac Tiburni lucus, et ada,  
Mœtibus pomaria rivis."

## BARNABY LECTURES.

June 11.—At a congregation, the following gentlemen were appointed Barnaby lecturers for the ensuing year:—

*Mathematics*.—Rev. E. R. Theod, M.A. (B.A. 1836), fell. of King's coll.

*Philosophy*.—S. A. Smith, M.A. (B.A. 1838), fell. of Cath. Hall.

*Rhetoric*.—F. W. Harper, M.A. (B.A. 1837), fell. of St. John's coll.

*Logic*.—Rev. B. Smith, M.A. (B.A. 1839), fell. of St. Peter's coll.

## THE PORSON PRIZE.

The Porson prize, for the best translation from Shakspeare, Ben Jonson, &c., was adjudged to T. Markby, scholar of Trinity coll.

Subject—"Shakspeare, Hamlet, Act 1," from the beginning of scene 3, to the words "though none else near."

*Tributes of respect have recently been presented to the following:—*

Brown, A. W., vic. Pytchley—plate.

Cox, W. M., cur. All Saints, Worcester—plate.

Foots, J. R., cur. St. Mary's, Southwark.

Hill, W. H., St. Martin's Birmingham—plate and purse.

Holmes, J., D.D., Leeds—plate.

James, C. J., cur. Brentwood, Essex.

Lockwood, G. F., cur. Nunston, Warw.

Parr, J. O., vic. Preston—silver inkstand by clergy of the parish.

Sutherland, J., St. Botolph's, Aldersgate, London—purse.

Tuck, R. H., Waterbeach, Cambridge—plate.

## CHURCHES CONSECRATED.

Armagh.—Drumcar, May 15.

Chichester.—Hurstpierpoint, Sussex, May 28.

Lincoln.—Walton, near All-sby, May 28.

York.—Leven, May 28, by bp. of Ripon for the archbishop.

## FOUNDATIONS LAID.

Serum.—West Fordington, Dorset, May 28.

St. Asaph.—Llanarmon, Dyffryn Gaeleg.

## Proceedings of Societies.

## CHURCH BUILDING SOCIETY.

*Increase of Church Accommodation*.—The seventeenth annual general court was held May 28th, the archbishop of Canterbury in the chair. The following are extracts from the report:—"The number of applications received in the course of the year ending 31st March last was 193, exceeding the number received in any preceding year, with the exception only of the years 1840 and 1844. The number of grants voted has been 140; of which 61 have been for the building of new churches and chapels, 19 for rebuilding with enlargement, 28 for enlargement, and 32 for re-arrangement of seats and internal improvements, by which an increase of accommodation has been obtained. The amount of church-room provided by the grants thus made during the past year is for 42,800 persons; of whom 36,196 will be provided with church-room free of expense—a larger number (by more than 1,000) than in any preceding year since the formation of the society. In reference to the large proportion of the seats to be allotted as free (36,200 out of 42,800, or nearly six-sevenths of the whole), the committee have great satisfaction in observing that public attention has been so effectually drawn to the lamentable deficiency of such church accommodation, that by far the largest portion of the additional room obtained is now devoted to unappropriated seats. The society's rules require that one-half, at least, of the additional sittings obtained through its aid shall be free; and this proportion has in every year been greatly exceeded; but, in the last year, more than four-fifths of the whole additional church-room provided was to be free; and no less than 25 of the new churches, containing together accommodation for 11,843 persons, will be wholly free and unappropriated. The committee have had occasion, in their last two reports, to call the attention of the society to the great increase, of late years, in the number of cases in which they have granted aid towards the building of additional churches and chapels. It was stated in the report for 1843 that the number of grants voted for new churches—undoubtedly the most important kind of undertaking in which the society can assist—was greater that year than it had ever been before, the number being twenty-seven, exceeding by more than one-third the average of the seven years preceding, and exactly equalling the total number of such grants made during the first sixteen years of the society's existence. Last year the number was still somewhat larger: this year it has risen to 57, wanting only one of being double those of last year, which had so exceeded all preceding. The application for parochial chapels, meanwhile, have never been so few as in the past year, with the exception of two of the early years of the society's operations; the cases this year amounting only to four; the total number, nevertheless, of additional churches and chapels, taken together, exceeding that of any preceding year. And the greatly increased pressure upon the society's

funds for the increased number of new churches which are now called for is a point which the committee must again bring specially under the notice of the friends of the society, as constituting a claim upon the liberality of churchmen beyond what it originally put forth. During the year the committee have ordered the payment of 21,824*l.* to 128 places, where the works undertaken with the society's aid have been completed, the usual testimonials having been received that such works, which include the erection of no less than 51 new churches and chapels, had been executed in a satisfactory manner. Many of the certificates of the completion of the works have been accompanied by the most gratifying assurances that the inhabitants of the various places, for whose accommodation the additional church-room has been provided, have eagerly availed themselves of the privilege of attending divine worship thus afforded them; and it is certain that, but for the assistance expected from the funds of the society, in many cases no attempt could have been made, with any hope of success, either to enlarge existing churches, or to erect new. While, however, the committee thus report proceedings and operations of the society which, they feel assured, will afford gratification to its members at large, it is now their duty to state that, in their anxiety to aid all the important and deserving cases brought under their consideration, they have rendered themselves responsible for the sum of 4,049*l.* 2*s.* 6*d.* beyond their present means; the amount of outstanding grants on the 31st March last being 59,432*l.*, while the sum at their disposal was only 55,382*l.* 17*s.* 6*d.*"

## SAILORS' HOME, DESTITUTE SAILORS' ASYLUM, AND EPISCOPAL FLOATING CHURCH.

The annual meeting of the friends of these institutions was held at the Hanover-square rooms, on Friday, the 23rd of May. On the motion of lord Radstock, admiral Bowles was called to the chair.

Captain Elliott, R.N. (honorary secretary), read the report first of the Sailors' Home, from which it appeared that the Home remained in the same state as last year, the remaining dormitory being still incomplete. The number of new boarders last year was 280 above that of the preceding year; and there had been a considerable number of old or returned boarders: these circumstances seemed to render it requisite that the dormitory should be completed. The number of new boarders during the past year was 2,601; of old boarders, 1,079; of sailors sent from and paid for by the Shipwrecked Sailors' Society, 237; of apprentices, 302; making a total of 3,917. The whole number received since the opening of the Home was 24,935. The pecuniary receipts for the past year amounted to 6,048*l.*; of which 4,716*l.* were paid by the sailors themselves as board money. The expenditure had left a balance of 480*l.* in favour of the institutions.

The aid of auxiliaries was still efficiently continued; and the influence of the Home had caused the establishment of similar institutions, either public or private, at Liverpool, Blackwall, and elsewhere. The report of the Destitute Sailors' Asylum stated that a smaller number of men had been in the asylum during the last winter than was usual, which was attributed to the guano trade, which had found employment for seamen in a season they were generally without it; but that singular trade would soon cease, if it had not already ceased, and fresh demands upon the asylum must be expected. The total number of men admitted during the year was 1,406, making the total number since the opening of the asylum, in November, 1827, 23,828. The funds of the asylum, which had hitherto been almost just as much as it wanted, were on this occasion greater than the expenditure; the receipts being 9711 17s. 5d., the expenses only 7831 5s. 10d., leaving a balance of 1881 11s. 7d. in favour of the institution. This was not caused by any increase of contributions, but by a diminution of the expenditure, owing chiefly to the trade to Ichaboe. The committee acknowledged with thankfulness a fourteenth donation of 100*l.* from the Trinity House. The report of the Floating Church Society was probably the last that would be made, as before the next anniversary it might be superseded by a sailors' church on shore. The difficulty in the way of erecting one before was the want of a proper site; but an agreement had at length been concluded between the directors and the commissioners of woods and forests for an eligible piece of ground at the rear of the Sailors' Home, and a considerable sum of money had been subscribed, but not half the sum necessary for the purchase of it. There was a small balance against the floating church, which had always had to struggle with pecuniary difficulties. The receipts were 299*l.*, the expenditure 309*l.*

LONDON DIOCESAN BOARD OF EDUCATION.

The fifth annual meeting of the board has been held at

the office of the society in Pall Mall. In the absence of the bishop of London, who was prevented from attending through indisposition, the chair was occupied by the bishop of Sodor and Man. There were also present, lord Radstock, Lord Teignmouth, Mr. Acland, M.P., Mr. Round, M.P., the dean of Chichester, the archdeacons of London and Middlesex, and a large body of the metropolitan clergy. The rev. R. Burgess read the report. It stated that the object for which the board was primarily established was to inquire into the statistics of education in the metropolis, to aid in the erection of new schools by making small grants, and to raise up pupil teachers who might afterwards become conductors of national schools. The rev. F. C. Cook, the government inspector, had visited 37 diocesan schools in the archdeaconries of London and Middlesex, and had reported favourably of all of them. With regard to pupil teachers, 29 young persons were now receiving the emoluments which were offered by the board. The report proceeded to give a melancholy account of the state of education amongst persons unconnected with the church, and stated, that of 3,022 boys examined by the government inspector, 1,244 could only read easy monosyllables. The central commercial school, originally established by the board, kept up its number of scholars: its numbers were on the increase, and things generally wore a favourable aspect. The receipts during the past year, including a former balance, amounted to 586*l.* 16s. 2d., and the expenditure to 384*l.* 11s. 6d. The liabilities, however, that still existed would absorb any balance that might remain. The several resolutions were moved and seconded by lord Radstock, the dean of Chichester, rev. Dr. Wordsworth, rev. A. M. Campbell, lord Teignmouth, and archdeacon Hale. The secretary intimated that an individual present had announced his readiness, if he could find a colleague, to found an additional exhibition for a scholar in one of the National Society's colleges.

## Diocesan Intelligence.—England and Ireland.

### DUBLIN.

#### ST. PATRICK'S CATHEDRAL\*.

A committee has been appointed by the hon. and very rev. the dean of St. Patrick's, for the purpose of superintending the repairs and restoration of the ancient metropolitan cathedral of Dublin, which is fallen into such utter dilapidation, that the dean and chapter have been under the necessity of suspending divine service. The following document will shortly be issued by the committee: in the meantime the editor has been permitted to publish it here; and it will give him great pleasure to take charge of any subscriptions that may be sent to him in furtherance of this truly national and pious object (*Irish Ecclesiastical Journal*):—

#### "Repairs and Restoration of St. Patrick's Cathedral.

—The venerable cathedral and collegiate church of St. Patrick's, Dublin, is now in a state of such great dilapidation, that it has become necessary to make a vigorous effort for its repair and restoration. The economy fund of the chapter is wholly inadequate to this object, being swallowed up by the expenses required for divine service, and in the payment of interest for debts incurred on account of former repairs. An appeal must therefore be made to the public for the funds required, in the confident hope that, when the real state of the case is made known, the piety of those who love the church, and value her services, and who prize so ancient and pure a specimen of Christian architecture, will not suffer this venerable pile to become a ruin. That a parochial church existed on the present site, from a very early period, there can be no doubt. This, however, was changed into a college of canons by archbishop John Comin in 1191, and soon afterwards became the metro-

politan cathedral church of Dublin. To this period we must therefore refer the commencement of the present structure, although the architecture bears evidence of being more than half a century later; an ancient Norman font, and perhaps a portion of the pulpit, being all that now remain of an earlier date. The rest of the building is probably coeval with the present chapter house, formerly the lady chapel, which was erected by archbishop Sandford, in 1271. The tower or steeple is of a period still later, having been built for a peal of bells in 1370, by archbishop Minot. It stands engaged in the north wall of the northern aisle of the nave. On this tower the spire was added in 1749, from money bequeathed for the purpose by Dr. John Stearne, bishop of Clogher, who had been dean of St. Patrick's. The church consists of a nave, choir, and transepts, all of which have aisles; together with a lady chapel, now used as the chapter house, which appears to have had aisles also. The whole church is 300 feet long, from the west or St. Patrick's gate to the eastern wall of the present chapter house. The breadth of the transept, from St. Paul's to St. Nicholas's gate, is 157 feet; and the breadth of the nave, with its aisles, is 67 feet. The architecture exhibits a most perfect specimen of that period of pointed architecture, known as early English, and possesses the rare merit, for which Salisbury cathedral is so justly celebrated, of being of an uniform style throughout. The choir is lofty and finely proportioned. At the north and south aisles of the eastern end are two smaller arches, solid below, which contained, on the south side, the sedilia and piscina, and on the north, probably a tomb, serving as the Easter sepulchre. The pier arches, like those of the nave, are octangular, with shafts attached to the sides, and continuous mouldings between. The capitals exhibit an endless variety of the beautiful and highly relieved upright foliage of the thirteenth century, most of which will bear comparison with the

\* Although we have already given a description of the cathedral, this document, springing from so high a source, cannot fail to be interesting.

best specimens in Salisbury, or the far-famed York minster. Fortunately the greater number of these have remained uninjured through so many centuries; and a comparatively small sum, judiciously laid out in removing the numerous coats of paint and whitewash under which they now lie concealed, would again restore their exquisite forms to the admiration of all lovers of Christian architecture. The recent removal of the monuments and masonry with which all the arches of the choir were blocked up has brought to light some of the ancient painting and gilding on the capitals and mouldings; and it is not improbable that some curious frescoes may yet be discovered when the whitewash is removed. There were also heavy wooden galleries running across some of the arches, which the dean has very lately taken down. The archivolts of the arches are exquisite compositions of the round and hollow mouldings peculiar to the thirteenth century. Above the pier arches runs a richly moulded triforium, composed of drop arches, enclosing two smaller arches, supported on detached shafts of black marble: above this rises a lofty clerestory, which is repeated at the east end by five lancet lights, having jamb shafts and mouldings, both on the interior and exterior. The triforium also continues round; beneath which an arch, highly enriched with mouldings and columns, but now blocked up, leads into the lady chapel. A modern lath and plaster groined ceiling occupies the place of the ancient stone roof, but somewhat lower: the beauty of the whole being thus greatly marred. The organ stands on the base of the ancient rood-screen, which still remains; the old rood staircases leading to the present organ loft. The aisles of the choir retain their original quadripartite stone groining; but the ribs are in many instances thrust out of their true positions, and the whole is in a very dilapidated condition. They are prolonged eastward; two bays at either side forming aisles to the western portion of St. Mary's chapel, now the chapter-house; but the arches are at present blocked up. A beautiful triplet, with detached jamb shafts, is inserted in the eastern end of each aisle: the sides are finished with couplets, beautifully moulded on the interior. To a spectator standing at the entrance to the choir, and looking west, the nave, even in its present dilapidated state, exhibits many relics of its former magnificence. The stone-groined vaulting, however, is entirely gone, showing the naked timbers of the roof; and nothing but the passages remains of the once beautiful triforium. The pier arches, of which there are five at each side, are moulded in the style of the thirteenth century: the piers are octagonal, with shafts and corbels attached; but some of the arches are entirely blocked up with huge modern monuments in the Italian style. A large perpendicular west window, erected by the late dean Dawson, at his own expense, occupies the position of the ancient early English lights, of which some of the jamb shafts still remain. The aisles, except a small portion of the south-east, have entirely lost their vaulting. The windows appear to have been all inserted in the fourteenth century, probably at the same time when the tower was built by archbishop Minot. At the end of the north aisle is a decorated window of beautiful design, which belongs to this period; and some of the clerestory windows are also of the same date. The clerestory windows are all beautifully moulded on the exterior, but are now in a lamentable state of dilapidation. The whole floor of the nave and its aisles is at least three feet above the original level, by which the beautiful proportions of the arches are entirely destroyed. The north transept, or St. Nicholas's chapel, lay in ruins for upwards of forty years. It was rebuilt during the archiepiscopate of archbishop Magee, for the purpose of being used as the parish church of St. Nicholas without the walls. The great arch which separates this transept from the choir is now filled

up by a plain wall, against which two galleries, one over the other, have been erected. The western aisle of this transept is now converted into a passage from the north door into the cathedral. The south transept (formerly St. Paul's chapel) exhibits a very beautiful specimen of the early English style, with triforium and clerestory, exhibiting the same mouldings as the corresponding portions of the choir. The western wall is rent from the roof to the ground, and is now supported almost entirely by flying buttresses, erected in the sixteenth century, which are themselves by no means safe. The south window was blown in some fifty years ago, and has been replaced by a miserable wooden substitute, now fast hastening to decay. The eastern aisle of this transept has been blocked up, and the arches closed, for the purpose of converting it into robing rooms for the vicars and minor canons. The arches of the western aisle are still open, and it is now the passage from the south gate into the church. This transept was formerly more walled up, and used as a chapter house. It is the only part of the church where the floor remains at its original level, except a small space before the western door. The ancient altar steps still remain in the eastern side of this transept, composed of encaustic tiles. There are also here some curious floor crosses of the fourteenth century, but without inscriptions. The chapter house—formerly St. Mary's chapel, and afterwards used as a French church for the French protestant refugees—consisted originally of a centre and aisles. These are entirely destroyed; and its ancient stone-groined roof is replaced by the most barbarous flat plaster ceiling within, and the worst possible kind of small slating without. The details are, throughout, very similar to the aisles. The east end is lighted by a triplet, with a single lancet at each side; and the sides have couplets similar to the aisles. A peculiar but characteristic corbel table runs round the entire of this building, formed of trefoiled arches with sloping top. The windows still retain the ancient lead lights. The restoration of this chapel would add materially to the architectural effect of the entire church. The contemplated repairs must, in the first instance, be confined to such as are absolutely necessary, as where the roof and walls are in a dangerous state, or the ancient lights or glazing broken, so as to admit the weather, which is unfortunately the case almost in every instance. Some provision must also be made against the extreme dampness of the cathedral, arising from its standing but little above the level of the Poddle river, which runs close to it, and by which it formerly was often flooded, till expensive works were undertaken to obviate the injury. It will be desirable also to repair, immediately, the mouldings of the arches, which have been greatly injured by galleries and other erections. The whole floor ought also, if possible, to be reduced to its original level, which will necessarily be a work of considerable expense, as it involves the new flagging or tiling of the entire area of the cathedral. The state of the walls precludes the idea of restoring the original stone-groining; but the wooden rafters might be made to look well at a comparatively trifling expense. A due arrangement of the stalls and sittings must be taken into account. These projects, however, are many of them questions for further consideration, as their practicability will, of course, depend on the amount of means put at the disposal of the committee. On the whole, it is thought that a sum of 10,000*l.*, at the least, will be required to effect such repairs as are absolutely necessary for the preservation of this ancient and truly venerable church, and to effect such decent restoration as will render it a cathedral not altogether unworthy of the worship to which it is dedicated, of the metropolis in which it stands, and of the Christian sympathy which the committee hope the necessity of the case may call forth in all parts of the United Kingdom."



## EPISCOPAL CHURCH IN SCOTLAND.

A return has been published, ordered on the motion of the member for Montrose, "of the manner in which 1,200*l.* charged in the civil contingencies of the year 1844 as paid to the episcopalian clergy in Scotland, was distributed, together with a copy of the application made to the treasurer for the issue of the money." It appears, from this return, that a stipend of 100*l.* was appropriated out of the sum above mentioned to each of the Scottish bishops, viz., to the bishops of Aberdeen, Edinburgh, Ross, &c., Dunkeld, Glasgow, and Brechin, making altogether a sum total of 600*l.* To the clergy of the diocese of Edinburgh was appropriated a sum of 24*l.*, viz., 2 at 12*l.* each; to the clergy of the diocese of Aberdeen 255*l.*, viz., 9 at 16*l.* each, 11 at 10*l.* each, and 2 at 5*l.* each; to the

clergy of the diocese of Dunkeld, 261*l.*, viz., 8 at 12*l.* each; to the clergy of the diocese of Ross, &c., 108*l.*, viz., 9 at 12*l.* each; to the clergy of the diocese of Brechin, 81*l.*, viz., 6 at 12*l.* each and 1 at 9*l.*; and to the clergy of the Glasgow diocese, 36*l.*, viz., 3 at 12*l.* each. Thus half of the 1,200*l.* is appropriated to the Scotch bishops, and the other half to the Scottish episcopalian clergy. The treasurer to the Scottish Episcopal Fund, Mr. J. H. Mackenzie, in making his application for the money to the secretary of the treasury (in a letter dated the 29th of July, 1844), states that it will be applied, as in former years, "in assisting the incomes of the bishops and the most necessitous of the clergy."—*Times*.

## COLONIAL AND FOREIGN CHURCH.

### CALCUTTA.

The bishop arrived in London, June 25, in tolerable health.

### MONTREAL.

#### EMIGRATION.

*From the Bishop of Montreal to the Society for the Propagation of the Gospel, April 24, 1845.*

"You have adverted to the subject of emigration in a manner to evince the solicitude of the venerable society for the spiritual welfare of the poor members of the church, who expatriate themselves, and whose dependence in the colonies for religious guidance is, under God, upon the means supplied by the society itself. As it regards any suggestions which I have to make, I certainly think that it would be very important for the emigrants from the mother country to bring out the commendatory form provided by the society, being filled up and certified, of course, by clergymen at home; and the more extensively this can be made known in parishes in Great Britain and Ireland, from which emigration takes place, the more advantage will be given to those who come to form settlements among us here, and to the colony which receives them. All vessels coming to the port of Quebec are obliged to stop, in passing, at the quarantine station at Grosse Isle, thirty miles down the river; and, independently of the actual sick, who are taken into the hospital, the emigrants are frequently detained there in masses, in order to wash their clothes and bedding, and to purify their persons, where cause is seen for requiring any such process. At this station the Church Society of the diocese maintains a chaplain for the season; and I have built them a small chapel (a great part of the expense of which was provided for out of the grants made to me by the society); by which means a great number of emigrants, when their feet first touch the soil of this continent, are greeted at once by the voice of the church. They are also very generally in the habit, as I know by the abundant experience of many a long year, before I held my present office, and some also since, of applying to the clergy for relief or advice when they reach the port of Quebec. In this way a considerable proportion of them are brought in contact, upon their arrival in the country, with the ministry of their proper spiritual guides. I shall, however, if it please God, profit by the manner in which you have brought the subject under my notice, to use further and special endeavours for securing the interests of the emigrant in this behalf, and shall give particular instructions to the Church Society's travelling missionary for this district (the gentleman who acts as chaplain during the summer at Grosse Isle) to inquire into the destination of such of the emigrants as are detained in quarantine, and to give a right direction, so far as may be in his power, to the movements of those who *live without any settled plan.*"

### TASMANIA.

At the June meeting of the Society for Promoting Christian Knowledge, a letter was read from the ven. F. A. Marriott, archdeacon of Hobart Town, who is now in England, and who requested of the society aid towards the erection and endowment of a collegiate church institution in Tasmania. The archdeacon inclosed a list of subscriptions which had been promised.

The following printed proposal, forwarded with this application, was read to the meeting:—

"1. The British government, five years since, entertained the design of establishing a college in Tasmania, to be supported by public funds, and proceeded so far as to send out the rev. J. P. Gell, M.A., of Trinity college, Cambridge, to organize such an institution; but so many difficulties appeared to stand in the way of any attempt to found a college, in the constitution of which different bodies of Christians claimed to have a voice, that the government has abandoned the project.

"2. The bishop, therefore, is compelled to call upon the church for its aid in providing an institution, without which her members in Tasmania will be deprived of those advantages of Christian training and instruction in learning, which in the mother-country are derived from colleges and foundation-schools, under the government of the church, and consequently subject to episcopal visitation; and Mr. Gell has consented to remain in the colony till the end of 1845, to see what may be the result of the bishop's appeal.

"3. The design is one on which no ordinary degree of attention and labour has been bestowed by many persons in England and Tasmania: some valuable donations have already been made, and more have been promised; but, in the present time of great agricultural and commercial distress in the colony, pecuniary aid from England is needed to found a collegiate body on the smallest scale, with security for its permanence.

"4. It is calculated that 5,000*l.* raised in England may, together with landed and other endowments in the colony, produce such an annual income as will enable the bishop to proceed at once to organize the college; as the payments of the pupils will supply what may further be needed for obtaining the lease of suitable premises, for the general expenses of the institution, and for the accumulation of a fund for the erection of college-buildings at some future time.

"The bishop will, with the advice and assistance of proper persons in the colony, hereafter to be named, invest the funds; and the property will be held in trust for the college, and made over to it in the event of its being incorporated. And from the yearly income provision will be made for the warden and fellows, and for scholarships, exhibitions, and other expenses.

"5. The bishop deems this a design on which greatly depends the welfare of the church in Tasmania; and he has appealed to his brethren in England for their sym-

pathy and support. A committee has been formed to render him assistance in the promotion of this good work; and they commend it most especially to those who, amid the ancient and hallowed institutions which we owe to our fathers, have received the blessing of a learned and Christian education, and may be glad, each according to his ability, to give support to his brethren and a thank-offering to God."

The standing committee gave notice of their intention to propose at the next general meeting, on the 1st of July, that the sum of 500*l.* be voted towards a collegiate institution in Tasmania; the sum to be drawn for by the lord bishop of Tasmania as soon as 2,500*l.* shall have been contributed from other quarters.

The standing committee also gave notice of their intention to propose, at the same meeting, that the sum of one thousand pounds be voted for the purposes of the foreign translation committee.

#### NEGRO EDUCATION IN BERBICE AND ANTIGUA.\*

(Letter from the rev. W. Cornwall).

"Berbice, 26th Feb., 1845.

"In No. 12 school (St. Michael's), at present, only 28 captured Africans attend; but I have reason to hope that, ere long, that number may be considerably increased. By 'captured Africans' are meant those unhappy natives of that darksome land who, having been torn asunder from their parents, friends, and all they hold dearest upon earth, are dragged into a slave-ship, and, through the unspeakable mercy of an omnipotent God, have been re-captured by our English cruisers, and landed upon our shores, where gospel-light and liberty have dawned. But, of course, they come to us in a state of most profound ignorance, nay, barbarism. May I not say that, of all the inhabitants of the lower world, these perhaps lay most forcibly claim to the protection and commiseration of such heaven-born societies as yours? These poor, helpless creatures, of both sexes, surely have been reduced to the extremity of human misery. But 'Man's extremity,' with regard to them, has proved 'God's opportunity:' darkness endured for a night; but joy visited them in the morning. The winds and the waves were commanded to waft them to our shores. Shall we not, therefore, hail their arrival with shouts of joy and transports of delight, and bid these destitute, yet not friendless, strangers welcome? Shall we not strain every nerve to teach them to whom they are indebted for their liberty and their lives, and do to them, as Andrew did to his own brother Simon, 'bring them to Jesus,' who has been pleased to consign these helpless ones to our care, addressing them in the words of Pharaoh's daughter, 'Take that child, and nurse it for me; and I will give thee thy wages.' I have erected, almost at my own expense, the house where James Elliott, the youthful master of No. 12 school, instructs these captive Africans. Here they assemble daily, after finishing their work on the sugar estate on which they are located. The master was a pupil of mine, educated at Fort Wellington School, and is a very competent and consistent young man. I have promised him at least twenty pounds per annum; and it is on the grant from your committee this year that I have to depend for the performance of that promise. The master of St. Alban's school is a truly converted character, in whom I may safely repose unlimited confidence: his spiritual qualifications far excel those of a temporal nature. But the school from which Mrs. C. and I derive most sincere gratification is that at Fort Wellington, in the immediate contiguity of the rectory. It is conducted by Mr. and Mrs. Moore, both fellow-countrymen, and most exemplary in their Christian walk. There are 140 children on the books; and of these there is a daily average attendance of 100 immortal souls. The first and second

classes attend our family worship every morning. Mrs. M., who understands music, instructs them in psalmody; and Mrs. Cornwall devotes two hours of five week-days in teaching the two senior female classes. It would exceedingly gratify every member of your committee could they witness the exquisite delight manifested by the children of this school when gathered under one roof. When your precious parcel of prizes and rewards was opened, their exultation was past description. For this most seasonable gift accept our most cordial thanks."

(From the rev. J. Curtin).

"Antigua, 27th March, 1845.

"The infant school was formerly kept on a sugar plantation, in the district (All Saints); but I was compelled to relinquish that station, in consequence of the inability of the director of the property to spare me house-room after the great earthquake (1843). My church was, at the same time, an unsightly mass of ruins: the edifice had but recently been erected, in a new and untried locality; nor had we yet commenced to build a school-room. I am happy to state, however, that, notwithstanding these formidable drawbacks, the school was continued without interruption. It was kept under a tent and the shade of some trees in the vicinity, until, through the liberality of the congregation, aided by various grants from the Diocesan Church Building Fund, I was enabled to recommence the celebration of divine service under our own church-roof on Easter-day immediately succeeding the earthquake, when I allotted a portion of the sacred fane to the purposes of educating the young and infants during the week. \* \* It may be proper to remark that, of the sum expended on the good work, no less in amount than one thousand pounds had been raised among the members of the congregation. Yet, they are now thinking of using endeavours to erect a school-room, with a suitable dormitory for the teacher, in the vicinity of the church. I mention these circumstances, in order to prove that our people (emancipated negroes chiefly) are by no means niggardly in promoting any work of piety; and I am confident that, when the cause to which they are pledged has sufficiently advanced, they will bear with cheerfulness the whole expense contracted in the education of their children. The attendance on the society's school, during the twelve months last past, has been numerous and regular. The numbers on our list are 83; while the average daily attendance, except on Mondays, is seldom less than 60. The first class is engaged for a portion of the day in reading the New Testament (St. Mark's gospel), and in some cases in writing and ciphering; while the girls devote the afternoons to needlework. The other classes are instructed in appropriate reading and spelling lessons, while all are carefully made acquainted with the church catechism and psalmody."

(From the rev. H. N. G. Hall).

"Antigua, 25th March.

"Auspicious indeed is the impression made on the minds of the teachers and children, that the care of their tuition, and the notice of their improvement, are not confined to the mere locality of the parish; but that there are persons of the first respectability, in England, who take a lively interest in their religious welfare. My infant schools, I am happy to say, continue undiminished in number; and my Sunday school has so much increased, that the total is fast approximating to 400. I trust that the blessing of God may attend my labours, and that every year I shall be instrumental in sending forth useful members of society. \* \* The committee will be pleased to learn that I have carried out my original plan, and have established another infant school, which is progressing, and in which there are 47 scholars. I have five of these schools in my parish, numbering 159 children, besides the Sunday school. I have, in all, 11 salaried teachers; so that I am most thankful for any aid the Ladies' Society may afford me, particularly since the other societies in England have notified their intention to withdraw their support."

\* From original letters addressed to the "Ladies' Negro Education Society" in London, which, more or less, maintains upwards of 130 negro schools in our West India possessions; and this with resources not exceeding 1,370*l.* per annum. The government grant of 450*l.*, which formed a portion of the income, is about to be withdrawn.

## Miscellaneous.

### CHURCH BUILDING ACTS.

A bill has been introduced into the house of Lords, by the bishop of London "for the further amendment of the church building acts." The first clause extends and explains the provisions of 3 Geo. 4, c. 72, enacting that, when a new church has been built in any parish, the bishop of the diocese and the patron and incumbent of the parish may at any time certify to the ecclesiastical commissioners that it is advisable that this new church should become the parish church, and that the old one should be pulled down; and the commissioners may then order this substitution to take place, and all rights, privileges, and emoluments connected with the old church shall be transferred to the new one. Claims to pews in the old church shall be examined; and, if found good, the parties shall have pews in the new church allotted to them. All tomb-stones, monuments, inscriptions, &c., shall be preserved, and, if the bishop thinks proper, removed. Any doubts which may have arisen as to the validity of similar proceedings under former acts are removed. When the substituted church shall be built, wholly or in part, with the funds at the disposal of the ecclesiastical commissioners, they shall only have power to fix the rents for such a number of pews as the new church shall contain more than the old one. Two churchwardens shall be annually appointed for every district or consolidated chapelry, one by the incumbent and the other by the rate-payers. When no district is attached to a church, one of the wardens shall be elected by the pew-holders. The duties of these wardens shall be confined to the management of the church, and they shall not in any way interfere with the duties of the churchwardens of the parish. When there are populous places at the adjacent extremities of different parishes, the ecclesiastical commissioners may, with the consent of the bishop of the diocese, represent to the queen in council the propriety of forming these places into a consolidated chapelry, and may advise in whom the presentation shall be vested. The minister shall be a perpetual curate, with exclusive cure of souls, unless before the consolidation he was either a rector or vicar. The offices of the church shall be performed in it; but, during the life of the incumbent of the parish in which it is situated, the fees shall belong to him; after, however, the living has once been void, the fees shall be retained by the incumbent of the chapelry. When the ecclesiastical commissioners have granted money for the erection of a church, the pew-rents may be applied wholly, or in part, to the payment of the minister and clerk's salary. The commissioners may make grants in aid of the erection of a church for a consolidated chapelry, provided the population shall exceed four thousand, with church accommodation for not more than one-fourth. Unless otherwise provided, the freehold of sites for churches, burial-grounds, &c., shall vest in the incumbent. The church of a district parish may be resigned by the incumbent of the original parish, and such resignation shall operate in the same manner as the avoidance of the living. Hereafter the commissioners may alter the boundaries of new parishes or districts within five years. The church of a district chapelry, or a church augmented by the commissioners, shall be a perpetual curacy, with exclusive cure of souls. Unless within one month of the avoidance of the living of a parish the bishop of the diocese shall revoke his licence, the stipendiary curate of a district parish shall become the perpetual curate. The licence of the minister of a new church (without a district) shall not be void by reason of the avoidance of the parish church, unless revoked by the bishop. The provisions of former acts requiring the payments of various moneys into the bank of England are repealed. In case of the formation of any new parish,

district parish, or district chapelry, the court of chancery shall, on the petition of two residents, apportion the bequests, devises, &c., belonging to the original parish, between the new and the remaining part of the original parish. If, previous to the consecration of a new church, the bishop, patron, and incumbent enter into an agreement as to the right of nomination, this shall be binding. Defects in proceedings under former church building acts may be remedied by this act. The secretary to the ecclesiastical commissioners may sign documents on their behalf; and no instrument shall be valid unless so signed or given under their common seal.

### THE CHURCH IN AMERICA.

#### Summary and Comparative View of the Church in the United States.

(From the Appendix to the Journal of the General Convention, of 1844.)

	1836.	1838.	1841.	1844.
Churches consecrated	136	193	163	143
Priests ordained	333	383	398	367
Deacons ordained	197	214	187	191
Candidates for orders	163	188	156	208
Confirmations	10277	11806	14767	23216

1835.

Clergy in 19 dioceses .. .. . 703

Baptisms { Adults in 11 dioceses .. 2021  
Infants in 11 dioceses .. 10371  
Not specified in 9 dioceses 9457 } 21849

Communicants added in 6 dioceses .. .. . 2136

Total of communicants in 19 dioceses .. .. . 36416

Marriages in 11 dioceses .. .. . 4536

Burials in 11 dioceses .. .. . 8774

Sunday scholars in 11 dioceses .. .. . 28661

Sunday-school teachers in 9 dioceses .. .. . 3059

Clergy deceased in 8 dioceses .. .. . 22

1838.

Clergy in 25 dioceses .. .. . 951

Baptisms { Adults in 12 dioceses .. 2522  
Infants in 12 dioceses .. 14964  
Not specified in 9 dioceses 1272 } 18758

Communicants added in 4 dioceses .. .. . 7280

Total of communicants in 23 dioceses .. .. . 45930

Marriages in 13 dioceses .. .. . 6719

Burials in 13 dioceses .. .. . 10588

Sunday-school teachers in 9 dioceses .. .. . 4367

Sunday-school pupils in 13 dioceses .. .. . 39443

Clergy deceased in 8 dioceses .. .. . 27

1841.

Clergy in 25 dioceses .. .. . 1052

Baptisms { Adults in 14 dioceses .. 4729  
Infants in 14 dioceses .. 22496  
Not specified in 9 dioceses 7240 } 34465

Communicants added in 9 dioceses .. .. . 3678

Total of communicants in 25 dioceses .. .. . 55477

Marriages in 17 dioceses .. .. . 8604

Burials in 14 dioceses .. .. . 14961

Sunday-school teachers in 10 dioceses .. .. . 3974

Sunday-school pupils in 11 dioceses .. .. . 32265

Clergy deceased in 11 dioceses .. .. . 28

1844.

Clergy in 24 dioceses (number in 3 dioceses not reported) .. .. . 1096

Baptisms { Adults in 19 dioceses .. 7807  
Infants in 19 dioceses .. 30254  
Not specified in 3 dioceses 1056 } 39119

Communicants added in 12 dioceses .. .. . 12490

Total of communicants in 26 dioceses .. .. . 72099

Marriages in 17 dioceses .. .. . 8036

Burials in 17 dioceses .. .. . 14330

Sunday-school teachers in 13 dioceses .. .. . 5037

Sunday-school pupils in 14 dioceses .. .. . 40012

Clergy deceased in 8 dioceses .. .. . 31

### TO OUR READERS.

We have just seen the first packet of a series of cards, published by Mr. Wertheim, as rewards for Sunday schools. We can confidently recommend them, as likely to prove attractive and useful.

"L. A." is advised to apply to the Secretary of the Clergy Orphan School, St. John's Wood, London.

London: Joseph Rogerson, 24, Norfolk-street, Strand.

# REGISTER

OF

## Ecclesiastical Intelligence.

AUGUST, 1845.

### Ordinations.

#### ORDINATIONS APPOINTED.

Bp. of Chichester, at Chichester, Sept. 31.  
Bp. of Lichfield, at Eccleshall, Sept. 31.  
Bp. of Lincoln, at Lincoln, Sept. 31.  
Bp. of Norwich, at Norwich, Aug. 34.  
Bp. of Ripon, at Ripon, S.pt. 31.

#### ORDAINED

By Bp. of CHESTER, at Durham, July 13.

#### PRIESTS.

Of Oxford.—J. O'Brien, B.A., Queen's; H. Brooks, B.A., Brasen.; J. Dodd, B.A., Queen's; A. T. W. Shadwell, M.A., Ball; G. Thistlethwaite, M.A., F. G. Tipping, B.A., Brasen.

Of Cambridge.—W. Chamberlain, B.A., C.C.C.; L. Formby, B.A., Cath.; E. H. Gregory, B.A., St. Pet.; J. R. Parr, B.A., St. John's; E. F. N. Rolfe, B.A., Trin.; W. Spence, B.A., St. John's; F. Thackeray, B.A., Catus; T. Troughton, M.A., Trin.; E. Walker, B.A., Pemb.; R. Whitaker, B.A., St. John's; J. Young, B.A., C.C.C.

Of Dublin.—G. Marshall, B.A.  
Of St. Bees.—G. Oraithon, J. Crump, W. R. Duncan, J. E. Leeson, H. J. Lodington, G. L. Longland, J. Lothian, G. H. Moore, H. T. Rees, H. Sewell.

#### DEACONS.

Of Oxford.—J. C. Bagshawe, B.A., Brasen.; O. Crews, M.A., Mert.; T. F. Smith, B.A., Queen's.

Of Cambridge.—E. Marston, M.A., Trin.; E. J. Nixon, B.A., St. Pet.; H. A. Oram, B.A., St. John's; W. F. Pierson, B.A., Emm.; J. Ritson, B.A., Jesus; H. H. J. Rodgers, B.A., Trin. H.; T. J. E. Steele, M.A., St. John's; R. A. Thompson, B.A., Cath.; J. Walker, B.A., D. F. Yerman, B.A., St. John's.

Of Dublin.—A. A. Edwards, B.A., H. M. Harmer, B.A., R. W. Russell, B.A., J. Thompson, B.A.

Of Durham.—G. Dundas, B.A., T. Loxham, B.A.

#### Of St. David's.—E. Verity.

Of St. Bees.—G. Arnfield, W. Bridges, W. Hawkes, W. E. Jones, F. W. Moore, L. Porter, T. Stainer, W. M. Whitmore, J. Wilson, W. H. Wright.

By Bp. of PETERBOROUGH, at Peterborough, June 22.

#### PRIESTS.

Of Oxford.—J. A. Carr, B.A., New Inn H.; C. J. P. Foster, B.A., Oriel; W. Hallburton, M.A., Brasen.; W. Homberley, M.A., Ch. Ch.; N. J. Moody, B.A., J. Y. Nevill, B.A., Oriel.

Of Cambridge.—J. Bicknell, B.A., Trin.; T. C. Childs, B.A., Sid.; T. Edwards, M.A., Trin.; J. S. Hilley, M.A., H. Lovell, M.A., St. John's; G. E. Welby, B.A., Trin.; R. V. Whitby, M.A., Emm.

Of St. Bees.—T. Allnut.

#### DEACONS.

Of Oxford.—T. O. Blackall, B.A., Ch. Ch. (lett. dim. bp. of Oxford); G. D. W. Dickson, B.A., Exet. (lett. dim. bp. of Worcester); H. Newby, B.A., Worc.

Of Cambridge.—C. B. Auber, B.A., Trin.; J. Cartmell, B.A., Pemb.; B. W. Geldart, B.A., Clare; B. Harris, B.A., J. F. Hinde, B.A., St. John's; E. Holmes, B.A., C.C.C.; W. Mills, M.A., Queens'; W. Merton, B.A., A. Slight, B.A., St. John's; W. R. Williams, B.A., Sid.

Of Dublin.—W. R. Blutt, B.A. (lett. dim. bp. of Cloyne); C. Kingston, B.A., F. Kirton, B.A., W. G. Knipe, B.A., P. B. Power, B.A., G. Sackville.

By Bp. of WINCHESTER, at Farnham, July 13.

#### PRIESTS.

Of Oxford.—Bishop, Sir Cecil A., bart., B.A., Mert. (lett. dim. bp. of Exeter); J. Campbell, B.A., St. Ed. H.; T. Mitchell, B.A., Oriel.

Of Cambridge.—J. T. W. Baker, M.A., Clare; G. H. Mason, B.A., Pemb.; C. M'Niven, M.A., W. Sharp, B.A., Trin.; S. Seaman, B.A., Queens'.

#### DEACONS.

Of Oxford.—E. S. James, B.A., Mert.; S. E. Lyon, B.A., Wad.; H. Macdougall, B.A., Brasen.; R. G. H. Orsard, B.A., Magd. H. (lett. dim. bp. of Exeter); H. C. Pigou, B.A., Univ.; S. Plant, B.A., Brasen. (lett. dim. bp. of Litchfield).

Of Cambridge.—E. L. Berthon, B.A., Magd.; H. G. S. Blunt, B.A., Pemb.; R. T. Cockle, B.A., St. John's; H. Colson, M.A., Pemb.; T. P. Dale, B.A., Sid.; A. J. McLeane, B.A., Trin.; J. O'Reilly, B.A. (lett. dim. bp. of Litchfield); T. D. S. Smith, B.A., St. John's.

Of Dublin.—W. S. O'Beirne, B.A., F. B. MacLean, B.A.

Of St. David's.—J. Edwards (lett. dim. bp. of St. David's).

By Bp. of YORK, at Bishopsthorpe, June 15.

#### PRIESTS.

Of Oxford.—G. Buckley, B.A., Trin.; T. H. Smith, B.A., Queen's.

Of Cambridge.—L. L. Brown, B.A., Trin. H.; E. Day, B.A., Trin. H.; W. Greenwall, B.A., St. John's; J. J. Harrison, B.A., C.C.C.; J. Walker, B.A., St. John's.

#### DEACONS.

Of Cambridge.—C. Chamberlain, B.A., C.C.C.; J. C. Ford, Queens'; J. T. Lazard, B.A., Christ's; W. Sawers, B.A., Trin.; R. J. Sharpe, B.A., T. H. Sharpe, B.A., Cath.; F. W. White, B.A., Pemb.; C. J. Willoughby, B.A., Trin.

Of Durham.—R. W. Alderson, B.A., G. Foster, B.A.

Of Dublin.—R. M'Clellan, B.A.

### Preferments.

Name.	Parish & County.	Pop.	Patron.	Value.	Name.	Parish & County.	Pop.	Patron.	Value.
Baxter, A. G.	Hampreston (R.), Dorset	1103	E. Gresthead..	*293	Crampton, J. F. T. ....	Anghrim (U.) .....		Bp. of Clonfert	
Bottom, J. ....	St. Michael c., St. Stephen (R.), St. Andrew (V.), Stamford	1360	Marq. of Exeter	136	Davies, E. A. ....	Himley (R.), Staff. ...	400	Lord Ward ...	*268
Branaby, J. ....	Testerton (R.), Norf.	23	T. Wythe ....	13	Dearnley, W. H.	St. Helen's (P. C.), Isle of Wight .....	1373	Eton college..	116
Brown, J. C. ....	Dudley (V.), Worc.	31233	Lord Ward ..	*614	De la Mere, A.	St. Thomas (P. C.), Woolwich, Kent ..			
Bruce, G. E. ....	Thurlston (R.), Leic.	604	R. Arkwright.	*400	Drake, P. J. ....	Rushington (V.), Linc. 2nd med. ...		Lord chanc. ...	108
Burgess, R. ....	Radcliffe-on-Trent (V.), Notts. ....	1346	Earl Mansvers.	*198	Drawbridge, C.	St. Mary's (P. C.), Horley-in-Almond-bury, York .....	5338	{ Vic. of Almond-bury .. }	139
Carew, R. P. ....	Battery (V.), Devon	405	Lady Carew ..	215	Elliot, G. ....	Wivenhoe (R.), Essex	1500	{ Dobson family .. }	*271
Carlyle, B. F. ....	St. Andrew's Ancoats (P. C.), Manchester		{ Manch. coll. ch. .... }	144	Evans, E. ....	Nantewell (V.), Card.	774	{ Bp. of St. David's .....	
Cartwright, W.	Itchingfield (V.), Sussex	367	Family .....	280	Evans, J. W. ....	Costessy (P.G.), Norf.	1074		
Cator, W. A. B.	Carshalton (V.), Surrey	2323	J. Cator .....	*600	Gifford, B. D. ....	Draycott Folliatt (R.), Wilts. ....	23	A. Goddard ...	163
Chatts, E. ....	Rockfield (V.), Monmouth	270	R. Williams ..		Goodwin, F. G.	Thurton (R.), Norf.			
Charlesworth, J. W. ....	Sedgeford (R.), Norf.	606	{ D. and C. of Norwich ... }	*238	Graham, P. ....	Kilconickney (U.) ...	2035	Bp. of Clonfert	
Christian, W. B. ....	Lezayre (V.), Isle of Man	2323	The crown ..	97	Hale, M. B. ....	Alderley (R.), Salop.	404		
Cocks, T. C. ....	Shervock (R.), Cornwall	606	{ W. H. P. Carew .. }	*413	Harris, T. H. ....	Christ Church (P. C.), Coventry .....		{ Vic. of St. Michael's, Cov. }	170
Cotes, S. ....	Newington (R.), Oxon	471	{ Abp. of Canterbury .... }	*200	Harter, G. G. ....	Cranfield (R.), Beds.	1371		*276



## CAMBRIDGE.

## COMBINATION PAPER.

## PRIOR COMB.

Aug.	8. Coll. Regal.	Oct.	19. Mr. Marsden, Cath.
	10. Coll. Trin.		26. Mr. Bickersteth, Sid.
	17. Coll. Joh.	Nov.	2. COMMUN. BENEFACT.
	24. Mr. Dawson, Chr.		9. Mr. Johnstone, Emm.
Sept.	31. Mr. Knight, Reg.		16. Coll. Regal.
	7. Mr. Lamotte, Sid.		23. Coll. Trin.
	14. Mr. Campion, Emm.	Dec.	30. Coll. Joh.
	21. Coll. Regal.		7. Mr. Downes, Chr.
	29. Coll. Trin.		14. Mr. J. W. Peers, Cath.
Oct.	5. Coll. Joh.		21. Mr. Edeyworth, Clare
	12. Mr. Hildyard, Chr.		28. Mr. Headly, Calus

## POSTER COMB.

Aug.	3. Mr. F. P. Mason, Trin.
	10. Mr. Hue, Trin.
	17. Mr. W. T. Turner, Trin.
	24. FERT. S. BART. Mr. Conway, Trin.
	31. Mr. S. Allen, Trin.
Sept.	7. Mr. Radcliffe, Trin.
	14. Mr. Collison, Joh.
	21. FERT. S. MATT. Mr. Lane, Joh.
	28. Mr. Christopherson, Joh.
	29. FERT. S. MITCH. Mr. Ledman, Joh.
Oct.	5. Mrs. W. Johnson, Joh.
	12. Mr. Bateson, Joh.
	18. FERT. S. LUG. Mr. Gilbert, Joh.
	20. Mr. A. W. H. Rose, Joh.
	26. Mr. Beadon, Joh.
	28. FERT. SS. SIM. ET JUDE. Mr. Cartwright, Joh.
Nov.	1. FERT. OM. SANCT. Mr. Marsh, Joh.
	9. Mr. Colenso, Joh.
	9. Mr. Sale, Joh.
	16. Mr. Headly, Cal.

Nov.	23. Uwins, Joh.
	30. FERT. S. AND. Mr. Salman, Joh.
Dec.	7. Mr. Robinson, Pet.
	14. Mr. M. Amphlett, Pet.
	21. FERT. S. THOM. Mr. Chamberlain, Pet.
	28. FERT. S. NATIV. Mr. Sheppard, Clare
	29. FERT. S. STEPH. Mr. Jackson, Pemb.
	27. FERT. S. JOH. Mr. Bertles, Pemb.
	28. FERT. INNOC. Mr. Milner, Pemb.

## Resp. in Theolog.

## Oppon.

Mr. Reeve, Clare.  
(cum convalescenti).  
Mr. Ferrand, Trin.  
(cum convalescenti).

Mr. Raymond, Trin.	Mr. Spooner, Clare.
	Mr. Dickenson, Calus.
	Coll. Regal.
	Coll. Trin.
Mr. Armstrong, Joh.	Coll. Joh.
	Mr. Tucker, Pet.
	Mr. Philpott, Cath.
Mr. Waddilove, Joh.	Mr. Bullock, Clare.
	Mr. Birkett, Emm.
	Coll. Regal.
Mr. Wing, Pemb.	Coll. Trin.
	Coll. Joh.

## Resp. in Jur. Clr.

## Oppon.

Mr. Ellis, Trin.	Mr. Woodham, Jos.
	Mr. Middleton, Joh.

## Resp. in Medic.

## Oppon.

Mr. Drosier, Cal.	Mr. Williams, Trin.
	Mr. Brooks, Joh.

*Tributes of respect have recently been presented to the following:—*

Austin, W. S., Johnstone, Pemb.  
Blunt, W., Helston—books.  
Burney, E., St. Paul's, Westminster.  
Champneys, C. T., vic. Milton, Camb.—plate.  
Clarke, J., Becton—plate.  
Coombs, W., St. Catherine's Scoles, Wigan.  
Farish, H., p. c. St. Mary's, Sheffield—plate.  
Glendal, J. W., Regent chapel, St. Pancras—books and purse, £200.  
Ibbotson, T., Nafferton, York—plate.  
Jennings, T. F., chap. Bristol gaol.  
Lambe, W. D., Abridge, Staff.—plate.  
Lowe, C. B., All Saints, Hertford—plate and purse.  
Mauie, J., Carlislebrook—plate.

Phabayn, J. F. S., Castle Cary—plate.  
Stable, B., Horton, near Bradford—plate.  
Stocken, H., Arkendale, York.  
Scott, T. A., St. Peter, Arches, Linc.—plate.  
Wright, B. W., South Ferryby, York.

## CHURCHES CONSECRATED.

Chster. — St. Stephen and All Martyrs, Leverbridge, Bolton-le-Moors, June 26.  
Lichfield. — Ashton, Clifton, Osmaston, June 20.  
London. — St. James Norland, Notting Hill.  
Exeter. — Trinity church, Barnstaple, June 21, erected at expense of rev. J. J. Scott.

## FOUNDATION LAID.

Excter. — Illogan, Cornwall, by the lord bishop.

## Diocesan Intelligence.—England and Ireland.

## BATH AND WELLS.

**Bridgwater.**—The rev. J. M. Capes has addressed a letter to the congregation of St. John the Baptist's church, Eastover, Bridgwater, announcing to them that he can no longer conscientiously continue a member of the established church of England, and consequently can no longer act as minister of St. John's church. Mr. Capes says further: "I have resigned my licence into the hands of the bishop, and beg now to give up all my claim to the benefits of the endowment of St. John's church, and return it into the hands of those who have contributed to it." It appears from a statement put forth by the rev. D. Nihil, vicar of Bridgwater, that, in the year 1840, Mr. Capes, a previous stranger in Bridgwater, spontaneously proposed to build a church at his own expense, provided a small endowment were raised for the minister. A meeting was in consequence convened, the bishop of the diocese presided, and Mr. Capes publicly addressed the chair, developing his proposal. To meet his offer, a sum of about 3,000*l.* was raised by subscription for the sole purpose of endowment, and Mr. Capes, agreeably to his undertaking, proceeded to erect the church. It was a distinct part of Mr. Capes's proposal that he should himself be the first incumbent, and that the subsequent patronage should be vested in the bishop of the diocese. The consecration of the church has been delayed, because a further endowment is expected from the ecclesiastical commissioners. The glebe-house and premises have been built, and that part of the property is in the hands of the ecclesiastical commissioners. Upon the question whether Mr. Capes, upon his change of principles, can wrest the church from its original destination, and turn it into a Roman catholic chapel, Mr. Nihil observes:—1. The church was built by Mr. Capes, at a cost of about 7,000*l.*; but the site thereof

was purchased with 100*l.*, part of the endowment fund. For some reason or other this site was conveyed to Mr. Capes; so that he is at this moment, in a strict legal point of view, the possessor of the edifice and the ground on which it stands. This conveyance, however, was made in contemplation of the property being again conveyed over to the church authorities. Upon no other supposition would it have been made. 2. A considerable part of the endowment fund was invested in the purchase of a much larger piece of ground, and in erecting a glebe-house and premises; and this part of the property was conveyed to the ecclesiastical commissioners, for the purposes in view. 3. The remainder of the endowment, though not yet conveyed to the commissioners, may be considered as safe for the same purposes.

## CANTERBURY.

*Proposal for the Foundation, at Canterbury, of a Missionary College, for the Church of England.*

The want of an adequate supply of ministers, duly prepared by special training to labour with effect in the dependencies of the British empire, has long been felt, and of late has been frequently expressed by those who have been called to preside over the colonial churches. In relief of this deficiency it is proposed to found a college, of which the object will be to provide an education to qualify young men for the service of the church in foreign settlements, with such strict regard to economy and frugality of habits as may fit them for the special duties to be discharged, the difficulties to be encountered, and the hardships to be endured. And there is reason to believe, from the result of a very extensive inquiry, that a considerable supply of persons, willing thus to dedicate themselves, may be looked for from our endowed grammar-schools and other sources. A site in the metropolitical city of Canterbury (the ruins of the ancient

abbey of St. Augustine), has, by the gift of a lay member of the church, been devoted to this design. And the sums derived from the limited applications of a single individual—independently of the site, and the assurance, from its munificent donor, of yet further assistance towards the erection of the buildings, in addition to a large donation to the general fund—already amount to 39,000*l*. It is proposed, therefore, to commence immediately the principal quadrangle of the college, which includes the chapel, hall, library, and apartments for fifty students, with the requisite accommodation for the officers and servants of the establishment. The arrangements of the building will be so constructed as to admit of subsequent enlargement. The institution will be formed on our own collegiate models, and his grace the archbishop of Canterbury has consented to give statutes for the future government and regulation of the college. The appointment of all the officers of the college will be vested in the two metropolitans and the lord bishop of London, as the prelates more immediately connected with the church in the colonies. The archbishop of Canterbury will be the perpetual visitor of the college. It is proposed to endow and support the institution by free contributions, and by such moderate payments as may be required from the students; it being understood that no contribution shall convey any right of nomination, or of interference with the government of the college. The property of the college will be vested in trustees.

The following provisional committee, for forwarding the preliminary arrangements, has been appointed by his grace the archbishop:—The right rev. the lord bishop of Lichfield; the right rev. bishop Coleridge; the ven. W. R. Lyall, archdeacon of Maldstone; the rev. Dr. Jelf, principal of King's college, London; the rev. B. Harrison, domestic chaplain to the archbishop; Joshua Watson, esq.; A. J. B. Hope, esq., M.P.

His grace has also been pleased to nominate the hon. Mr. Justice Patteson and William Cotton, esq., as treasurers, and the rev. Edward Coleridge as honorary secretary.

J. LICHFIELD,

Chairman of the provisional committee.

#### WINCHESTER.

*Romsey*.—Great and important alterations are to be

made in the venerable abbey of Romsey, the full particulars of which we hope to give in next part.

#### *Church Extension in Southwark and the suburban Parishes in Surrey.*

Steps have been taken, with the sanction and under the direction of the lord bishop of the diocese, to obtain means for providing additional clergy, schools, and churches in the above populous and destitute district. It appears from a statement made by his lordship at a meeting of clergy and others, holden at Winchester house, St. James's-square, that for a population of 315,500, there are 31 churches and licensed chapels, or one for 10,177 souls, with accommodation for 40,000, or for one in eight. The deficiency of sittings to provide for one-third of the population, is 68,160. The number of clergy with cure of souls is 45; being one for 7,000. If onespiritual instructor were to be provided for from 3,500 to 4,000 souls, 35 more would be required; or even if one for every 5,000, we should need 18 additional clergy. The number of children receiving instruction in day and Sunday-schools, in connexion with the church, is stated to be 8,940, or little more than one in 35. If it is considered, according to the report of the House of Commons in 1838, on the education of the poorer classes, "that it is necessary to provide daily school education for one-eighth of the population," there ought to be 39,437 between the ages of three and thirteen under instruction, or 39,507 more than are actually educated, so far as our own church is concerned. It is conceived that, in the first instance at least, efficient schools are yet more urgently needed than churches; and it is intended, on the establishment of each new school, to appoint a clergyman, with the concurrence of the incumbents of the several parishes, under the licence of the bishop, whose duty will be to perform divine service in the school on the Lord's day, to superintend generally the education of the children, and to visit the district in the immediate neighbourhood, as far as may be practicable for spiritual instruction. In furtherance of this great object, a subscription has been commenced, and a committee has been appointed. Among the subscribers are his grace the archbishop of Canterbury, 1,000*l*.; the lord bishop of Winchester, 500*l*.; Messrs. Barclay, Perkins, and Co., 1,000*l*.; A. Gordon, esq., 500*l*.; &c., &c.

## COLONIAL AND FOREIGN CHURCH.

### CALCUTTA.

At the last monthly meeting of the Society for Promoting Christian Knowledge, a letter from the lord bishop of Calcutta, addressed to the society, and dated "Steamer 'Precursor,' on voyage to Suez, Tuesday, May 6, 1845," was laid before the board. The following extracts were read to the meeting:—

"The Almighty has been pleased to lay his fatherly chastisement upon me; and I am coming home on the furlough act of 1842, for the recovery of my health; and surely I have reason to bless his holy name, that I am not leaving my diocese till after I have entered the fourteenth year of my consecration, and have nearly completed the sixty-seventh year of my age. I have also great reason to be thankful that my strength has been gradually increased since my third and most alarming seizure last January, near Delhi, and that I have been enabled to hold confirmations, to ordain, to consecrate churches and burial-grounds, to see and advise individually my clergy, and to give counsel to missionaries and chaplains; so that nothing of the essential functions of my holy office has been omitted in my coming down to the metropolis. In Calcutta, where I was only allowed by my medical attendants to remain six short days, I wound up every thing, confirmed in my palace chapel nearly 200, held three days' examination, ordained seven candidates to the offices of deacon and priest, and commenced the solemn duties of my fourth visitation, the archdeacon and my chaplain reading the charge. I was thirty-nine days coming down in the river-steamer from Allahabad to Calcutta (instead of twelve), the doctors compelling me to land for coolness and for repose for three or four days at each of the stations on the Ganges, viz., Mirzapore,

Chunar, Benares (where I met ten clergy, and had my charge read to them by anticipation), Ghazepore, Dinapore, Bhagulpore, and R. Bhaesleah. At Bhagulpore, George Brown, esq. (son of the late rev. David Brown, the pious and devoted chaplain of the old mission church, Calcutta), had been the means of building a fine, simple, though comparatively small, gothic church, of erecting a parsonage-house (both carried on under his own care and superintendence, though not an architect), and of raising funds to meet the conditions of the Calcutta Additional Clergy Society, and obtain a resident minister; and thus in a very small community he collected above 16,000*rs*., and set the first example in India of planting a church, a clergyman, and a parsonage, with the private means of the residents, in any of our beautiful Mofussil stations. I mention this, because the encouragement the venerable society has given to church building in India by several grants of 500*l*. in the early years of my residence, and by the munificent donation of 1,000*l*. for each of five years, to St. Paul's cathedral, Calcutta, the last of which I have just received, has resulted in a general spirit for erecting sacred edifices in this diocese. We have now between eighty or ninety churches; and I suppose that when bishop Middleton came out in 1814 there could not be more than four or five. I landed at Calcutta on Saturday evening, April 26, and had begged the venerable archdeacon and colonel Forbes, my incomparable engineer and architect, with my cathedral secretary, C. K. Robison, esq., to meet me at the Ghaut. Other friends joined; and we drove to the cathedral before I went to my own palace. I entered the sacred edifice after an absence of more than a year and a half, and in a weak state of health, with indescribable pleasure and solemnity



of mind. When our party reached the middle of the choir, I paused, and offered up, with a loud voice, my thanksgivings to Almighty God, for permitting the works to proceed thus far, dedicated the place to the glory of Christ, and prayed that it might be filled with thronging converts to sound forth the praises of his redemption. The 'Gloria Patri' was then sung. The scene was overwhelming to us all. Colonel Forbes took me over the buildings. I was astonished; the effect was so much grander than I had anticipated. I must have forgotten English cathedrals, or our lantern surpasses or equals many of them. Eighty-three feet high and fourteen square, with eight lancet windows towards the top, for which deeply-stained glass, as well as for the great eastern window, is preparing in London; for Venetians could not be employed in them, and a mitigation of the Bengal sun is indispensable. Represent, I pray you, to your mind the effect of the scene—the transepts stretching north and south of the lantern, 114 feet, the choir to the east 140 feet, the western entrance and carriage verandah, 110 feet, the whole covered in, representing the appearance of a church. May God be praised; and may the spiritual benefits surpass immeasurably the external and subordinate buildings, which are in themselves of course nothing; though to erect a cathedral in the 'city of palaces,' without some regard to ecclesiastical appearance, would have shown a contempt for the religion we profess; but all is now in keeping. And here let me return to the venerable society my best thanks for their fifth and last annual contribution of 1,000*l.*, half of which five donations has been invested for the endowment fund, the other half (2,500*l.*) has been devoted to the buildings. This gift of 5,000*l.*, the similar grant of the venerable Society for propagating the Gospel, for founding a native canonry, of 5,000*l.*, and a donation of 4,000*l.* by a relative of the late rev. John Natt, vicar of St. Sepulchre's, have been the largest contributions yet made, but not the last, as I trust; for many, many friends, who have been connected with India, will doubtless remember St. Paul's, Calcutta, in their wills. Others will undertake collections for particular objects: the organ, for example, 1,800*l.*; the clock, 700*l.*; the putting up and fitting the stained-glass windows (of which the glass for the great eastern one is the gift of the dean and chapter of Windsor, under the sanction of her majesty queen Victoria, and is, as I learn, a fine representation, by West and Jervis, of the crucifixion), 500*l.*; the marble floor, 2,000*l.*; the erection of any one of the six canonries, 500*l.*; a native school-house of 500*l.*; communion-plate, 500*l.*, &c., &c. For I find we shall still want money, as is always found to be the case in great undertakings of an untried character, and in India. The buildings at present are advanced thus far. The spire is finished, 204 feet from plane of alite, and the scaffolding removed. It is crowned with a gilded arrow for a vane, nine feet long, which I call 'the arrow of the Lord's deliverance,' as the prophet speaks; as an emblem or token of 'the deliverance' which the gospel of Christ is about, in God's due time, to work in heathen and Mohammedan India, and in which I trust the cathedral missionary canons may take a share. The angular turret of the tower, &c., are not up. The great roof is on, but not finished. The whole building has to be chunammed (a kind of white-washing, but more durable, and of stone-colour) inside and out; the floor to be laid; steps of entrance to be put up on all sides; organ and clock to be placed; windows all over the building and Venetians to be put in; all the fittings up, finishings, enclosure, the six canon-missionaries' houses and school-rooms to be erected; a light gothic iron railing, with gates at proper distances, to be thrown round the cathedral close, or, as we term it, compound (which I have petitioned sir H. Hardinge, bart., our governor-general, to enlarge, that we may have space for our school-rooms; and I have every reason to hope with success: his excellency is doing all he can for Christianity), and a variety of other things, as our octagonal chapter-house, to serve as a vestry, and leaning externally on the south wall behind the bishop's pew; all to be gradually undertaken, as funds come in. For these matters will be regulated by the same prudence which has guided us thus far. We

have enough in hand (11,855*l.*, or a lac and 16,550 C. rs., or thereabouts), to prepare all essential finishings and fittings for the consecration of the cathedral: the rest we shall leave, if necessary, to future generations; for, indeed, it is for future ages such a building in its full extent and its vast ultimate spiritual designs is destined. It is a cause of gratitude to Almighty God, that we have proceeded thus far without a single impediment from failure of funds or architectural skill, and with entire love and harmony in our committee, subscribers, and benefactors. Nor have we very far outrun, as yet, our estimates. These were put in 1841 at three and a-half lacs for buildings, and half a lac for artists at home. For the latter objects (clock, windows, bells, organ) we have sent off 14,000 C. rs., and do not expect to have more than the 38,000 C. rs. further to transmit. Our expenses for building up to April 28, 1845, were two lacs and 85,720 C. rs., so that we have still 75,000 C. rs. unspent of our estimated three and a half lacs for buildings. Still I tremble, knowing, from universal experience, how difficult it is to keep within dry abstract limited expenses, as at first laid down. But though I fear, I yet humbly trust to the good providence of God, which has so wonderfully disposed the hearts of friends to help us on hitherto, and who will 'establish still, as we trust, the work of our hands upon us.' My appreciation of the spiritual importance of the cathedral as the first beginning of an indigenous ministry, and the first missionary institution not dependent on friends and societies at home, commenced in India, is higher than it ever was. I believe it is God who put it into the hearts of his servants. My object in the whole is, as I trust, the glory of Christ and the salvation of souls. The external edifice is nothing. It is the edification of an invisible church to Christ in heathen and Mohammedan India which is my aim, my hope, and my prayer. We have nearly two and a half lacs in our endowment fund (which is entirely distinct from the building one, in which, as before stated, we have a lac and 18,500 C. rs.); and we have the means, independently of this, of building two school-houses, with rooms for the missionary-canons. The six canons of this class (missionary) are nominated provisionally: two abodes will be begun so soon as we see our way a little clearer; and our first missionary attempt will be a native school for a thousand children, and a normal training one attached. Should I live to return (for if I have any health at all, I mean most fully to return, and lay my bones in the bishop's vault, which is prepared under the holy table of the new cathedral; nor shall I omit any means, in the way of abstinence from all public duty and excitement at home, which may conduce to my recovery), my first delight will be to consecrate the cathedral officially (Nov. 1846), and then establish the actual mission-work. But the future is with God. No one can fathom the designs of an infinite Being; nor ought we to wish it. Surely it is enough to be 'allowed to cast our burden on the Lord,' that he may 'sustain' us. Surely it is enough to 'fall into the hands' of infinite wisdom, love, and power. Surely it is enough to conclude with the apostle, 'He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?' and to resolve with him, 'Most gladly, therefore, will I rather glory in my infirmities, that the power of Christ may rest upon me.' Farewell, my most honoured and dear friends. Entreating the prayers of the venerable society, whom I do not expect to be able to see in person, I am, &c." [We have been permitted to see an exquisite model of Calcutta cathedral, lately presented to the bishop. It is of the purest alabaster, five feet in length, and gives an admirable idea of the noble structure it represents. May all and more than all the blessing the bishop anticipated result from this great work.—ED.]

GUYANA.

*From the Bishop, dated June 3, 1845, to the Society for the Propagation of the Gospel.*—I believe that you find considerable difficulty in obtaining any clergymen, or candidates for orders, for this diocese, on account of the insalubrity of the climate. I am fully aware of this impression, which is not confined to Europeans. Nevertheless, I say it with the fullest confidence, that ~~the~~



case is as healthy in every respect as that of Barbadoes or Antigua. There are some localities less salubrious than others; and so it is the case with the other dioceses, in both of which there are islands less healthy than others. With us the river districts do not suit all constitutions; but the sea-coast I conscientiously believe to be as favourable for Europeans as Barbadoes itself; and it may not be out of place to state that, under God's good care, no casualty has occurred among the clergy during the time that I have been set over this portion of the church, and any sickness which has taken place has been of a trifling nature; and here, too, we have, I believe, a larger proportion of our countrymen than either of the other dioceses.

#### JAMAICA.

*Extract of a Letter from the Bishop, dated April 16, 1845, to the Society for the Propagation of the Gospel.*—You will collect from my former correspondence that, after spending nine weeks in the two large deaneries of Cornwall and Middlesex, I returned to officiate, at Easter, in the cathedral church. There I had the pleasure of addressing one of the largest congregations ever assembled in this island, and administering the sacrament of the Lord's supper to several hundreds of communicants. On the following Tuesday I repaired to the lodge, where I transacted business with the archdeacon, the rural deans, and the clergy, and on Saturday, the 29th, resumed my visitation to those midland parts of the colony which I had either omitted or traversed hastily on my last journey to the western counties. In the course of nine days I visited the churches of St. Dorothy Vere, Kemp's Hill, Lime Savanna, Mile Gulley, and Chapelton, consecrating one church and two burial-grounds, confirming eleven hundred and eighty persons at eight several stations, examining one classical and three national schools, laying the foundation of a new chapel, preaching eight times, receiving and answering addresses from the inhabitants of three parishes, and returning hither; having travelled, within three months, twelve hundred and twenty-seven miles in a visitation of sixty out of nearly a hundred churches scattered over my diocese. On the 18th instant I commenced my tour through the eastern deanery; and, if not stopped by the heavy rains which sometimes render the rivers at this season impassable, I shall, before midsummer, have accomplished a perfect visitation of every church and school connected with the church in Jamaica. The results of this personal intercourse with my clergy and people are, I thank God, already apparent. Parochial vestries, which had withheld pecuniary grants to the national schools, are now in many instances liberal in their supplies, the funds of the church society are enriched, local contributions for the enlargement and repairs of chapels are more numerous, the number of pupils in the schools are generally on the increase, and the co-operation which I have met with from the magistrates and vestries is universal.

#### NEW BRUNSWICK.

The ceremony of the installation of the right rev. John Medley, D.D., the first bishop of Fredericton, in the province of New Brunswick, took place on the 11th ult. His honour the chief justice, his honour the master of the rolls, Mr. justice Carter, and Mr. justice Parker, the president of the council, the speaker of the assembly, the attorney, solicitor, and advocate-generals, several other members of the legislative and executive councils, members of the bar, and a considerable number of the principal inhabitants of the city, attended on the occasion.—*Ecclesiastical Gazette.*

#### NEWFOUNDLAND.

*Extract of a Letter from the Bishop, dated St. John's, May 24, 1845, to the Society for the Propagation of the Gospel.*—We left New York, as I informed you in my last letter, on Monday, April 28, and we reached St. John's in the evening of Saturday, May 10. I proceeded to lay before the society a summary of my proceedings in Bermuda. During the months of November and December, 1844, I remained in St. George's, the garrison town and ancient seat of government. At the commencement of the year I removed to the parish of Warwick, a central spot, and near to the town of Hamilton, and residence of

the governor. There I remained during the rest of my stay in Bermuda, except a few days which I spent in the parish of Somerset, at the western extremity of the colony. I thus became acquainted with every parish and part of the islands, which indeed is no very difficult or long task. I preached three times in each of the churches but one, and in that twice; and in St. George's, in Paget's, and in Warwick, much more frequently. I visited and preached in each of the three convict hulks; visited all the parochial and free schools, and carefully examined the children; baptized four adult negroes, confirmed eight times in as many different churches; held a visitation of the clergy, when I delivered a charge, which was printed at their request, and of which I have forwarded a copy. I addressed copious articles of inquiry to all the clergy, both rectors of parishes and chaplains of the hulks, and in other ways endeavoured to make myself acquainted with their circumstances and proceedings, and have offered such advice and given such directions as seemed to me necessary in each case. It was very distressing to be obliged to quit just as I had learnt only the state and wants of the church, and before I could supply such succours and assistances as seem needful and profitable.

#### NEW ZEALAND.

*Defeat of the British by the Natives, and Destruction of the British Settlement at the Bay of Islands.*—Accounts from Auckland, to the 19th of March last, bring the melancholy intelligence that the British settlement at the Bay of Islands—the earliest, if not the most important over which the British flag has waved—is utterly swept from off the face of the earth; and its inhabitants, to the number of at least 500 souls, despoiled of every possession, are now refugees in Auckland. About four o'clock A.M., of the 11th of March, the town was attacked on all sides, by about 2,000 armed natives. The small-arm men and marines of her Majesty's ship "Hazard," under the command of captain Robertson, endeavoured to drive them back; but, in consequence of the blockhouse being surprised and taken, his party were obliged to retire into the stockade in the town. Soon afterwards a simultaneous attack was made; and a heavy fire was maintained on both sides for three hours, when the assailants were repulsed, and retired to the hills, where they remained. At one o'clock, the magazine in the stockade unfortunately exploded, and several persons were severely hurt and contused. The greatest portion of the ammunition being exhausted by this fearful circumstance, it was deemed advisable to embark the inhabitants and troops, and evacuate the town, which was then immediately plundered by the natives. The casualties on the part of the Europeans have been very great. The greatest praise is due to the officers and crew of H.M. ship "Hazard" for their conduct. Acting commander David Robertson was wounded in several places, it was feared mortally; and acting lieutenant Edw. Morgan was slightly wounded. The party consisted of about 150 individuals. The whole of the naval and marine forces belonging to the ship behaved nobly. The place could have been maintained, had not the blockhouse been surprised and taken in the morning. Many of the land forces have been severely wounded, and some killed. Almost unexampled heroism was displayed by captain Robertson, with his little party, who, only 25 or 30 strong, beat back a force of more than ten times their own number. With no less than six or seven bullets in his body, bleeding and on the ground, captain Robertson thought only of cheering on his brave companions to the service he was called to. It is most earnestly to be hoped that the recovery of this gallant young officer may be conceded by the only Power that is able to complete it. The bishop was an active witness and participator in this business; and it is only due to him to record, that it is impossible for the rapture of praise to exceed that with which every tongue loads him. Fearless in the very midst of the contest, he sought to arrest the fury of the fight. He also was seen bearing the wounded from the field, afterwards unwearied at the bedside of the dying: much more than this, he was the nurse, and the surgeon, and the servant of the sick, as well as their spiritual attendant. The town is thoroughly sacked, burnt, and destroyed: the amount

of the loss of life on the natives' part would be about 70 killed and wounded. The property of course, as regards home and happiness, cannot be estimated; but the loss of merchandise is stated as little short of 40,000*l*. The Bay of Islands was the oldest settlement, and perhaps the best harbour, in New Zealand. The aborigines about the Bay of Islands have latterly been getting discontented in consequence of the falling off in trade, and considerable decrease in the number of ships visiting that port; a falling off which they cannot account for, except that it be caused through the interference of government. The notion having got possession of their minds, they have declared war against the British flag; and a chief, of the name of Heki, a ringleader, prior to the 11th inst. had twice succeeded in cutting down the flag-staff, which was a third time ordered to be erected again by the government, and 50 soldiers, accompanied by her majesty's ship "Hazard," of 18*guns*, sent to protect it. These forces were assisted by the inhabitants enrolled as special constables. The European population made their escape with but little more than what they had on their backs. The town, ~~by now~~ <sup>now</sup> entirely in the hands of the natives, was plundered of every thing; and property amounting to 30,000*l*. has fallen into the hands of the savages. The loss of life on the part of the Europeans was not great in number—15 killed and 15 wounded. It is impossible for any one to say where or when these disturbances will end. That the New Zealanders have been greatly under-rated, is now apparent. The home government will now be undeceived that the peaceable possession of this colony could be maintained by about 100 soldiers against a native population of 120,000.

#### QUEBEC.

#### *To the Inhabitants of Great Britain and Ireland, and of the Colonies in British North America.*

A more extensive calamity has never, it is believed, befallen any city on the continent of America than that which now compels the inhabitants of Quebec to appeal to the sympathy of their fellow-subjects. One-third part of the extent of the city, and that the most populous, covering a space of a mile in length by half a mile in breadth, now lying in ruins; 1,650 dwellings, two churches, an extensive ship-yard, several lumber-yards and wharfs laid in ashes; upwards of 12,000 people left, in the course of a few hours, without house, or home, or shelter, or food, or a change of clothing, or a bed to lie on, and without the means of procuring either, except by the labour of their hands. These single touches of the picture of devastation which we have to lay before you might suffice; but a few particulars may be added. At eleven o'clock in the morning of the 28th of May, a fire broke out in the St. Valier suburb of Quebec, which immediately spread to the adjoining suburb of St. Roch, closely built, almost entirely of wood, and crowded with people, thence to the upper suburb of St. John, and in a few hours reached the western extremity of the lower town of Quebec, the timber-yards and wharfs. Wafted on by a strong gale of wind, the flames leaped rather than communicated, not so much from house to house as from square to square of buildings, seizing various remote points at once, so that those who left their homes in security at one extremity of the suburb to assist at the distance of half a mile in staying the progress of the fire, were suddenly recalled to endeavour, in vain, to save their own houses. No human power was of any avail to arrest the conflagration: so rapid was its advance that but little could be saved from the houses, and often life itself with difficulty: many were overtaken in their flight by the flames, and perished. Many who rose in the morning in possession of competence, or even of comparative wealth, the fruit of many years of industry and economy, found themselves in a state of destitution, before night closed upon them. A million of money will not replace in several years the value of the property

destroyed; nor can any correct estimate be now formed of the real extent of the calamity. A large part of the population on whom it has more immediately fallen, consisting mostly of Canadians of French origin, supported themselves by the labour of their hands, and are now thrown out of employment by the destruction of the manufactories and other establishments of business in which they found it, or by the simultaneous destruction of the property of those in better circumstances, who employed or could have relieved them. Every class of society has directly or indirectly, but effectually, been reached by the wide-spreading calamity. From the high public functionary to the pauper who walks the streets without a home, all feel its effects. The resources of all to afford relief are impaired; and the case is, in truth, one beyond the resources of any such community as ours, in its best circumstances, to relieve. Not one-tenth part of the loss sustained was covered by insurance, and a large portion of that so covered was insured in a mutual insurance company in the suburb destroyed, whose whole means have been swept away in one common ruin. In a few months an inclement winter will add its rigours to the prevailing distress of the houseless mass of destitution; and the ordinary channels of employment being then closed, and navigation at an end for six months, and the ordinary source of communication and of relief or escape from the scene of wretchedness interrupted, the severity of the season will complete what the rage of the flames has begun; while, in the meantime, there is too much reason to fear that, as has happened in other instances of the like disaster, it may be aggravated by pestilence, produced by poverty and distress crowded into confined space. It is in these circumstances that we appeal to our fellow-subjects in the mother country and the sister colonies to come to our aid; but we do not make the appeal without having ourselves put forth our best energies to alleviate the misery around us. On the day after the conflagration 7,000*l*. were contributed in an hour, at a public meeting of our citizens; and nearly 4,000*l*. more have been since collected among us. Our sister city of Montreal has liberally seconded our efforts by subscriptions, which, with an advance from the provincial government of 2,000*l*., will probably reach the sum of 10,000*l*. Throughout the country parishes, also, the noblest spirit of liberality and of free Christian charity has been shown, in large supplies of clothing, provisions, and money, daily reaching Quebec, although the agricultural population has been of late in a state of great depression, by a succession of unfavourable seasons and other adverse circumstances. But the facts and considerations we have mentioned show how inadequate is this supply, even to the present immediate and most pressing necessity. Already has one-fourth of the money subscribed been exhausted in the supply of the daily wants of the thousands reduced to beggary. Thankful for their own immunity from the immediate effects of the calamity, and acknowledging their Christian obligation to contribute to the relief of their suffering brethren, those among us, who have not been deprived of the means, have freely given of the store with which the Almighty has blessed them, to the extent of their present ability; and, having so done, they look with confidence to the benevolent and charitable co-operation of their fellow-subjects elsewhere. To rebuild the ruined portion of our city, to restore the ruined fortunes or former comforts of its inhabitants, must be the work of time, and of individual exertions, enterprise, and industry; but to rescue the multitude now sunk into poverty, by this visitation of Providence, from the horrors of present destitution and probable disease, rendered more severe by the inevitable rigours of our climate, requires an aid larger than we can supply, and as prompt as large; and it is for this that our present appeal is made.—Quebec, June 6, 1845.—[We need hardly say that we would urge this appeal to the serious consideration of our readers.—Ed.]

## Miscellaneous.

## ECCLESIASTICAL CENSURE.

The following petition has been circulated:—

"To the honourable the commons of the United Kingdom of Great Britain and Ireland, in parliament assembled.

"The petition of the undersigned clergymen of the united church of England and Ireland humbly sheweth: That your petitioners view with unfeigned sorrow and alarm the late decision in the ecclesiastical courts in the several prosecutions of their reverend brethren, the Messrs. Escott, Chapman, and Henslowe, respecting dissenting or schismatic baptism, and church burial; which latter rite is thereby made compulsory upon all parochial clergymen, in violation of their public pledge to obey the church's rule and the statute law. That your petitioners esteem it most inconsistent and unreasonable to confer the peculiar privileges of any voluntary association upon such as are not members of the same, and the height of injustice and oppression to compel its officers thereto, with respect to any who, having never been received therein, or having separated therefrom, have conducted themselves towards it with continued derision, hostility, or neglect. That the united church of England and Ireland is such a voluntary association, inasmuch as each man's religious profession is, or should be, of his own free will and choice; it not being compulsory upon any to adopt either this or that mode of faith, but all being free to follow which ever shall approve itself to their judgment as the best, truest, and most edifying. That the said church has peculiar ceremonies, rites, and privileges reserved for those, and those only, who are members of the same. That the mode of becoming a member thereof is plainly and clearly defined in the book of common prayer; which book, with the rites, ceremonies, and directions therein contained, has received the sanction of parliament, by act 13 and 14 Car. II., cap. 4, expressly establishing and confirming it, and no other, as the ritual code and ceremonial of the said church; and that such mode of admission into membership is by baptism at the hands of a 'lawful' minister, lawfully and episcopally ordained 'according to the order' of the said church. That by the act 52 Geo. III., cap. 146, it is enjoined that the names of all persons so baptized, and admitted members as aforesaid, shall be enrolled as such in the parochial registers which are officially kept by the minister of every parish in England; no other baptisms, or alleged baptisms, being recognizable therein as conferring admission to membership in the said church. That the rubric prefixed to the office for the burial of the dead, in the book of common prayer, so sanctioned and established by parliament as aforesaid, directs that such 'office is not to be used for any that die unbaptized,' or, in other words, that have not been admitted and registered members of the said church. That, notwithstanding such prohibition, and the act of parliament which expressly sanctions and establishes it, your petitioners, as officiating ministers of a voluntary association, the united church of England and Ireland as aforesaid, are, by reason of the precedent of these late decisions in the ecclesiastical courts, now daily liable to be called on and compelled, by, as they believe, a mistaken and unconstitutional exposure to certain penalties, and to suspension from their clerical functions, to use that office, and the privilege of burial as members, with respect to those who have never been admitted or registered, nor could be registered as such; and that, consequently, the number of such prosecutions as those above referred to must indefinitely increase, or your petitioners and their brethren, the other officiating ministers of the united church of England and Ireland, be compelled to violate their sense of the demands of reason and consistency, of the due discipline of their church, and the principle embodied in the constitution of church and state. Your petitioners, therefore, pray that your honourable house would be pleased to take these facts into your gracious consideration, and to make such order thereupon as to your wisdom shall seem meet, to

relieve your petitioners and their reverend brethren from the grievance and anomaly of being exposed to prosecution in the ecclesiastical courts, for fulfilling those directions which their reason, their solemn engagements, the rules of their church, and the acts of parliament alike enjoin. And your petitioners shall ever pray, &c."

["That all things may be so ordered and settled (by the endeavours of your honourable house and the high court of parliament) upon the best and surest foundations, that peace and happiness, truth and justice, religion and piety, may be established among us for all generations."]

## REPORT OF THE TITHE COMMISSIONERS FOR ENGLAND AND WALES.

Tithe Commission-office, May 31 and June 18.

SIR,—It is our duty to report to you the progress of the commutation of tithes in England and Wales, to the close of the year 1844. We have received notices that voluntary proceedings have commenced in 9,594 tithe districts: of these notices thirty-nine were received during the year 1844. We have received 6,964 agreements, and confirmed 6,616; of these, 4,417 have been received and 121 confirmed during the year 1844. 4,545 notices for making awards have been issued, of which 674 were issued during the year 1844. We have received 3,324 draughts of compulsory awards, and confirmed 2,821: of these 643 have been received and 646 confirmed during the year 1844. We have received 6,338 apportionments, and confirmed 7,919; and of these 813 have been received and 1,034 confirmed during the year 1844. In 9,437 tithe districts, as will be seen from the above statement, the rent-charges to be hereafter paid have been finally established by confirmed agreements or confirmed awards. We have in our possession voluntary agreements and draughts of awards, as yet unconfirmed, which will include 851 additional tithe districts, and make a total, when completed, of 10,288 districts in which the tithes are commuted. We have to repeat our regret that no decision has been given on the disputed points arising out of the statute of the 2nd and 3rd of William IV., c. 100, commonly called Lord Tenterden's act. In the numerous cases which must be determined by the final interpretation of that act, we are at present unable to proceed with any confidence in our own decisions, or any hope that such decisions will be acquiesced in by the parties or confirmed by the courts. This difficulty, of which we pointed out the existence and the consequences in our last report, becomes, of course, of more urgent importance as our labours in other respects draw nearer to their close. The disputes which existed as to the recovery of rent-charges due from railroads have been removed by a clause of the 7th and 8th of Victoria, c. 85. On the other points recommended for legislation we have found no reason to alter our opinion. We are glad to be able to state that the power we now possess of legalizing exchanges of glebe lands and exchanges of rent-charges for a limited portion of land are found extensively useful. We venture to recommend that, before the tithe commission expires, similar power, perhaps slightly modified, should be invested in some permanent public body. The superintendence of the operation is attended by very little labour or difficulty. We have the honour to be, sir, your faithful and obedient servants,

W. BLAIR, R.

T. WENTWORTH BULLER,

R. JONES.

To the right hon. sir J. R. G. Graham, bart., &c.

KING'S COLLEGE.

Within the last three months the rev. A. P. Lovekin, M.A., late Worsley scholar, King's college, and the rev. J. P. Fletcher, have been ordained for the Tinnevely mission. The former has already arrived at Madras, and the latter is now on his voyage. The rev. Samuel Slater, late Worsley scholar, King's college, has also been ordained for missionary labour in the diocese of Calcutta, and is to sail in a few days.

## ERRATUM.

The illustration, page 3, July part, entitled, "Interior of Cashel Abbey," should have been of "Cashel Cathedral."

# REGISTER

OF

## Ecclesiastical Intelligence.

SEPTEMBER, 1845.

### Ordinations.

**ORDAINED**  
*By Br. of BANGOR, at Bangor Cath., Aug. 3.*  
**PRIESTS.**  
*Of Oxford.*—J. Hughes, B.A., H. N. Lloyd, B.A., Jesus; R. Pyrk, B.A., J. Williams, B.A., Queen's (lett. dim. *bp. of St. Asaph*).  
*Of Dublin.*—J. Binns, B.A., H. Roberts, B.A.  
*By Br. of KILDARE, at Glasnevin Church, July 6.*  
**PRIESTS.**  
*Of Dublin.*—W. D. Wade, B.A., P. M. Walker, B.A., for Kildare.

**DEACONS.**  
*Of Dublin.*—H. P. Linton, B.A., R. E. Kidd, B.A., for Dublin.  
*By Br. of LONDON, at Fulham Church, Aug. 10.*  
**PRIESTS.**  
*Lit.*—A. M. Myers, J. C. H. West, for colonies.  
**DEACONS.**  
*Of Oxford.*—T. G. Luard, B.A., Wad. Lit.—S. Gobat, for colonies.

*By Br. of TUAM, at Tuam Cath., July 13.*  
**PRIESTS.**  
*Of Dublin.*—E. Richey, B.A., for Killaloe; R. H. Rodgers, B.A., for Derry.  
**DEACONS.**  
*Of Dublin.*—C. L. Bell, B.A., C. J. Black, B.A., for Clogher; B. H. Blacker, B.A., for Dublin; S. J. Faussett, B.A., D. Fitzgerald, B.A., for Clogher; L. W. Jones, B.A., for Tuam; R. E. Keene, M.A., E. Metcalfe, B.A., J. L. Robinson, B.A., for Dublin; N. Willis, B.A., for Limerick; H. Wolfenden, B.A., for Killaloe.

### Preferments.

Name.	Parish & County.	Pop.	Patron.	Value. £.	Name.	Parish & County.	Pop.	Patron.	Value. £.
Armstrong, J.	St. Stephen's (P. C.), Dublin				Law, hon. W. T.	Harborne (V.), Staff.	665 <sup>7</sup>	D. & C. Lichfield.....	*224
Ashley, B. B. G.	Draycot Folliat (R.), Wilts	26	A. Goddard...	163	Makster, H. ...	Roecliffe (P. C.), Aldborough, York			
Bidwell, G. H. C.	Potton (V.), Beds..	1791	Lord chanc. ..	*516	Maughan, —	Lanercost (P. C.), cum Upper Denton (P. C.), Cumb.	1582	Earl of Carlisle	107
Bishopp, sir C., bart.	Charles (V.), Plymouth.....	18237	Owa petition..	612	Mc Ghee, R. G.	Mullinally (P. C.), Armagh	6006	Rev. J. Jones.	*94
Childs, J. G. ...	St. Paul's (P. C.), Stonehouse, Devon.				Mc Iver, W. ...	1st Mediety, Lyme, Chesh.		E. Leigh .....	349
Clarke, T. J. ...	Horncastle (V.), Linc.	4521	Bp. of Carlisle.	*812	Miles, R. W. ...	Bingham (R.), Notts.	1908	Earl of Chesterfield ....	*1506
Collins, R. C. W.	All Saints, Bishopwood (P. C.), Hereford				Paris, A. ....	Howerby (R.), Linc.	67	Chap. of Southwell coll. ch.	*220
Corfe, J. ....	St. Kerrian c. St. Peter (R.), Exeter	663	D. & C. of Exeter .....	136	Parkinson, T.	St. Mary's (P. C.), Wakefield			
Crane, E. ....	Haddington (P. C.), Worc.	129	Earl of Shrewsbury .....	56	Pennington, J.	Lowton (R.), Winwick, Lanc.	2150	Rec. of Winwick .....	*126
Denny, B. ....	Kildimo (P. C.), Limerick	3357	Archdeacon of Limerick .....	*129	Ryle, F. W. ...	Elson (P. C.), Alverstoke, Hants			
Drew, G. S. ...	St. Pancras old church, London (P. C.)		The vicar.....	200	Sherlock, H. ...	Ashton-le-Willows (R.), Winwick, Lanc.			
Estridge, J. J.	Punchknowle (R.), Dorset	425	Frome family.	*200	Shutte, R. ....	St. Augustine and St. Faith (R.), London	1079	D. & C. of St. Paul's.....	226
Fielding, G. ...	Harburn (V.), Northumb.	1822	Bp. of Durham	*469	Sibson, E. ....	St. Thomas-in-Ashton (V.), Winwick, Lanc.	2416	Rec. of Winwick .....	*121
Fletcher, H. T.	St. George (P. C.), Chorley, Lanc.				St. Croix, W. de.....	Glynde (V.), Sussex.	270	D. & C. of Windsor....	*122
Giles, W. ....	Cahir (V.), Tipperary	2462	The crown ....	*460	Streane, L. H.	Killukin (R.), Roscommon .....	2048	Bp. of Elphin..	*161
Goodlake, T. W.	Bradwell (V.), c. Holtwell and Helmscott, Oxford	1245	E. F. Colston .	270	Talbot, hon. W.	Flyord Grafton (R.), Worc.	220	Earl of Coventry .....	75
Granville, A. K. B.	St. James (P. C.), Hatcham, Surrey				Tandy, G. M. ...	Farham (P. C.), Cumb.	1065	Earl of Carlisle	96
Hamilton, F. ...	Easter-nov (V.), Roscommon	1061	Bp. of Elphin.		Tucker, J. ....	Christ Church (P. C.), Larnarth, Cornwall.			
Hey, R. ....	Belper (P. C.), Derby	9885	Vic. of Duffield	188	Vivian, J. V. ...	Cardynham (R.), Cornwall .....	802	J. Vivian ....	*224
Hill, R. ....	Royston (P. C.), Lanc.	5780	Rec. of Prestwich coll.	150	Watts, W. ....	Christ Church (P. C.), Endell-st., London.		Rec. of St Giles'	
Hoskin, P. C. M.	Whittlesford (V.), Camb.	579	Jesus coll., Cambridge..	169	Waugh, J. H.	Corsley (R.), Wilts.	1621	Marq. of Bath.	*215
Hughes, W. ...	St. David's (P. C.), Liverpool		Trustees .....	208	Wayland, C. ...	Holcombe (R.), Somerset .....	466	J. T. Jolliffe..	91
Hull, R. ....	Upper Stondon (R.), Beds	28	J. & T. Smyth.	125	Whalley, R. ...	Chilcompton (P. C.), Somerset .....	618	Miss Tooker ..	129
Hyde, A. ....	Kilbrine (V.), Roscommon	1240	Bp. of Elphin.		Wilkinson, J. J.	West Butt rwick (P. C.), Linc.	579	Rev. J. Glover	
Ibottson, W. H.	St. James (P. C.), Notting Hill				Williams, J. H.	Tallylyn (P. C.), Anglesea .....	62	O. F. Meyrick.	
Isham, C. E. ...	Lampport (R.), Northmpt.	242	Sir J. Isham, bart. ....	*1085					
Kelly, J. ....	Killishoe (R.), cum Ballymanony (R.), Kildare.....	769 186	Bp. of Kildare.	*251					

Burrough, J. A. chap. H.M.S. "Hibernia."  
 Ooze, R. C., hon. can. Durham.  
 Gifford, J., chap. county gaol of Somerset.  
 Gifford, hon. J., chap. lord chanc.  
 Hayter, G. O., under mast. Hereford cath. sch.

Hele, F., chap. Totnes union.  
 Hutchinson, J., chap. duke of Cambridge.  
 Martell, A., mast. Saffron Walden gram. sch.  
 McNeile, H., hon. can. Chester.  
 Moore, E., chap. lord Brougham and Vaux.

O'Donaghue, F. T., chap. Altrincham union.  
 Sharples, J. H., mast. Heversham sch., Westmoreland.  
 Stowell, H., hon. can. Chester.  
 Thurling, J. B., chap. Cambridge gaol.

## Clergymen Deceased.

Acland, C., chap. E.I.C., at Poore, Bengal.  
 Bryen, C., cur. Edgefield, Norf.  
 Dixon, R. S., rec. Flempion c. Hengrave,  
 Suffolk (pat. family), 81.  
 Ellis, W., rec. Llanseilwlad, Carnarv. (pat.  
 bp. of Bangor).  
 Gordon, G., D.D., dean of Lincoln; rec.

Sedgebrook, Lincoln (pat. Id. chanc.);  
 vic. Horbling, Lincoln (pat. bp. of Lin-  
 coln), 84.  
 Morgan, T., rec. Rushock (pat. Id. chanc.),  
 mast. Kidderminster sch., 79.  
 Moriarty, W., West Derby, Liverpool, 29.

Quarles, T., Foulsham, Norf., chap. in the  
 navy.  
 Vashon, J. V., rec. Salwarpe, Worc. (pat.  
 ter. H. Douglas), 65.  
 White, T. P., min. St. John the Baptist's  
 chapel, Winchester.

### *Tributes of respect have recently been presented to the following:—*

Abbott, C., Great Waltham—purse.  
 Anders, H. S., North Collingham, Notts.  
 Blick, E., Rotherhithe, Surrey—plate.  
 Cardew, G., West Teignmouth, Devon.  
 Coles, T. C., St. George's, Manchester—plate.  
 Cookson, F. T., St. John's, Leeds—plate.  
 Cuthbert, G., Wem, Salop—purse.  
 Cude, T., Carlisle chap., Lambeth—robes.  
 Gilbert, P. P., St. Mary, Haggerstone.  
 Harton, E., St. Stephen's, Ipswich—plate and purse.  
 Kempe, G. H., Budleigh, Devon—plate, &c.  
 Kempe, J. C., Morchard Bishop, Devon—plate.  
 Lyon, S. J., St. Andrew's, Ancoats, Manchester—plate and books.  
 Paley, J., Pemberton, Lanc.—robes.  
 Robley, J., St. Philip's, Salford.

Weiburn, M., Amplesforth, Yorks.—plate.  
 Wolfenden, E., Ch. Ch., Liverpool—books.

### CHURCHES CONSECRATED.

*Durham.*—Trinity, Southwick, Monkwearmouth, July 28.  
*Exeter.*—Christ church, Lanarth, Redruth, July 18; St. Michael's,  
 Stoke, August 1; Tidford, August 6; All Saints, Tuckingsmill,  
 erected by Lady Bassett.  
*Hereford.*—Brosely, July 28; New Radnor, July 31.  
*Lichfield.*—St. Mark, Great Wyrley, Staff.  
*Winchester.*—Bournemouth, built and endowed by the late sir  
 G. W. Tapis, bart.; Eison, Alverstoke, August 14.

### FOUNDATIONS LAID.

*Chester.*—West Derby, July 11.  
*Ripon.*—Middleton, near Leeds.

## Proceedings of Societies.

### CHURCH PASTORAL AID SOCIETY.

At a meeting of the general committee, on the 7th inst., one grant for the support of a clergyman in charge of a new district without endowment, and one grant of 40*l.* to meet 40*l.* for a lay assistant, were voted. The committee have also voted grants to the amount of 500*l.* for the benefit of the Southwark parishes. Eleven grants for curates and three for lay assistants were renewed, amounting to 1,053*l.* The society now aids 255 incumbents, in charge of an aggregate population of 1,911,425, or each with an average charge of 7,495 souls; while the average amount of their incomes is only 168*l.* The existing grants are for the support of 244 curates and 44 lay assistants, with an annual charge of 23,348*l.*, when all the appointments shall be made by the incumbents. The committee have also voted the sum of 600*l.* for additional clergymen for the new districts now in course of formation in the Southwark parishes.

### CHURCH ENDOWMENT SOCIETY.

The spiritual destitution of a large number of our population long since attracted notice; and much has lately been done to remedy the frightful evil. Long and dreary was the period which elapsed before aught was done; and, when activity superseded indifference, it was found that irreligion in a gigantic shape had to be wrestled with. The bishops, with their clergy and the laity, however, had roused themselves in earnest; and societies were formed for building additional churches and enlarging existing ones. A society was also formed for supplying additional curates in populous places; and some attempts were made to provide endowments for the new churches. This latter, it must be admitted, is a very important matter. The system of pew-rents is most objectionable. To the poor the gospel should be preached without money and without price; and this was always done before the church was despoiled of her property. The restitution of that property would appear to be the legitimate way of providing funds for the endowment of new churches, and, where necessary, increasing the endowment of existing ones. This is no novel scheme: it has been sanctioned by some of the best and wisest of the English church in bygone days, and is viewed favourably by many at the present time. Some have certainly considered that the plan is impracticable; but a little reflection will show that it is more feasible to provide endowments by the restitution of the alienated tithes, than by investing the money in the public funds, or in the purchase of land. In estimating the value of *tithes*, the impropiator would have to deduct seven per

cent. at least, on an average, for the expense of collection; while a resident clergyman could, in all probability, collect them at a cost of four per cent. on an average. They could be purchased for about twenty-eight years' purchase on the clear value. On this calculation, an income of 60*l.* a year (less 3*l.*, the estimated expense of collecting to the incumbent) might be obtained for 1,590*l.*, while to secure such an income from the funds would require an expenditure of 1,980*l.* This shows the superior advantage of adopting this method of endowment. Lancelot Andrews, bishop of Winchester, in his "Dissertation on Tithes," A.D. 1647, proves that two patriarchs, as many prophets, Christ, his apostles, the whole church, fathers, councils, history, both laws (canon and civil), reason, experience itself, have brought in their evidence for tithes being the sacred right of God and his church, and therefore that they ought not to be alienated. If, in each year, tithes to the amount of 500*l.* per annum only could be restored to the church, we should soon witness the benefits produced, and should find the advantage of using the church's own means to carry out her objects. This could be done for about 13,000*l.* Surely there will be no difficulty in raising double or treble this sum by annual subscription and donations. As it is confidently anticipated that no true churchman, however humble his station, will refuse to contribute his mite for the purpose of forwarding the good work, it has been determined not to limit the amount of the annual subscription. It is hoped that it may be practicable to devote the re-purchased tithes according to their original application, and thus benefit the laity as well as the clergy, by reducing parochial rates in the one case, and by increasing the stipend of the minister in the other.

To carry out the above-mentioned design, the following resolutions have been agreed to:—

I. That a society be established, and that its object be to procure the restoration to the church of the tithes of which she has been deprived, by collecting contributions for aiding the willing-minded by compensation, to give back such tithes as they may be possessed of, and by petitioning government to meet such contributions by public grants of money.

II. That the tithes which the society shall acquire shall either be annexed to the church or chapel to which the same originally belonged, or be applied for the endowment of such other church or chapel, or for such ecclesiastical purposes as the committee shall think best.

III. That the archbishops and bishops of the church of England be requested to become patrons of the so-

ciety, and to consent to be, *ex officio*, members of the committee, so that by their presence the society, whose sole object is to promote the glory of God and the good of the church, may be of the church, and under episcopal authority, and may follow the example of the Christians mentioned in the Acts of the Apostles, who laid their funds "at the apostles' feet."

IV. That the first general meeting of the society shall be convened by the honorary secretaries as soon as it shall be deemed expedient.

V. That at such meeting rules for the regulation of the society shall be proposed, and a committee appointed to advance its object.

WILLIAM WYNDHAM MALET,  
Vicar of Yardley, Herts.  
FRANCIS BUCHANAN HOARE,  
30, Lincoln's Inn Fields.

Hon. Secretaries,  
*pro tempore*.

Letters and communications for the secretaries may be addressed to Mr. Hoare, as above; and persons intending to join the society are earnestly requested to send their names, and state the amount they intend to subscribe, as early as possible, as it is desirable that the first meeting should take place before the bishops leave town.

Messrs. Hoare and Co., No. 37, Fleet-street, will kindly receive contributions for the object in view.

## Diocesan Intelligence.—England and Ireland.

### BATH AND WELLS.

*St. John's Church, Eastover, Bridgwater.*—An adjourned meeting of the subscribers to the endowment fund has been held at the Town Hall, the rev. Mr. Nibill in the chair, in the absence of the mayor, who was prevented from attending. The following report was read:—"Your committee report that, in pursuance of the instructions of the subscribers, the vicar, as chairman of your committee, addressed a letter to the rev. Mr. Capes; to which Mr. Capes replied, and stated that he begged to inform the subscribers that he had previously communicated by letter with Mr. Bowen—that your committee, upon this, applied to Mr. Bowen on the subject; who stated that he was not immediately prepared to make any communication to the subscribers, but would do so with as little delay as possible—that, though your committee held two subsequent meetings, in the expectation of further communication, no communication leading to any result has been received from Mr. Capes or Mr. Bowen; but that the committee have this important communication to make to the subscribers, namely, that archdeacon Brymer, acting for the bishop, has stated to the vicar that he was authorized to open St. John's church if the minister could be provided for, but without prejudice to Mr. Capes's rights." Mr. Bowen explained why the communication received from Mr. Capes had not been laid before the committee, and stated that the only difficulties in the way were the non-assignment of a separate district, and the non-obtainment of the promised grant of money from the ecclesiastical commissioners. These difficulties being removed, Mr. Capes would do his part, and convey the church to the commissioners. It was then resolved, on the motion of F. Axford, esq., that the rev. Mr. Nibill be requested, on the part of the subscribers, to communicate with the ecclesiastical commissioners, and to press on them the propriety of making an early grant of the money promised, in order that the church may be opened and consecrated with the least delay.—*Bath Chronicle*.

### CHESTER.

*Honorary Canons.*—By the Ecclesiastical Commissioners' acts, the bishops are empowered to confer distinctions of honour upon deserving clergymen, and honorary canopies are founded in the cathedral churches of Canterbury, Bristol, Carlisle, Chester, Durham, Ely, Gloucester, Norwich, Oxford, Peterborough, Ripon, Rochester, Winchester, and Worcester, and in the collegiate church of Manchester, so soon as the same shall become a cathedral church. The holders of such canopies are styled honorary canons, are entitled to stalls, and take rank in the cathedral church next after the canons; but they have no emolument, nor any place in the chapter of the cathedral. The number of such canons in each cathedral is to be twenty-four, appointed by the bishop of the diocese—not more than two in each year, until the number is complete. Two were appointed last year in the diocese of Chester; and this year the honourable distinction is conferred on the rev. Hugh McNeile, M.A., of Liverpool, and the rev. Hugh Stowell, M.A., of Manchester. In this diocese there are now reported eleven churches ready for consecration, seventeen actually in building, thirty-two cases successfully progressing; and for twelve others contemplated, nine sites have been

offered. It is gratifying to remark that nine individuals severally propose to build nine churches (seven of whom also endow) at their own expense.

*A Church-Steeple Bazaar.*—At Workington, as well as in the surrounding neighbourhood of that town, the most active preparations are making to bring out a bazaar of considerable magnitude in the ensuing month of September, which will be held in the Savings' Bank. The proceeds arising from this mart of so much skill and industry will go towards a fund for the completion of that beautiful new steeple now erecting on St. John's church, in that town. The steeple, which will be formed of a stupendous mass of stone, will be adorned with a public clock, and will not only be a striking object at a distance, but a beautiful ornament to the town.—*Cumberland Packet*.

*Winwick.*—The long contemplated division of the extensive parish of Winwick is now completely effected. The act obtained for the purpose four years ago having been found inefficient, an amendment act has recently been obtained, supplying the defects of the former one, and containing important additional provisions. By the former act the townships of Newton and Croft had each been constituted a separate parish and rectory, the rev. Peter Legh having been presented to the rectory of Newton, and the rev. T. P. Kirkman to the rectory of Croft. By the recent act three additional rectories and one vicarage have been created; and the following incumbents have been respectfully appointed to them:—The rev. John Pennington, to the parish and rectory of Lowton; the rev. Harold Sherlock, to the parish and rectory of Ashton-le-Willows; the rev. Edmund Sibson, to the parish and vicarage of St. Thomas-in-Ashton; and the rev. Frederick Bartlett, to the parish and rectory of Newchurch. The recent act has also provided endowments for three additional districts to be erected when the population has reached a prescribed limit. The noble conduct of the rector of Winwick in building, wholly or chiefly at his own cost, three new churches, with parsonage-houses and schools—in endowing all these churches, as well as three old parochial chapels, with the tithes and other emoluments of their respective townships, and thereby alienating from his own income nearly 2,000*l.* per annum, and not content with supplying existing wants, but looking forward to, and making provision for, the future—conduct such as this, exhibiting such princely munificence and costly self-sacrifice, is above praise. We trust the infection of this mighty example will spread itself far and wide, until all the overgrown parishes in the kingdom have become thoroughly Winwickized.—*Liverpool Mail*.

### KILLALA.

*St. Patrick's Cathedral.*—The venerable institution whose name is prefixed to the present paragraph, has already felt the influence of a resident head, in the person of the very rev. Dr. Collins, and is beginning to show forth all the peculiar characteristics of a church of cathedral order. Not long since the very rev. dignitary summoned a meeting of the chapter, the first that had been held for many years; and on that occasion the assembled body, by their own liberal subscriptions, laid afresh the foundation of the economy fund for the support of the cathedral services, and determined on an address to the inhabitants of Killala in

particular, and the diocese at large, in order so to increase the fund as to make it adequate to support the organist and choir, and other arrangements, in a suitable and liberal manner. Due thanks were returned to the parishioners for the exertion and liberality manifested in providing an excellent organ two or three years ago, and supporting it up to the present time; and arrangements were made for such co-operation as would perpetuate and carry out to the utmost the edifying provisions of the cathedral worship. The prebendal stalls, which had been displaced at former repairs of the church, have, since the meeting, been restored to their proper position in the west end, and are now duly occupied at divine service. The hangings of the pulpit, &c., have been renewed, the chancel newly carpeted, and the general appearance of the venerable building vastly improved. On Tuesday, June 24, after divine service, being St. John Baptist's day, a meeting of the heads of families was held in St. Patrick's, and the new arrangements were explained by the dean, to which the people responded in the most kind and handsome manner; so that now the highly respectable congregation, that worships there, will have that greatest earthly pleasure, the enjoyment of a well-served cathedral church, wherein, as the printed address expresses it, "there is a perpetuation of that grand, imposing, divinely-appointed worship, which the church from times of old has celebrated, and which has such a tendency to elevate the affections through the aid of the senses, and to train for the house of God in heaven, where ceaseless praises occupy, and shall ever occupy, the happy inmates of the heavenly mansion, and where 'day and night they continually do cry, Holy holy, holy, Lord God of Hosts: heaven and earth are full of the majesty of thy glory.'" We have only to add that we wish the circulation of the address every success, and trust that those of the diocese, who desire to glorify God with their substance, may respond liberally to the call made upon them.—*Tyrawley Herald*.

#### OXFORD.

*The Peculiar of Dorchester.*—The restoration of Dorchester church is an object to which the attention of all interested in ecclesiastical architecture has of late been much directed. Dorchester, anciently called Villa Episcopalis, to distinguish it from Villa Regalis, Dorchester, in Dorsetshire, was the seat of a bishop, who presided over the country now included in the dioceses of Winchester, Lincoln, Salisbury, Bath, Exeter, Peterborough, Oxford, and, as some think, also of Worcester, Hereford, Gloucester, and Bristol. It was the first episcopal see erected in the kingdom of the West Saxons, by Cyneigla, who having been converted to Christianity by Birinus, an Italian missionary, was baptized here. It is the object of a paper now in circulation to announce that this restoration is now immediately contemplated; it is, however, dependant on the contributions of the many on whom either the venerable associations of this the mother church of so many dioceses, or the unique beauties of a building threatened with destruction from long neglect, will doubtless establish an effectual claim. The church, formerly the conventual church of the priory, is an ancient and highly interesting structure of various periods, the interior possessing many fine specimens of architecture. There are several monuments of the Segrave and other families, an effigy of a crusader, and a recumbent figure, supposed to be that of judge Stonor, in the reign

of Edward III. The chancel-floor is inlaid with brasses to several of the priors. The priory referred to was founded A.D. 1140 by Alexander, bishop of Lincoln, for black canons. A pure gold ring was found A.D. 1736, in the garden behind the church, forming a part of the abbey lands, with a cornelian, on which was engraved a mitre above an altar, and on the inside of the ring was the date 636, when Birinus was consecrated bishop (See Lewis). The Oxford Architectural Society, anxious by every means in their power to further so worthy an end, have incurred the expense of preparing plans, drawings, and estimates, which are as follows:—1. The south window of the chancel, with the sedilia and piscina, 180*l*. 2. The remainder of the chancel, including a new roof, 380*l*. 3. South aisle, porch, turret, &c., 255*l*. 4. The north aisle, 25*l*. 5. New seats, pulpit, &c., 650*l*. 6. New roofs to nave and aisles, 2,500*l*. The last item may, however, be postponed, as the present roofs are in a sound state, though very incongruous with the rest of the building. It now, therefore, only remains that a sufficient sum be collected to secure from risk two members of the society, who have consented to sign the builder's contract for the first of these portions, which comprises a part of the church at once highly interesting and demanding immediate repair.

#### WINCHESTER.

*The Abbey Church of St. Mary, Remsey, Hampshire.*—No church in the diocese of Winchester possesses greater architectural interest, or has stronger claims for restoration, than the abbey church at Romsey, being in a remarkable manner free from those multiplied changes in design and plan which the later styles of different periods have effected in buildings of like magnitude. It formerly belonged to the abbey founded by Edward the Elder, and occupied by Benedictine nuns, and is a very magnificent cruciform structure, with a low tower rising from the intersection. Massiveness and height give most majestic effect to the interior of the edifice; and, if stripped of modern incumbrances, and restored to its ancient proportions, it would form one of the most magnificent interiors in the kingdom. In order to effect so desirable a purpose, an appeal has been made to the county, and those at large interested in the preservation and restoration of our great national monuments, and not in vain. At a vestry meeting the sum of 2,000*l*. was voted, to be raised by rate. It is proposed, first, to clean the stonework throughout, and to remove the thick coats of whitewash with which they are covered, so as to bring to view the enrichments now clogged up; to remove the modern coloured glass and wood-work now closing the two eastern arches of the chancel, and to fill them in, in an appropriate manner; to open the arches of the triforium; to remove the enclosures at the western extremity of the nave aisles, and to restore the vaulting of those bays open to the roof; to take away the large western gallery dividing the nave into two parts, and to continue the seats further westward, so as to gain the seat-room on the area of the church now contained in the unsightly gallery. These form a part of the most desirable alterations. There are many other improvements needed, but it must depend chiefly upon the amount of funds raised whether they can be carried into effect. The improvements will be conducted under the direction of Benjamin Ferrey, Esq., architect. It is impossible not to refer the important renovations to be effected to the zeal and energy of the vicar, the hon. and rev. Gerard Thomas Noel.

## COLONIAL AND FOREIGN CHURCH.

#### BARBADOES.

On 24th April, the lord bishop left Barbadoes in the royal mail steam packet "Dee," on a visit to the island of Trinidad. On the 25th he arrived at Grenada, and took the opportunity of the packet's detention there to proceed on the 26th to Charlotte Town, to inspect the parish church of St. John, recently rebuilt, though not yet ready for consecration, together with the parsonage-house, which has been undergoing considerable alterations and repairs. Having sailed from Grenada, he arrived on Sunday the 27th at Trinidad, and landed at the town of *Port of Spain* in time to attend the evening service, and

preached at Trinity church. In Trinidad, he held confirmations, at which 168 persons were confirmed. On the 10th of May he inspected the chapel school of St. Barnabas, at Belmont, in the parish of St. Luke, and, after visiting other parts of the parish, conferred with the minister and several of the principal parishioners on the subject of a suitable site for the parish church, and on the same day conferred with the vestry of St. Paul's parish on the state of the parish church, and the exigencies of the parish generally. On the 15th, he inspected the new parsonage erecting at Tacarigua, in the parish of St. Mary. On the 17th, he laid the corner-stone of a



new church at Diego Martin, in the parish of St. Michael. On the 19th, he presided at a public examination, at the school-house in Chacon-street, of the five schools of Port of Spain, under the superintendence of the rector; the number of children assembled being upwards of three hundred, and the result of the examination highly satisfactory. On the 20th, he assisted at the annual meeting of the Trinidad Association for the Propagation of the Gospel in Foreign Parts, his excellency colonel sir Henry Macleod, presiding, and proposed an appeal from the association to the public for further co-operation, more especially with reference to the immigrants from Africa and India. On the 31st, he held a visitation at Trinity church, and addressed a charge to the clergy. After the visitation, his lordship instituted the following clergymen to the rectories to which they had been respectively presented by his excellency colonel sir Henry Macleod, namely: — Rev. G. W. Chamberlain, B.A., to the rectory of Trinity, Port of Spain; rev. A. E. Eckel, to the rectory of St. Stephen, Savanna, Grenada; rev. T. Gilbert, to the rectory of St. Paul, North Naparima; rev. E. J. Hawkins, to the rectory of St. Luke, South Naparima. On the same day the bishop left Trinidad in the royal mail steam-packet "City of Glasgow," for Grenada, where he arrived on the 22nd, and held a confirmation at the church of St. George, at which forty-one persons were confirmed, and had an opportunity of communicating personally with all the clergy of this island respecting their different cures, being obliged to postpone his visitation of the several parishes till the parish church of St. John, and some other places of worship, should be ready for consecration. Having sailed from Grenada, he arrived in Barbadoes, in the royal mail steam-packet "Reindeer," on the 23rd instant.

[The following is the appeal above alluded to, proposed by his lordship, and carried unanimously on the 20th of May last.]

Appeal of the Trinidad Association for the Propagation of the Gospel, more particularly to the inhabitants of the island, and to all interested in its welfare, for their benevolent co-operation in further extending the means of religious instruction and improvement, especially to the immigrants from heathen lands, who have arrived and are still arriving on its shores.

The present is a remarkable period in the history of Trinidad; one which calls for much, both of thought and energy, from every one who desires its prosperity or advancement. Above all, it is a period which calls loudly for the thoughts and energies of the Christian who is interested in the destinies of this magnificent country, so rich in the fertility of its soil, so peculiarly favoured in regard to its geographical structure and position. To provide even for its existing inhabitants adequate means of religious instruction and improvement would imply no slender efforts: though much has been done, especially of late years, there remains much to be done still; and, when it is further considered that the circumstances of the country require, as indispensable to its well-being, a continued immigration from other lands, amounting already to about 2,000 souls annually, and this immigration must be looked for principally from heathen countries, and consist of people ignorant not only of the English language, but of the Christian religion, if not of the commonest usages of civilised life, what a question is that which presents itself? "How are all these souls to be taken care of? How is this mass of ignorance to be enlightened? this misbelief to be changed into Christian piety?" Yet that the effort ought to be made no Christian can for a moment doubt. To deluge the land with heathens and savages, without taking adequate precautions for their instruction in truth and virtue, would ill become a Christian country, much less a dependency of highly-favoured England. Even self-preservation requires some such precautions, lest the Christianity already in the country should be corrupted by these fearful associates, or overwhelmed with this continual influx of ignorance and error, and their necessary accompaniment—moral depravity. Immigration may be necessary—it seems essential to Trinidad; but it must not be forgotten that it is full of danger to society, and involves a

most serious responsibility as regards the immigrants themselves. It is under the influence of such considerations that this appeal is made, and in the hope that the crisis will be properly met with all the earnestness of Christian conscientiousness and the untiring energy of Christian charity. The government of the country, it is confidently believed, is fully prepared to encourage any satisfactory efforts directed to such an end. But, according to the principle hitherto pursued, it is requisite that the first steps should be originated by private exertions—that individuals should combine to raise funds for the erection of schools and churches, or for the maintenance of clergymen and catechists, to which the government may add an equal amount, should the course of proceeding be such as to meet with its approval. Amongst other assistance for the instruction of immigrants from Africa or from the east, that of interpreters will probably be needed; whom it will be necessary to remunerate by small allowances. To provide these will be one of the many objects of the association; and to supply the means of thus preaching to the heathen "the good tidings of great joy," as well as of erecting churches or chapels, where necessary, to receive them, or schools in which to instruct them and their children, and supporting ministers to watch over them—this is what the association asks of those who, either in Trinidad or elsewhere, desire the real welfare and honour of the country, or who feel for the souls of men, and rejoice in opportunities of extending upon earth the power and glory of their Redeemer. To promote these blessed objects many devote their energies and their lives as missionaries. By immigration, properly conducted—conducted, that is to say, on Christian principles and in a Christian spirit—Trinidad may be made a missionary country, an asylum, as it were, to multitudes from the darkness and misery of heathenism, a centre, from which light may radiate upon them, and from them perhaps be in many an instance reflected upon their native lands. Only let Christian hearts be ready, and Christian hands be opened, for the work; and, above all, let those who are seeking wealth from the immigrant endeavour to sanctify their proceedings by promoting in return his salvation: "So shall the earth bring forth her increase; and God, even our own God shall give us his blessing."—*Abridged from Church Chronicle.*

CALCUTTA.

A meeting was held at the bishop's palace on the 14th of April, to adopt measures expressive of regret at his lordship's illness; and the sense entertained by the public of the valuable services rendered by his lordship to the cause of true religion, as well as to the public interests generally of India. Major-general sir T. Vallant, K.C.B. in the chair.

Ven. the archdeacon read the requisition convening the meeting.

C. R. Prinsep, esq., with a few introductory remarks, proposed, seconded by col. Forbes—"That this meeting is desirous of recording its regret that indisposition should render it necessary for the bishop of Calcutta to leave India for a season; the high sense which it entertains of the services rendered by his lordship to the cause of true religion, and to the best interests of society; and its hope that, under the divine blessing, his lordship may be restored to health, and enabled shortly to resume the duties of his diocese."

J. F. Leith, esq., recounted how, thirteen years ago, his lordship and he left the Downs together—the first link in the chain of that friendship which has been continually strengthened in this land was then formed. The speaker had then opportunities of observing and becoming acquainted with the intellectual powers of bishop Wilson, his singleness of heart, his earnestness of purpose, his habits, his strength of mind and decision of character, and, above all, his habitual desire to bring every act and wish to the test of principle. His charges to his clergy, and his sermons, place bishop Wilson in the first rank as a scholar; and they deservedly exert, and will continue to exert, a great influence on religion and over the public mind. Mr. Leith then alluded to his lordship's advocacy of steam as an auxiliary agency in the cause of religion, his establishment and promotion of the church



building fund, the formation of an additional clergy-aid fund, and, above all, his planning and carrying into effect the building of a protestant cathedral in the city of Calcutta. The speaker then referred to his lordship's illness; an illness which still continues, and which is attended with much pain and suffering. But Mr. Leith felt assured that, if anything could alleviate his distress, nothing was more likely to do it than the kindness expressed in the address of which he would now move the adoption:—

*"To the right rev. the lord bishop of Calcutta.*

"My Lord,—On the occasion of your departure from India to seek the renovation of your health, impaired by twelve years' zealous and unremitted labour in the discharge of your sacred office, we consider it our bounden duty to testify no less the affectionate regard we bear towards you, than the high sense we entertain of the value of your public ministry, and of the success which, under the blessing of God, has attended your earnest endeavours in the cause of his holy religion. We deeply regret the cause which has compelled your lordship to separate from us for a season. We learned with unfeigned concern the tidings of your alarming illness, and with mingled anxiety and joy the successive accounts of your gradual restoration. The prayers of the church for your recovery and safe return have, we humbly hope, been heard and accepted. It would seem presumptuous in us to offer an opinion on the character of your lordship's ministry since you assumed the charge of the diocese; but we may be permitted to remark that the blessing of God upon your labours has been abundantly shown, in the complete and general success which has attended them, and in the gradual and steady growth of Christian truth among the heathen during this period. We desire also to advert to some circumstances, the remembrance of which will ever be connected with your lordship's name. We allude to the foundation of St. Paul's cathedral in Calcutta, mainly through your own exertions, and the noble sacrifice you have made in support of the undertaking; to the establishment and promotion of the church-building fund, by means of which so many Christian places of worship have been raised throughout this presidency; and to the formation, on a sound and permanent footing, of a fund for the provision of additional clergy to supply the want of spiritual instruction which has long been so painfully felt, especially in the more remote stations in the interior of the country. In these acts we recognize an important step towards the extension and eventual establishment of the Christian religion throughout the British Indian empire. We further beg to express the sincere gratification we have felt at your lordship's determined and successful efforts to maintain, in times of discussion and difficulty, the gospel principles of the Reformation as set forth in the articles and liturgy of our church. In conclusion, my lord, we trust you will accept the assurance of our earnest hope that your residence in England among your family and numerous friends may, under Providence, be the means of completely restoring you to health, and of enabling you, at no distant period, to return to India to resume, and long to continue to fulfil, the objects of your high and sacred mission."—*C. C. Herald.*

#### *Presentation of Address.*

The presentation of the address of the Christian community to the lord bishop, on the occasion of his lordship's approaching departure to Europe for the benefit of his health, took place on the 27th ult., at the bishop's palace. There were about fifty gentlemen present upon the occasion, and among the rest were the hon. Mr. F. Millett, hon. Mr. Elliott, col. Powney, col. Forbes, T. R. Davidson, esq., C. R. Prinsep, esq., F. Leith, esq., C. K. Robinson, esq., Dr. Webb, &c., &c. At the appointed hour, the worthy bishop, who looked exceedingly feeble from ill health, met the company in the great hall, and, having shaken hands with every individual, took a seat, being unable to sustain the exertion of standing. Mr. C. R. Prinsep then proceeded to read the address, which will be found in the previous report. His lordship replied in the following terms, which was previously written, and which the archdeacon read for his lordship:—

"Gentlemen,—I thank you for this most affectionate, though too favourable address. Your statements of what I have accomplished are rather according to my wishes and endeavours, than their results. Whatever I have done, I thank you for your kind acceptance of my proceedings; and I desire to give God in Christ Jesus all the praise of what has been really good in them; for it is to his providence and grace that we all of us owe the will and the power to do any thing for his glory. And his immeasurable love to us, in the gift of his own Son to become incarnate and die for us, swallows up and annihilates all puny human efforts of gratitude and obedience, whatever they may be. Two circumstances have tended to enable me to do what I have in India: I have had no immediate family dependent on me; and I have been permitted to continue for a longer time in my diocese; so that, the first expenses of my coming out having been defrayed, I have had the more to devote to objects of public utility. Indeed, when I inform you that I am now in the fourteenth year of my appointment by lord Glenelg, then Mr. Grant, as President of the India Board, to this see, and that, of my four honoured predecessors, now with God, the united period of residences fell a little short of my own singly, you will perceive how much I have to be thankful for on this view. You speak of the new cathedral. The due estimate of the unspeakable importance of that work I leave, as lord Bacon did his writings, to posterity: future ages, for whom it is chiefly destined, will appreciate it aright; and they alone can. I trust it will be the nucleus and seed-plot of indigenous Christianity in India, and go to convince the Hindoos and Mohammedans that we are earnest and sincere in a religion on which we scruple not to expend some considerable portion of our wealth. You refer, also, gentlemen, to my efforts to preserve the simplicity of the protestant faith in our beloved church. I believe that that was one design of Providence in sending me to India. My aim has been to settle our episcopal church here on the exact footing on which, in June, 1832, on my leaving home, I left it there, without the corrupt and popish additions of the traetarian novelties on the one hand, and without any diminution, on the other hand, of those decent ceremonies and usages which for three centuries had tended to make our church the glory of the Reformation and the bulwark of Christianity, by protecting the purity of her doctrine, and the simplicity of her worship. Gentlemen, I beg the benefit of your prayers. I fully intend to rejoin you in November, 1848, if God restores me to any measure of health. In the mean time I commend you and myself to the divine mercy and blessing."—*Hurkaru.*

NEW BRUNSWICK.

*The Bishop of Fredericton.*—The following extract is from the *Fredericton Loyalist and Conservative Advocate* of the 19th of June:—On Saturday last, pursuant to notice, a public meeting was convened at the county court house, for the purpose of preparing an address to his lordship the bishop of this city. The notices were not issued till within a few hours before the time appointed for the meeting, yet, on the arrival of the hour, a very respectable company had assembled, consisting of episcopalians, presbyterians, methodists, baptists, and Roman catholics, all mingled together. The chair was taken by the hon. J. S. Saunders; and D. L. Robinson, esq., was requested to act as secretary. The paper from which we quote gives a very full account of the proceedings at the meeting, which were of a highly gratifying character. The following is a copy of the address agreed on:—

"To the hon. and right rev. father in God, John, lord bishop of Fredericton.

"My Lord,—We, the undersigned magistrates and other inhabitants of the city of Fredericton and its vicinity, beg most respectfully to tender to your lordship our sincere and heartfelt welcome on your arrival at the capital of your diocese. We hail your lordship's appointment as an event, under the blessing of divine Providence, calculated to have a deep and lasting influence in ameliorating the spiritual and temporal condition of the people of this province; and we assure your lordship that we feel deeply impressed with a desire to co-operate with your lordship in advancing the interests of Christianity

throughout this infant colony. We view the episcopal mission to this province, of one selected for his talents, energy, and truly Christian zeal, as an event in our history deeply interesting to every pious and reflecting mind; and we are induced to hope that your lordship's apostolic labours among us will be followed by a more general diffusion of the principles of our most holy religion throughout the province, and by the promotion and encouragement of sound learning and Christian education among our rapidly increasing population; and it is our sincere desire that your lordship's spiritual labours may be so owned and blessed by the great Head of the church, that thousands may hereafter arise to be as stars in the crown of your rejoicing for ever. We cannot close this our dutiful address to your lordship, without expressing our thankfulness for the noble munificence of the bishops, the clergy, and the many other pious and charitable individuals in England, our fatherland, towards the endowment of this diocese, and the erection of a cathedral in this city; and we gladly assure them, that our hearts

beat with no ordinary feeling of gratitude at such acts of piety and disinterested liberality towards their brethren in this British colony."

The address was presented in the presence of a large concourse of ladies and gentlemen. His lordship expressed his gratification, and spoke of his hopes and intentions with regard to the future, in an appropriate and eloquent extempore speech, which occupied twenty minutes in the delivery. From the same paper, of June 26th, we make the following extract:—"A public meeting was lately held in the county court-house, in this city, the object of which was to adopt measures to ensure the erection of the bishop's cathedral in Fredericton. From the noble liberality of the lord bishop himself, and most of the gentlemen who were present, upwards of three thousand pounds were subscribed on the spot; and we have no doubt but altogether 5,000*l.* will be raised in Fredericton, making, with the sum already in his lordship's hands, about two-thirds of the amount."

### Miscellaneous.

#### ADDITIONAL CLERGYMEN AND LAY READERS.

The following correspondence has passed between lord Sandon, sir R. Inglis, and Mr. Kingscote, as the representatives of a numerous body of petitioners, and the archbishop of Canterbury, on the subject of a large increase in the effective force of the clergy, as well as the employment of an auxiliary force in the shape of lay scripture readers:—

"My lord archbishop,—We have the honour herewith to transmit very respectfully the accompanying address to your grace, signed by many noble, influential, and respectable persons, who concur with us in the hope that your grace and the other members of the episcopal bench will be pleased to take the whole subject of the same into your earnest and early consideration, with the view to the adoption, if not of the precise means therein suggested, at least of some means towards removing the crying and growing evil of a church inadequate to the wants of a rapidly increasing population.—We are, my lord archbishop, your grace's very faithful and humble servants,

"SANDON.

ROBERT HARRY INGLIS.

HENRY KINGSCOTE."

"May it please your grace,—The period during which it has pleased Almighty God to continue to the church of England the mild and paternal superintendence of your grace, in the discharge of her highest ecclesiastical functions, has been marked by great and important changes in our social, moral, and political circumstances. A lengthened interval of peace, the advancement of literature, the arts, sciences, and civilization, and, above all, the rapid increase of our population, have produced an alteration in the relative position of the several orders in society, which demands the grave consideration of every one who desires to promote the well-being of the nation, but more especially of those who are the appointed guardians of her religious institutions and the pastors of her people. Under these circumstances, and impelled by a heartfelt attachment to the scriptural principles of our established church, and by an earnest desire that its efficiency should be increased, and the interests of true religion more effectually promoted through its agency, we, the undersigned lay members of that church, venture with all respect to bring under the consideration of your grace some means by which, we trust, under the divine blessing, these great objects may be attained. Admirably as our parochial system seems calculated to meet the wants of the country, and to bring the ministrations of the clergy within the reach of all classes, still the increase of our population, and its unequal distribution, render it impossible that they should extend their pastoral care to the great majority of their flocks in large towns and populous districts. We do not forget the attempts made by the legislature, by voluntary associations, and by individuals, to remedy this defect; but we are convinced that further measures are required to reach the full extent of the evil. We believe that the efficiency and usefulness of

the national church might be very greatly increased by arrangements which, without introducing any organic changes, should bring into active operation the powers and capacities now lying dormant in her existing institutions. To effect this, we believe that two important objects must be accomplished:—1st. The clergy must be increased in number; and 2ndly, provisions must be made for a more systematic employment of laymen in the exercise of functions which do not belong exclusively to the clergy. For the attainment of these objects, we would respectfully request your grace and the other members of the episcopal bench to take into your consideration:—1. The expediency of increasing largely the numbers of the third order of our clergy—the deacons. And we venture to suggest that this may be effected by admitting, on such conditions as will maintain the order and discipline of our church, persons who have not the means or opportunity of proceeding to a university degree, but who are found competently trained for the service of the sanctuary; their advancement to the higher order of the ministry being made contingent upon a faithful discharge during a lengthened period of the office of a deacon, or upon such other circumstances as your grace and the other members of the episcopal bench may think fit. 2. The propriety of sanctioning and encouraging the employment of a class of laymen, who, without altogether abandoning their worldly callings, might be set apart, under episcopal authority, to act as visitors of the sick, scripture readers, catechists, and the like, in parishes where their introduction should be approved of by the parochial clergy. The system of district visiting, and the appointment of lay scripture readers, under clerical superintendence, have already been adopted, we believe, with much success, in many populous parishes; but the present state of society requires that both these means of usefulness should be greatly extended, and brought into more immediate connexion with our ecclesiastical arrangements; for we are fully persuaded that the true strength of our church can never be completely known until, by some such means, her lay members are enabled, under direct sanction and control, to take part in the discharge of all those offices which are not by her constitution restricted to the three orders of the ministry. To provide the necessary funds (which should be administered by a board, made up by a well-considered union of the clergy and laity), contributions may, we have little doubt, be extensively called forth, in offerings and collections made for this specific object, at such periods and under such regulations as may be found desirable; and we venture to hope that an object so directly affecting the efficiency of the church would attract the sympathies and obtain the support of all classes within her communion. In venturing to urge upon your grace the adoption of these measures, which would supply a link much needed between the parochial clergy and the community at large, we are far from desiring to make any innovation in our ecclesiastical polity: we only seek to restore to full vigour and efficiency our

of the orders in our church, and to promote the appointment of officers already recognized by ecclesiastical authority, and for which at no period since the Reformation has the position of the church more imperatively called."

[Name.]

[Residence.]

"Lambeth, July.

"My dear lord,—I have submitted to the consideration of such bishops as could be conveniently assembled in town the memorial which was presented to me in January last by your lordship, sir Robert Inglis, and Mr. Kingscote, suggesting the expediency of meeting the great and immediate wants of the church—1st, By multiplying the number of deacons; 2ndly, by sanctioning the systematic employment of a class of laymen, who, without altogether abandoning their worldly callings, might assist the clergy in the discharge of all such affairs as are not restricted by the church to the three orders of the ministry. It is, I trust, needless to say that these proposals have been considered by us with the attention which is due, as well to the vast importance of the subject, as to the opinions and wishes of the very numerous and highly respectable body of laymen, who, by affixing their signatures to this memorial, have testified their attachment to the church, and their concern for the spiritual welfare of multitudes, who are now in a great measure prevented by circumstances from benefitting by its teaching and ordinances. In respect to the desirableness of adding to the number of the clergy, and adopting other safe and legitimate methods of increasing the efficiency of the church in populous towns and districts, there is not, nor indeed could there be, any difference of opinion amongst us. As regards the mode of proceeding best calculated to promote the beneficial objects which the memorialists have in view, I have been requested to communicate to them the following observations, the result of our joint considerations:—1. No considerable addition can be made to the existing number of clergymen without additional funds for their support. 2. The salary required for curates at present is not greater than must be paid to deacons under the proposed scheme. The funds, therefore, which must be raised for the new class of deacons would suffice for the maintenance of an equal number of additional curates; and, if the funds of the existing societies for maintaining additional curates were so enlarged as to furnish the means of supporting a larger number than are now employed, it is not probable that the bishops would interpose any unnecessary obstacle to the admission into the ministry of a sufficient number of persons to supply the wants of their respective dioceses, although every bishop must be allowed to judge for himself of the measures proper to be taken for supplying the wants of his own diocese, by the ordination of as many persons as may be required, in conformity with the canons of the church. It does not appear expedient to lay down any general rule on the subject, which might control the bishops in the exercise of their discretion, or diminish the securities which now exist for the due preparation of candidates for the ministry. With respect to the employment of lay scripture readers, it is thought that the question may be most properly left to the bishop of each diocese to encourage or sanction such provision, if he should think fit, in those parishes the incumbents of which may be desirous of availing themselves of such assistance.—I remain, your lordship's faithful servant,

"To viscount Sandon."

"W. CANTUAR.

*Dismissal of a Parish Clerk.*—It is not generally known that, under the recent act of 7 and 8 Vic., cap. 59, sec. 5, passed on the 29th July, 1844, power is given to the archdeacon of a district to summon a parish clerk before him, to answer any complaint which may be made for misconduct in his office, and thereupon summarily hear and determine the truth of the matter charged; and, if the complaint is proved to the satisfaction of the archdeacon, he is authorized to suspend or remove such parish clerk from his said office, by certificate, under his hand and seal, directed to the rector or other officiating minister of the parish. Under the authority of the above named act, Mr. Horne, as one of the proctors of the consistory court of the diocese of St. Asaph, on the behalf of the rector of the parish of Ysceiiof, caused Thomas Hughes, the parish clerk, to be summoned to appear before the ven. archdeacon Clough, at the school-room in Ysceiiof, to answer the accusations preferred against him, for having absented himself from divine service on Easter Monday last, and not appointing a fit person to represent him; and that he absented himself from a funeral, without appointing a proper substitute; also, that he absented himself from another funeral under similar circumstances; that he neglected to give his rector notice of a marriage, which was to have been performed, and went from home with a full knowledge that such was to have been solemnized, in consequence of which neglect the rector himself was absent. The venerable archdeacon, after a careful examination of the witnesses who were produced on both sides, and mature consideration of the case, certified the removal of Hughes from the office of parish clerk of the parish of Ysceiiof, in the county of Flint.—*Chester Courant.*

*Metropolitan District Churches.*—A communication was lately forwarded, by order of the ecclesiastical commissioners, to all the curates of the various district churches in the metropolis and suburbs. It will be seen from the subjoined extract, that these churches are to be endowed with the same privileges as parish churches in election of churchwardens, &c. :—

"It will be observed that the first appointment of churchwardens, enacted by the 7th section of this act, must take place within two calendar months from the time of its passing; and her majesty's commissioners therefore beg to call your particular and early attention to the important provisions of this clause, which applies only to a new church (without a district) built on a site conveyed to the commissioners. If a district chapel or a consolidated chapel has been, or shall hereafter be, assigned to the church in question, the provisions of the 5th section, touching the appointment of churchwardens, will apply to it; or, if a district and separate parish or district parish shall hereafter be formed for this church, the 53rd section of the 58th George III., cap. 45, respecting the appointment and duties of churchwardens, are made, by the 5th section of the recent statute, applicable to it. The words in the 6th section, 'in all cases not otherwise expressly provided for,' are intended only to except from the operation of the clause particular cases, where, by some local act of parliament, the appointment of churchwardens has been already provided for.—I remain sir, your faithful servant,

"To the rev.——"

GEORGE JELF,

"Secretary.

## TO OUR READERS.

*PHONOTYPY.*—We have received several phonotypic works, of which we scarcely know how to speak. The system they develop, of improving the spelling of our language, displays great ingenuity; but that it is at all likely or possible for it to supersede established usage is more than we dare predict; and, before this can be the case, the system must be materially improved. The authors have, we think, failed to embody the correct pronunciation of very many words. Thus they employ the sound *u* (in *cur*) in a multitude of places where we should say it was only vulgarly used, *e. g.* in the second syllable of *Genesis*. They occasionally treat letters as quiescent where a true pronunciation (however faintly) sounds them, *e. g. t* in *epistle*; and to some of the gravest objections to such a complete metamorphosis of the language as they wish to effect they appear not to have adverted. But we would by no means be taken to discourage the efforts of ingenious men because they are not at once successful; and we must say we have had real interest in examining the publications sent us.

We have just received, from Messrs. Black, of Edinburgh, "Travels through the Alps of Savoy," by James D. Forbes, F.R.S., &c. &c., professor of natural philosophy in the University of Edinburgh. Second edition, revised. A truly splendid volume, in every sense of the word. Extracts will be given in next part of magazine. The engravings are beautiful.

# REGISTER

OF

## Ecclesiastical Intelligence.

OCTOBER, 1845.

### Ordinations.

**ORDAINED**  
*By Bp. of NORWICH, at Norwich Cath., Aug. 24.*  
**DRACONS.**  
*Of Oxford.*—C. H. Angell, B.A., Queen's; H. Dawson, B.A., Ball.; W. G. Gibson, B.A., Worc.; J. E. Gladstone, B.A., Magd. H.; J. L. Johnson, B.A., St. Ed. H.  
*Of Cambridge.*—A. H. Brereton, B.A., Queens'; A. Cooper, B.A., Pemb.; W. Felgate, M.A., Trin.; H. T. Frere, B.A., C.C.C.; A. B. Hensworth, B.A., Trin.; H. J. Huntington, B.A., Christ's; R. U. J. Johnson, B.A., Magd.; M. Manly, B.A., Queens'; T. J. G. Marshall, B.A., Magd.; A. A. Morgan, B.A., St. John's; hon. A. R. S. Rice, M.A., Trin.; H. F. Rose, C.C.C.; T.

F. Salmon, B.A., St. John's; E. Sayres, B.A., Trin.; H. Swan, B.A., St. John's; H. Watts, B.A., C.C.C.; W. C. Williams, B.A., Trin.  
*Of Durham.*—G. R. Kewley.  
*Of St. Bees.*—W. Abbey, W. H. R. Brickman, C. W. Tennant.  
*Of Lampeter.*—H. G. Edwards, L. Morgan.  
**PRIESTS.**  
*Of Oxford.*—V. S. B. Blacker, B.A., Ch. Ch.; J. C. Cor, B.A., Trin.; J. G. Jessep, B.A., Queens'; W. N. Lucas, B.A., Trin.; G. Montagu, B.A., Worc.; G. F. Morgan, M.A., Ch. Ch.; S. W. Stevenson, M.A., St. Mary H.; W. S. Thorpe, B.A., Wad.

*Of Cambridge.*—H. Asker, B.A., E. Blathwayt, B.A., M. Booth, M.A., C.C.C.; R. H. Cobbold, B.A., St. Pet.; W. Fellowes, B.A., St. John's; T. L. French, B.A., Emm.; H. Hall, M.A., Magd.; F. C. Halsted, B.A., Trin.; E. Houchen, B.A., Sid.; A. T. Hudson, B.A., N. P. E. Lothbury, B.A., Jesus; H. G. Mall, B.A., St. John's; H. J. Musket, B.A., St. Peter's; J. F. Noot, B.A., Queens'; H. V. Pickering, B.A., Pemb.; G. F. Pooley, S.C.L., C.C.C.; W. G. Royle, B.A., Queens'; T. W. Thompson, B.A., Pemb.  
*Of Dublin.*—C. J. F. Taylor, B.A.  
*Of St. Bees.*—F. Haythorn.  
*Of Lampeter.*—T. Morgan.

### Preferments.

Bell, R., archdeacon of Waterford (pat. the bishop).

Name.	Parish & County.	Pop.	Patron.	Value. £.	Name.	Parish & County.	Pop.	Patron.	Value. £.
Bagge, P. S. . .	Stradsett (V.), Norfolk	194	W. Bagge . . .	*108	Hoblin, — . . .	St. Stephen (R.), Ipswich, Suffolk . . .	503	The Queen . . .	*83
Bennett, A. . .	Bournemouth (P.C.), Hants . . . . .				Hughes, H. P. . .	Shuttleworth, near Bury (P.C.) . . .			
Bentinck, C. W. .	Bothal (R.), Northumberland . . .	800	Duke of Portland . . .	*1807	Hughes, T. C. . .	Cerne Abbas (P.C.), Dorset . . . . .	1349	Lord Rivers . .	*61
Britton, P. F. . .	Cadeleigh (R.), Devon . . .	403	Mrs. Moore . . .	*198	Jebb, R. . . . .	Glenary, Camlin and Tullynis (V.), Antrim . . . . .		{ Marq. of Hertford . . . . . }	
Broome, J. H. . .	Houghton-next-Harpley (V.), Norfolk . . .				Kelly, J. . . . .	Charlotte chapel, Pimlico, Middlesex . .			
Brown, W. . . . .	Blaydon (V.), Durham . . . . .				Kennedy, R. . . .	Wood's chapel (P.C.), Haydon (V.), Dorset .	116	Inc. of Ardtree Earl Digby . .	143
Bunbury, R. S. .	Swansea (V.), Glamorgan . . . . .	19115	Church Patronage Society .	291	Mackarness, T. .	Tardebilge (V.), Worc. . . . .	4877	Hon. R. H. Clive	631
Cartwright, C. .	Brandon (R.), c. Wangford, Suffolk .	2048	T. E. Cartwright . .	*500	Marsh, B. . . . .	St. Mary's (P. C.), Plaistow . . . . .			
Cory, T. . . . .	Merton (R.), Devon . . .	763	Lord Clinton . .	*383	May, I. . . . .	Ugborough (V.), Devon . . . . .	1623	Grocer's comp.	*260
Davies, A. G. . .	St. James, Dudley (P. C.), Worc. . .		Vic. of Dudley . .		Milner, W. H. . .	Penrith (V.), Cumb. .	6429	Bp. of Carlisle	
De la Hooke, J. .	Trin. (P.C.), Bridge-water . . . . .		Bp. of Bath and Wells . . . . .	*902	Murray, G. W. .	Cleobury Mortimer (V.), Salop . . . . .	1730	W. L. Childe	448
Denison, G. A. .	East Brent (V.), Som. . .	849			Newcomb, C. G. .	Halberton (V.), Devon . . . . .	1739	{ D. & C. of Bristol . . . . . }	517
Dodgson, J. . .	Lanercost Abbey (P. C.), c. Upper Denton (P.C.), Cumb. .	1583	Earl of Carlisle . .	107	Nicoll, C. . . . .	St. John's (P. C.), Stratford . . . . .			310
Dowty, G. . . . .	Walsden (P.C.), Cheshire . . . . .				Noot, E. H. L. . .	St. John's, Dudley (P.C.), Worc. . . . .		Vic. of Dudley	
Eden, J. P. . . .	St. Andrew Auckland (V.), Durham . . .	19100	Bp. of Durham . .	*650	O'Connor, M. . .	Muckamore, Connor. Thruslington (V.), Leic. . . . .	645	{ Rev. E. H. Hoare . . . . . }	940
Evans, R. . . . .	Llandough (R.), c. St. Mary ch. (R.), Glam. . . . .	133	Marquis of Bute . .	182	Owen, I. . . . .	Northaw, Hants . . .	609	{ Rev. A. Trenchard . . . . . }	150
Felix, H. . . . .	Llanawenog (V.), Card. . .	1578	{ Bp. of St. David's . . . . . }	138	Reed, T. F. . . .	Winteringham (R.), Linc. . . . .	694	Family . . . . .	*657
Fisher, I. C. . .	Harpford (V.), c. Venn Ottery, Devon . . .	439	Z. H. Drake, and sir J. P. Yarde Buller, bart. . . . .	221	Robinson, C. . .	Tynagh (U.), Galway .		{ Marq. of Clanricarde . . }	
Fraser, D. . . . .	Trinity (P.C.), Halstead, Essex . . .				Robinson, G. H. .	Warmly (P.C.), Sutton Coldfield . . .			
French, T. L. . .	Thrandston (R.), Suffolk . . . . .	373	Sir E. Kerrison, bart. . . . .	*391	Simmonds, I. . .	St. Matthew's (P.C.), Gosport, Hants . .			
Gathercole, M. A. .	Chatteris (V.), Camb. . .	4813	Rev. Dr. Chatterfield . . .	*1370	Sugden, T. . . . .	Adlingfleet (V.), Yorks. . . . .	448	Lord chanc. . .	*280
Gibney, S. . . . .	St. Mark's (P. C.), Linc. . . . .	445	Precentor of cathedral . .	30	Thompson, J. . .	Cublington (R.), Bucks. . . . .	290	{ Lincoln coll. . . }	*290
Gray, R. . . . .	Stockton (V.), Durh. . .	10071	Bp. of Durham . .	*247	Ward, J. H. . . .	Poughill (R.), Devon. Carbrooke Magna (V.), c. Carbrooke Parva, Norfolk . .	361	Lord chanc. . .	231
Harris, H. . . .	Horbling (V.), Linc. . .	571	Bp. of Lincoln . .	371	Williams, W. . .	Merthyr Cynog (V.), c. Newchurch-in-Tyr Abbot (V.), Brecon .	815	{ I. T. V. Watkins . . }	90
Hartley, T. . . .	Raskell (P.C.), Yorks. .	548	Bp. of Chester . .	216			141	{ Col. Gwynne . . . }	43
Hicks, J. . . . .	Peddietrenthide (V.), Dorset . . . . .	671	D. & C. of Winchester . .	*211					

Bradford, I. E., chap. Lincoln county hosp.  
 Brereton, A. H., math. master sir W. Paston's school, North Walsham.  
 Cloughton, T. L., hon. can. of Worc.  
 Edwards, W. A., residentiary preacher at Limerick cath.

Gibney, S., min. can. Lincoln cath.  
 Horne, R., hon. can. of Worcester.  
 King, C., chap. Hay union, Brecon.  
 Mills, T., hon. can. of Peterborough.  
 Povah, J. V., divinity lecturer St. Paul's cath.

Power, F. A., chap. Bury barracks, Lanc.  
 Wentworth, S. E., mast. Kirkham grammar school, Lanc.  
 Whitecock, W., mast. Penrith gram. sch., Cumb.  
 Wolff, J., D.D., chap. English ch. at Mathman.

## Clergymen Deceased.

George Henry Law, D.D., lord bishop of Bath and Wells.

Baker, G., vic. of South Brent, Devon (pat. rev. H. Cole), 70.  
 Burgh, very rev. T. I., dean of Clowns, and rec. Farraby (pat. the crown), 64.  
 Corbett, ven. S., D.D., archd. and can. of York; rec. Kirk Bramwith (pat. chanc. duchy of Lanc.), rec. Scrayingham-cum-Leppington (pat. the queen), p. c. Wortley (pat. id. Wharnccliffe), Yorks., 71.  
 Davies, J., prob. Brecon; vic. Llanbyther, Carm. (pat. vic. Llanweny, Card.), 83.  
 Dawes, J., p. c. Ambleside chap., Westm. (pat. lady de Fleming).  
 Day, I., rec. North Tuddenham, Essex (pat. family), 61.  
 Gubbins, H., vic, Kilbreedy, Limerick, 69.

Henniker, hon. W., rec. Gt. Bealings, Suff. (pat. id. Henniker), 38.  
 Hoggins, J., vic. Eilham, Kent.  
 Holmes, G., Copford, Essex.  
 How, G. A., vic. Bosham, Sussex (pat. D. & C. of Chichester), 75.  
 Knight, very rev. W. B., dean of Llandaff; rec. Llandough, Glam. (pat. C. R. Talbot); p. c. Margam, Glam. (pat. C. R. Talbot), 59.  
 Knipe, J., rec. St. Michael's-on-the-Mount, Linc. (pat. prec. Lincoln cath.); rec. Charlton-on-Otmoore, Oxford (pat. Queen's coll., Oxford), 82.  
 Lloyd, D., chap. Greenwich hosp.  
 Luxmoore, C. R., rec. Bridstowe, c. Stour-

ton, Devon (pat. bp. of Exeter); rec. Lanteglos, Cornwall (pat. id. Granville), 86.  
 Oakman, R., Martlesk.  
 Redhead, S., vic. Calverley, Yorks. (pat. id. chanc.), 67.  
 Roberts, J., cur. Llangristollis, Anglesey.  
 Sadler, J. H., Portman-square, London.  
 Smith, C., mast. Lichfield gram. sch., 71.  
 Spencer, W. P., rec. Starston, Norfolk (pat. earl of Surrey and hon. H. Howard), 45.  
 Umpleby, D., chap. Lancaster lunatic asylum, 49.  
 Ward, R., rec: Brandon cum Wangford, Suff. (pat. T. E. Cartwright), 87.  
 Way, W., rec. Denham, Bucks (pat. B. Way); vic. Hodgerley, Bucks (pat. B. Way).

### CHURCHES CONSECRATED.

*Durham*.—St. Cuthbert's, Blaydon, Ryton. Sermon preached by archdeacon Raymond. A handsome paten was presented by archdeacon Thorpe.  
*Lichfield*.—St. John, Warmley, Sutton Coldfield. Sermon preached by the bishop.

*Rochester*.—Trinity, Milton, next Gravesend, Aug. 21. Sermon preached by rev. F. Jackson. The church contains 1,000 sittings, of which 600 are free. The district has been duly constituted.

### FOUNDATIONS LAID.

*Lincoln*.—St. Nicholas, Deeping Fen. For an extra-parochial district of 15,000. By Mr. James Stevenson, in compliance with

the wishes of the late Mr. William Stevenson and Mr. Nicholas Clarke Stevenson. The sum devoted for building the church is 4,000*l.*, for keeping the same in repair 200*l.*, for endowment of minister 4,000*l.*

*York*.—Oakworth, Keighley, July 28. By Mr. James Mitchell. Sittings all free.

*Tributes of respect have recently been presented to the following:—*

Boulton, A., D.D., late mast. Tiverton gram. sch.—plate.  
 Jones, ven. C. L., archdeacon of Essex.  
 Melburn, W., cur. Ampleforth, Yorks.  
 Phillips, J., from communicants of Laithkirk.

## Proceedings of Societies.

### IRISH SOCIETY.

As matter of general information, it may be stated that the Irish Society has been established twenty-five years; and before the establishment of the society nothing effectual had been done for the imparting of scriptural instruction to the native Irish. There are in Ireland about three millions who speak the Irish language. It is computed that 600,000 of the above number are utterly ignorant of the English language, nor can they read Irish. The objects of the society are—1st. By means of native teachers, to instruct the people to read the scriptures. 2nd. To distribute amongst this great Irish-speaking population the word of God in their native tongue. The society has taught up to this period from 200,000 to 250,000 persons, chiefly adults, to read the scriptures. It has distributed upwards of 150,000 copies and parts of the bible amongst the Irish people in their native tongue. A considerable number of the peasantry, from being enabled thus to read the scriptures in their own language, have left the Romish church, and joined the Church of England. Five congregations have been formed of native converts, who have an Irish minister: these have the liturgy in Irish, and some of the most beautiful of our protestant psalms and hymns translated into the same language: there is also a metrical version of the psalms of David, carefully prepared by Dr. M'Leod, of Glasgow, revised by the rev. H. H. Beamish, which is calculated to meet their popular taste for poetic compositions, and to supersede the legends and fables so common and so injurious to the people. By means of the society, too, a professorship of the Irish language has been established in Trinity college, Dublin; and exhibitions have been founded for the support and encouragement of Irish divinity students. These among other great results have, by the blessing of God, attended the labours of this society; and the committee, who are privileged to conduct its labours, earnestly appeal to Christian sympathy and liberality for its support, to carry on and extend in Ireland this blessed work, by this simple and invincible means, viz., the giving to the people, in their own tongue, the book which was "written for their learning," to be a "light unto their feet and a lantern unto their paths," and, with the blessing of God, is "able to make them wise unto salvation."

### SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

At the monthly (August) meeting of the members of this society, the foreign translation committee presented their report for the year 1844-45. It stated that the

committee felt that during the past year, although they had in one or two instances met with some difficulty and disappointment, their operations had been upon the whole both important and successful. The translation of the liturgy into the German language was very nearly completed; and a German service, according to the rites of the church of England, had been established in Hull for the benefit of the foreign sailors, who to the number of about 9,000 annually frequent that port. The sovereigns of Prussia, Hanover, and Denmark, and the grand duke of Mecklenburgh Schwerin, together with the senates of Hamburg, Bremen, and Lubeck, had contributed liberally to its support. The rev. Theodore Muller, who has been appointed to the ministry, spoke highly of the conduct of the sailors. At the request of bishop Alexander, a supply of German prayer-books had been sent to Jerusalem, and copies had also been forwarded to Germany on the application of the English chaplains at Mayence, Heidelberg, and Kissenegen. The Portuguese version of the liturgy was in type as far as the beginning of the psalms. The Maltese version was reported by the bishop of Gibraltar to be completed, and printed, to the end of the communion service. Considerable difficulties had occurred in preparing this version, in consequence of the anomalous state of the Maltese as a written language. At the request of the bishop of New Zealand, the committee had undertaken to publish a version of the liturgy in the New Zealand language, prepared for the press by a syndicate of translators, under the bishop's directions. They had also been solicited to print a translation of the prayer-book into the language of the Ogybwa Indians, prepared by the rev. A. F. O'Meara, who had been successfully labouring for some years as a missionary amongst that interesting tribe. The committee had agreed to adopt and publish this translation, if they found that the bishop of Toronto, to whom they had appealed for advice on the subject, recommended their undertaking it. A special committee had been appointed at Bombay, for the purpose of preparing translations of the scriptures and liturgy into the vernacular language of western India. Several other interesting translations had also been made during the last year.

### SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

79, Pall Mall, Sept. 6, 1845.

The society has just been advised of a donation of 1,000*l.* from the town of Liverpool; and the account of the manner in which it was raised, with which it has been

favoured, may perhaps furnish a useful hint to the friends of the society in other places. "The treasurer of the Liverpool association, in consequence of the present urgent wants of the society, and the important work in which it is engaged, proposed to raise a contribution of 500*l.* for the society, by donations of 5*l.* and upwards, on the condition that nothing was to be paid unless promises for the whole amount were obtained. The proposal was so favourably received—many persons cheerfully promising considerably more than 5*l.* towards so good an object—that the sum of 700*l.* was speedily guaranteed. A committee of the friends of the society was then called, and it was submitted to them whether it would not be more suitable to the character of Liverpool, considering the wealth of its inhabitants and its connexion with our colonies, to endeavour to make the contribution 1,000*l.* instead of 500*l.* They determined to make the effort, which also was crowned with success, several contributors to the 500*l.* plan increasing their donation to that for raising 1,000*l.* This plan of raising contributions appears to possess two great advantages. Those who are well disposed to the society may feel some delicacy in asking their friends to contribute individually 5*l.* to its funds; though they can have no difficulty in inviting them to join them in so noble a Christian work as offering it a donation of 1,000*l.*; and those who would decline to give 5*l.* individually would cheerfully join in giving 1,000*l.* when they feel that probably it will not be raised except by their co-operation, and that their small donation of 5*l.* will actually be effectual in raising 1,000*l.*"

#### NATIONAL SOCIETY.

A grant of 500*l.* has been obtained from government by the National Society, to meet the expense of an inquiry into the statistics of education among the children of the poor throughout England and Wales. The form of queries will be the same which the society made use of four years ago in its inquiries into the statistics of the diocese of Rochester, and which has since been successfully adopted by the archidiaconal board of Bristol, and by the diocesan board of Ripon. We subjoin the explanatory letter which accompanied the queries, addressed to the parochial clergy.

"Rev. Sir,—It has hitherto been the practice of this society to print every third year a list of schools in union, and to obtain every fifth year a return of all church of England schools. The report of the society for 1841 should contain the list of schools in union; and the report for the year following should exhibit the result of the inquiry into all church of England schools. To save, however, as much as possible the time of the clergy in making

these important returns, it has been determined that in future one inquiry only shall be made, every fifth year, embracing in one report the materials which before were separately communicated. It is with this view that the accompanying form has been drawn up; and it is hoped that little difficulty will be experienced in furnishing the required information. The annexed tables are arranged to suit all parishes, and you will perceive at once under which table your schools should be entered. The inquiry is directed to the following particulars:—Name and description of each school; number of separate schools and school-rooms; number of schools in union with the National Society, or with diocesan and district boards, or with both; number of children on the books of each school; number of gratuitous teachers in Sunday-schools; number of school-rooms permanently secured for the education of the poor; number of teachers' houses, and what proportion of them permanently secured; number of paid masters, mistresses, and assistants; amount of salary to the master or mistress; annual expense of maintaining schools, and sources of the funds for meeting that expense. The above particulars would enable the society and the public to ascertain what are the existing means of church education for the poor, and at what annual cost those means may be maintained. It would, however, be desirable also to know what additional means, if any, are wanting, and at what cost they could be provided. As these latter particulars could not be conveniently arranged into a schedule which should apply to all the various peculiarities of different parishes, you are particularly requested to state them in a separate paper, or to signify, under the head of 'remarks,' below, that the provision is already sufficient. Although the annexed printed form may at first sight appear intricate and voluminous, you will perceive that only a small portion of it requires in most cases to be filled up. The request, that you would fill up this return, is made in the name of the National Society; and I am authorized to add, that your own diocesan requests your compliance. From the zeal and energy which the clergy have shown in advancing the cause of popular education upon right principles, the society is persuaded that you will appreciate the importance of these statistical inquiries, and consequently be prepared, by the readiness and accuracy of your replies, to give it your assistance in the completion of its undertaking. I have the honour to be, reverend sir, your faithful and obedient servant, JOHN SINCLAIR, Sec.

"P.S. You are earnestly requested to insert in the proper table, rather than under the head of general 'remarks,' the particulars relating to any church-school whatever, that is carried on within the parish."

### Diocesan Intelligence.—England and Ireland.

#### CANTERBURY.

*St. Augustine's College.*—The works are now sufficiently advanced to show the design of the new building. The former dwelling-house is intended for a dining-hall, with kitchen; and the chapel adjacent has the western extremity towards Monastery-street. A range of building, with corridors, is to be carried up along the north side of the old bowling-green, the curious flint wall there having been taken down: these will be sufficient to form the dormitories and studies for about forty inmates. Other offices are contiguous.—*Canterbury Journal.*

#### CHESTER.

*Preston.*—A church is being built at Preston, the fund for erecting which is being raised by penny-a-week subscriptions. 600*l.* has thus been raised.

#### DURHAM.

(From the Supplement to the *London Gazette* of Tuesday, August 19th.)

At the court at Buckingham Palace, the 8th day of August, 1845; present, the queen's most excellent majesty in council.

Whereas the ecclesiastical commissioners for England have, in pursuance of an act passed in the session of parliament held in the third and fourth years of her majesty's reign, intitled "An act to carry into effect, with certain

modifications, the fourth report of the commissioners of ecclesiastical duties and revenues," duly prepared and laid before her majesty in council a scheme, bearing date the 8th day of July, in the year 1845, in the words following; that is to say,

"We, the ecclesiastical commissioners for England, in pursuance of an act, passed in the session of parliament held in the third and fourth years of your majesty's reign, intitled 'An act to carry into effect, with certain modifications, the fourth report of the commissioners of ecclesiastical duties and revenues,' have prepared, and now humbly lay before your majesty in council, the following scheme for further endowing the university of Durham:

"Whereas it was by the said recited act enacted, that, so soon as conveniently might be, and by the authority therein provided, such arrangements should be made with respect to the deanery and canonries in the cathedral church of Durham, and their revenues, as upon due inquiry and consideration of an act passed in the second year of the reign of his late majesty, intitled 'An act to enable the dean and chapter of Durham to appropriate part of the property of their church to the establishment of an university in connexion therewith, for the advancement of learning,' and of the suggestions

entered into by William, late bishop of Durham, and the dean and chapter of Durham, should be determined on, with a view to maintaining the said university in a state of respectability and efficiency; and whereas by an order of your majesty in council, bearing date the 4th day of June, in the year 1841, and ratifying a scheme prepared by us, it was ordered, among other things, that there should be founded in the said university of Durham eighteen fellowships, in addition to the six fellowships already founded therein by acts of the said dean and chapter, making twenty-four such fellowships in the whole, and that of the said eighteen fellowships two should be founded on the 29th day of September in the then present year, and the same number of fellowships on the like day in every succeeding year until the year 1849 inclusive, and that there should be paid to each of such twenty-four fellows the annual sum of 120*l.*; and it was by the same order further ordered, that, towards providing the fund for making such payment, and other payments therein mentioned or referred to, all the estate and interest then vested in us in all the lands, tenements, and hereditaments formerly assigned to the dean of the said cathedral church and to the canon of the eleventh canonry founded therein (excepting certain tithes in the same order specified), should be transferred to and vested in the warden, masters, and scholars of the said university; and that, whenever it should be made to appear to us, by the said warden, masters, and scholars, that, by reason of the foundation of such additional fellowships in successive years as aforesaid, the proceeds annually accruing to them from the said lands, tenements, and hereditaments would be insufficient for defraying all the stipends, salaries, and other payments charged thereon, we might propose the granting of such additional endowment to the said university as might thereupon appear to be necessary for making up this deficiency, either by transferring the estate and interest in any lands, tenements, or hereditaments then belonging to any of the canonries in the said church which might have become vested in us, or by payments to be made by us out of any moneys accruing to us by reason of the suspension of any such canonries; and whereas it has been made to appear to us by the said warden, masters, and scholars of the said university that, by such reason as aforesaid, the proceeds annually accruing to them from the lands, tenements, and hereditaments so vested in them are insufficient, by the amount of 92*l.* 3*s.*, to defray the payments charged thereon for the current year, and that a further sum of 240*l.* will be required to make up the growing deficiency in each and every ensuing year, until the year 1840 inclusive; and whereas there remain to us certain annual proceeds, arising from the tithes so excepted as aforesaid, fully sufficient for the purposes hereinafter mentioned; now, therefore, we humbly recommend and propose that, in order to supply such deficiency as aforesaid, and until further and other arrangements for endowing the said university shall have been recommended and proposed by us, and ratified by an order of your majesty in council, there shall be paid by us to the said warden, masters, and scholars, in respect of such proceeds of tithes as aforesaid, on the 29th day of September next, the sum of 92*l.* 3*s.*, and on the like day in the year 1846 the sum of 332*l.* 3*s.*, and on the like day in the year 1847 the sum of 572*l.* 3*s.*, and on the like day in the year 1848 the sum of 812*l.* 3*s.*, and on the like day in the year 1849 the sum of 1,052*l.* 3*s.*, and that, until such further arrangements as aforesaid shall be made, such sum of 1,052*l.* 3*s.* shall continue to be paid by us on the 29th day of September in every successive year; provided always, that the said warden, masters, and scholars shall not be entitled to receive such several additional payments as aforesaid, or any or either of the same, unless the several additional fellowships in the said recited order mentioned shall be duly founded in the respective successive years, in conformity with the provisions of the said order. And we further recommend and propose that nothing herein contained shall prevent us from recommending and proposing any other measures relating to the matters aforesaid, or any of them, in conformity with the provisions of the said recited act, or of any other act of parliament."

And whereas the said scheme has been approved by her majesty in council, now, therefore, her majesty, by and with the advice of her said council, is pleased hereby to ratify the said scheme, and to order and direct that the same, and every part thereof, shall be effectual in law, immediately from and after the time when this order shall have been duly published in the *London Gazette*, pursuant to the said act; and her majesty, by and with the like advice, is pleased hereby to direct that this order be forthwith registered by the registrar of the diocese of Durham.

C. C. GREVILLE.

#### LINCOLN.

"To the right rev. father in God John, by divine permission bishop of Lincoln.

"My Lord,—We, the clergy of the Hertfordshire deaneries within your lordship's diocese, avail ourselves of this opportunity of approaching your lordship with the expression of the deep regret with which they have learned that the measures now in progress for placing the county of Herts under the care of the bishop of Rochester must soon dissolve the connexion which has hitherto subsisted between them and your lordship as their diocesan. They have ever esteemed it as a privilege of no ordinary value, that, in the providential disposition of events, their lot has fallen within the jurisdiction of a bishop, to whom their affectionate regard is engaged by his mild and paternal government of the diocese, while their deep respect is commanded by his profound learning and superiority. They cannot but remember that your lordship has ever been ready to afford them kind sympathy and wise counsel under their difficulties, and to encourage their best endeavours to promote the welfare of their flocks, and the interests of the church at large. And, while they have ever experienced at your lordship's hands a considerate forbearance in the exercise of episcopal authority, they have not found you unwilling to act with firmness and vigour when the occasion demanded your interference. And they have rejoiced at being the first to participate in the benefit of the triennial charges, of which the whole church has acknowledged the soundness and ability. The clergy, therefore, feel called upon, on this last occasion of personal intercourse with your lordship as their diocesan, to give expression to new feelings of personal esteem and attachment. And, though they are no longer to be permitted to look up to your lordship as authoritative adviser and director, they will not cease to pray that you may long be spared to edify the body of the church by learning and piety, that you may long continue so to discharge the high functions of a bishop of Christ's church upon earth, as to secure the crown of righteousness from the Lord's hands. And so we bid your lordship a hearty but reluctant farewell."

To this address the right rev. prelate replied as follows:—

"My rev. Brothers,—I truly thank you for this testimonial of your affection and esteem. To say that I am most grateful is to give but very imperfect expression to my feelings. At the same time, I am too conscious of imperfection and error to suppose that my administration of this diocese has deserved the high terms of commendation in which you have been pleased to speak of it. In only one sense can they be applicable—as expressing the spirit in which I have ever desired to act. In kindness you have overlooked the inefficiency of my performances. Mr. Blomfield has expressed the mingled feelings of pleasure and regret which are felt by you upon the present occasion. In the same manner the gratification which I have derived from the testimonial just presented to me is deeply alloyed with regret—regret that we are so near the termination of a connexion with a body of clergymen possessing such warm feelings. But my regret is diminished by the knowledge of the fact that you will be transferred to one who is more experienced than myself, although my episcopal experience extends over a quarter of a century. There can be no doubt that, under the administration of that prelate, you will receive much advantage, and that he will receive the same cordial assistance in all his plans to benefit this diocese as I have received from you. Again I thank you; and I hope that the blessing of God will attend you in all your endeavours



to promote that great end which your labours are intended to effect—the salvation of the souls of men.”

#### LONDON.

*The Old Church at Fulham.*—The venerable tower of Fulham church, adjoining the palace of the bishop of London, has long called for restoration: brickwork formed the battlements; the turret was stunted; the belfry windows, strings, and plinth were tumbling to pieces; and the great western window had disappeared altogether, and was boarded up. Partly by a rate, and partly by subscription, funds have been raised; and the work is now rapidly proceeding under the direction of Mr. Godwin, architect. The bishop, the rev. Mr. Baker, the rector, Mr. John Gunter, and several other of the principal inhabitants of the parish, have exerted themselves to effect this restoration.

#### ROCHESTER.

The following address of the clergy of the deanery of Malling was presented to the lord bishop of Rochester, at Tonbridge, on Tuesday, 19th August:—"We, the clergy of the deanery of Malling, beg leave to approach your lordship with the expression of our sincere regret that we are shortly to lose the benefits of your episcopal superintendence—benefits which we have always deeply felt and duly appreciated, and do now thus publicly acknowledge. The earnest desire which your lordship has evinced to promote the interests of the church of Christ in these realms, the mild and paternal, yet firm and judicious, manner in which you have exercised the authority of your high office, the kindness and urbanity which you have manifested towards your clergy, asking your opinion or soliciting your direction, and the generous disposition which you have shown in patronizing and forwarding every good work tending to the glory of God, and the temporal as well as spiritual welfare of those over whom the Lord has made you overseer, have drawn towards you those affections which, amidst our regrets, it is now our pride as well as our duty to express. We beg that your lordship will be pleased to accept this testimony of our regards, uttered with sorrowing hearts for the loss we are about to sustain. Although the hour of separation is at hand, when we are no longer to have the benefit of your presence and counsel, we shall ever retain your past episcopal administration in grateful remembrance; and our prayers will ascend to heaven, that health and happiness may attend you in the new sphere of duty to which Providence has called you."

#### SALISBURY.

*Ecclesiastical Commissions.*—(Before the ven. F. Lear, archd. of Sarum, chairman; the ven. R. B. Buckle, archd. of Dorset; the rev. J. Venables, prebendary of Salisbury; the revs. L. Foot, rec. of Longbrey, and J. A. Templar, vic. of Puddletown).—These commissions, under the church discipline act, were issued by the lord bishop to the aforesaid clergymen, for inquiring as to the grounds of a scandal or evil report which exists concerning the rev. Samuel Starkey, rec. of Charlinch, Somerset, in that he has lately, at divers times, committed the canonical of-

fence of preaching and publicly praying in unconsecrated places without the licence of the ordinary thereof, and thereby brought great scandal on the church, &c.; and for inquiry as to the grounds of a scandal or evil report which exists concerning the rev. Octavius Piers, vic. of Preston, Dorset, as having offended against the laws ecclesiastical, and brought scandal on the church, by his having been present at, and aided and abetted the meetings and assemblies lately and at divers times held in unconsecrated places within his said parish of Preston, and at which meetings the rev. Samuel Starkey and other persons had, as alleged, in the presence of the said Octavius Piers publicly preached, prayed, &c. The evidence was gone into at considerable length, and the court, after due deliberation, adjudged that there was in each case *prima facie* grounds for instituting further proceedings against the rev. S. Starkey and the rev. O. Piers.

*Peculiar of the Dean.*—The very rev. Dr. Pearson, dean of Salisbury, held his visitation for this district of the peculiar of his deanery, on Wednesday, in Fordington church. The service for the day was read by the rev. H. Moule, vic. of the parish; after which the dean delivered his charge at considerable length. He dwelt much upon the question of education, arguing that, whatever might be the tendency of secular education, sound scriptural instruction for the lower classes was absolutely necessary, for the safety of the country in all its relations. In touching upon the recent rubrical and other disputes which he said had unhappily prevailed within the church of England, he observed that one particular effect of them had been to show that a protestant spirit and principle still deeply imbues the mass of the laity of this country; who, like their forefathers, are determined to make "no truce with Rome," opposed, as they are, to the idolatrous practices, the corruptions, and usurpation of popery. In conclusion, he strongly urged upon the clergy of his peculiar the necessity of living and acting up to their high and holy calling, if they hoped to obtain the confidence and affection of their congregations, and to carry their gospel ministrations home to the hearts of the people.—*Dorchester Chronicle.*

#### ST. DAVID'S.

The lord bishop held a visitation at St. Peter's church, Carmarthen, which was attended by a numerous body of the clergy and laity. The rev. T. Williams, of Llanllwch, preached. His lordship then delivered his charge, and adverted in terms of regret to the lapses in ministerial duty, which they might have occasionally heard: these were rare occurrences, and could not seriously disturb a church that, in its origin as well as destination, had the unerring Spirit of Truth for its guide and support. His lordship then adverted to the topics in discussion between the tractarians and the ministers of the church. He expressed much satisfaction at the comparative peace which the church enjoyed from such agitating topics, and took a review of the motives and objects of those who thought proper to secede from the church. The charge was listened to throughout with the most profound attention.

## COLONIAL AND FOREIGN CHURCH.

#### CHINA.

The *Journal des Débats* says:—"The statement made by several journals, that the court of Rome was about to institute four new bishops in China, is contradicted by *L'Ami de la Religion*. 'We know,' says that journal, 'that there were in China four bishoprics canonically instituted—Canton, Peking, Nankin, and Macao. Those bishoprics have, up to the present period, been at the disposal of Portugal, in consequence of certain conquests effected by former kings of that country over China, and services rendered to religion through their instrumentality; but, since the last political and religious revolutions in Portugal, it became impossible to leave at the disposal of that country the religious affairs of China. A country which had fallen almost into schism, which left its own bishoprics vacant, or, what is still worse, filled by unfit and unworthy ecclesiastics, most

assuredly did not offer to the holy see great guarantees for the nominations beyond the seas, where its possessions had moreover become of but small importance. There is every reason to suppose that this is the reason that there will be no new appointments of titular bishops in China. Thus, as we before stated, Mr. Bési, who is an Italian, has simply the title of apostolic vicar of Nankin. The three other ancient dioceses ought likewise to be confided to administrators having the same title. There is no doubt that the four towns where, according to the new treaty, the public exercise of the catholic religion is authorized, are going to be comprised in the work preparing by the propaganda, which alone has the direction of foreign missions; but we do not think that at present they can announce anything else relative to the religious affairs of China, which at the present moment are the object of serious deliberation on the part of the court of



Rome." It is gratifying to know that the Chinese are not to be left to embrace the Christian faith in its darkened and delusive and perverted form, as presented by the church of Rome.

The *China Mail*, Hong-kong, Thursday, May 1, states that on the preceding Sunday a sermon was preached in the colonial chapel, by the right rev. William J. Boone, recently arrived from the protestant episcopal church of the United States of America; and a notice was given by the colonial chaplain, of a confirmation to be held during the bishop's temporary stay in Hong-kong. In the month of October last, by a resolution of the triennial convention of the church in America, three missionary bishops were consecrated for foreign parts, one of whom was for China, the right rev. Dr. Boone, for some years missionary successively at Batavia and Amoy, and now missionary bishop of the American episcopal church in China. Two other missionaries have also arrived with him—the rev. R. Graham, M.A., of Gambier College, Ohio, and the rev. H. Woods, who are accompanied by their wives and three other ladies, for the purpose of establishing schools, for which funds have been provided on a liberal scale. The missionaries of the church of England now in China are—rev. G. Smith, M.A., of Magdalen Hall, Oxford, late incumbent of Goole, Yorkshire; and rev. T. McClatchie, of Trinity College, Dublin, late curate of Midsomer-Norton, Somerset. These, together with rev. Vincent Stanton, B.A., colonial chaplain, are all the protestant episcopal clergy resident in China.

#### GREECE.

*Athens*.—The popish bishop of Santorino having published an address to the clergy and lay Roman catholics of his diocese, warning them not to take the oath to the constitution without adding the following phrase—"I reserve to myself the rights of the catholic faith," and concluding by saying, "All those, who shall take or have taken the oath to the constitution without that addition, will be considered as having broken the commands of the holy Roman catholic and apostolical church," the senate called upon the prime minister to know what measures he had taken against the Roman catholic bishop of Santorino (who is also pope's legate in Greece). He answered them in a very cavalier way; and several of the senators took up the subject very warmly, especially Tricoupi, who made a very long and good speech on the occasion. They all demanded what right the court of Rome had to impose any form of oath on Greek subjects, and demanded how it was possible for Greek subjects to take any other oath of fidelity to the king and constitution than the one established by law, and, further, how it came to pass that the bishop should presume to publish such an address without applying first to the minister of public worship, according to law. It would be a dangerous precedent, and other religious communities might like to make other innovations. Mr. Coletti was obliged at last to promise he would take proper measures; and said that, as soon as the session was over, he meant to send an ambassador to Rome to settle the concordat with the pope, and define what are his rights in Greece. This latter part of his answer, it may be supposed, has given very great dissatisfaction to the Greeks generally, as it is considered as the continuation of a French and German intrigue against the 40th article of the constitution, which requires that the king's successor shall be of the Greek religion.—*Church Chronicle*.—[There can be no question that a movement hostile to the encroaching tyranny of the Romish see is now arising in many countries; and, while it is doubtless a subject of serious anxiety to the adherents of that corrupt see, it should be a subject of serious prayer to those who profess a purer creed that these movements may, under the blessing and power of God, be instrumental in hastening the downfall of the man of sin.—Ed. C.E.M.]

#### MADRAS.

*Tinnevely*.—(From Mr. Pope's Report of the Mission of Sawyerpooram, to the Society for the Propagation of the Gospel).—I was appointed to this district in May, 1842, when I found 512 individuals, men, women, and children, in connexion with the mission, under five cate-

chists. There was one school, in which thirteen children received instruction. At present the district comprises four divisions, in which there are seventy-seven villages in which we have an opening; and 3,188 people, including women and children, are under Christian instruction. The Sawyerpooram division of my district is about ten miles in length and eight in breadth. I may also mention that, since my appointment here, nine devil-temples in this division of the district have been either destroyed or converted into Christian prayer-houses, and that, of the twenty-two villages in connexion with the mission, the whole of the most respectable and influential inhabitants are under instruction. A few days ago a large devil-temple was made over to me, within a furlong distance from my bungalow. The whole of the utensils of the temple have been brought to me, and the property transferred to the church in the village. These utensils were worth about eighteen rupees. The brass is all given to the brazer for a lamp for the church: the golden eyes of the idol and the silver ornaments have been sold to the goldsmith, to be melted up: the idol itself, being of mud, has been dug down. This temple is worth about 100 rupees; and we shall be able to enlarge it, and make it a neat church. In this division of the district one superintending catechist, four (ordinary) catechists, and six schoolmasters, are employed. In connexion with this division of the district, I occasionally visit Tuticorin, and perform English service. The Pathukotai division contains thirteen villages in which we have a congregation, though in some of them extremely small. The whole number of people under Christian instruction is 337. The whole of this division is situated in the lands of the Zemindar of Maniarsali, who, with his agents, for a time caused much trouble to the people; he has now, however, become their friend and supporter. In the last month I have admitted most of the Pathukotai people to baptism, being perfectly satisfied, after long trial and repeated examinations, of their sincerity and steadfastness. In Pathukotai a good church and an assistant's bungalow are in course of erection. The congregations in this division are under the care of one assistant superintending catechist, one catechist, and one assistant catechist, under the general superintendence of Mr. Adolphus. The Pothiamputtūr division of the district comprises twenty-seven congregations, in which there are 1,528 persons under Christian instruction. These villages are under the care of one superintending catechist and two catechists, under the general superintendence of Mr. Scott. In Pothiamputtūr a very neat and commodious church has been erected and the foundation of an assistant's bungalow has been laid. Pothiamputtūr is a large and influential village, and seems a desirable situation for the location of a missionary hereafter. In this division there are many Retts and others who have recently placed themselves under Christian instruction. The Veyvelodei division of the district includes fifteen congregations, in which there are 704 names on our lists; these are under the care of three catechists. Mr. Franklin, on his arrival, will take the general superintendence of this division. There are here several villages of great promise. I must however remark, concerning this and the Pothiamputtūr divisions, that, while the influential and respectable portion will probably remain firm, many of the lower orders, having perhaps in a great measure merely followed the example of their superiors without any very decided conviction, may, from time to time, be expected to vacillate in their Christian profession.

#### NEWFOUNDLAND.

*Visitation*.—The bishop, accompanied by the rev. C. Palaret and Messrs. Kirby and Peel, left St. John's on the 25th of June, and, subsequently joined by the rev. H. J. Fitzgerald, reached Pogo on the 29th (Sunday). Here the bishop preached. On the Thursday following he consecrated a substantial and handsome church at Tevillin-gate, and proceeded to other places in the exercise of his episcopal functions. The importance of the "missionary ship," presented to his lordship, was fully experienced. A writer in the *Newfoundland Times* remarks, that, although the church of England has had its clergy upon the island about 140 (he ought to have said above 145)

years (as there was a clergyman there at the very commencement of the Society for the Propagation of the Gospel in Foreign Parts), it was not until two years ago that a native ever had the privilege of officiating at her altars, and that now there are two native priests officiating, in their native country, in our church.

#### NEW ZEALAND.

The Society for the Propagation of the Gospel has received a letter from the bishop of New Zealand, dated, "Her majesty's colonial brig 'Victoria,' Bay of Plenty, Easter eve." His lordship was then on his voyage from Auckland to Wellington. His lordship's narrative of the recent collision in the Bay of Islands will appear in the forthcoming report. Meantime, the following extracts from the close of the letter will be read with interest, as giving the latest accounts of the bishop's movements:—"After a voyage of two days, the four vessels, the 'Hazard,' the 'St. Louis,' the 'Matilda,' and last, not least, the 'Flying-fish' (the bishop's schooner), all arrived at Auckland within an hour of each other, about the hour of midnight, Saturday, March 15th. On Sunday, the 16th, I brought the state of the distressed settlers of Kororarika before the notice of the congregation of St. Paul's church (Auckland), and the appeal was so cheerfully met, that Mr. and Mrs. Dudley were enabled, on the following week, to distribute necessary clothing to all that were in need. Most of them had lost every thing, all the most valuable property having been consumed in the stockaded house. Our chief subject of anxiety now is the effect which this disaster will have upon the other tribes, among whom the English settlements are placed. I have felt my post of duty to be for the present at Wellington and Waikanae (Kapiti), and I therefore sailed on the 20th of March, in the 'Victoria' brig, with Mrs. Selwyn and one of my children; and we are now, I thank God, within sight of Cape Palliser, the last headland to be passed before we reach the heads of Port Nicholson."

#### Northern District.

*Appointment of the Rev. H. Williams as Archdeacon.*—The lord bishop has appointed the rev. H. Williams, the oldest ordained missionary of the Church Missionary Society in New Zealand, to be archdeacon of Waimate.

*Ordination of five of the Society's Catechists.*—On the 22nd of September his lordship admitted Messrs. Hamlin, Chapman, Colenso, J. Matthews, and C. P. Davies, to deacon's orders in the church at the Waimate. The service was in the native language; and the church was crowded to excess.

*Revision of the Liturgy.*—The time from May to September last year was occupied in the important work of revising the New Zealand translation of the Common-Prayer Book. The committee consisted of archdeacon W. Williams, the rev. R. Maunsell, Mr. J. Hamlin, and Mr. W. Puckey. The archdeacon remarks:—"Our work has been most important. We have had much discussion upon points of interest in the language, which will greatly facilitate our work in future." And the rev. R. Maunsell observes, Dec. 27, 1844:—"I regretted much that we were not able to spend more time together it. Still the church of New Zealand will, I hope, hail it as a great improvement on its predecessor, and as affording an intelligible, and, in a large measure, idiomatic channel for pouring forth their addresses to the throne of grace."

*Waimate.—Transfer of the Rev. R. Burrows to this Station.*—The rev. W. C. Dudley has removed to another station; and the bishop of New Zealand, who with the help of his chaplain had undertaken the duties of this station, having also removed to Auckland, and transferred his educational establishments to that neighbourhood, the rev. R. Burrows has removed from Kororarika to this important station. The rev. C. P. Davies, while pursuing his studies at St. John's college, was engaged by the bishop as medical attendant in the hospital which had been founded by his lordship at this place. Mr. Davies gives a most striking instance of the power of the gospel, which he himself had the privilege of witnessing. He visited a pa at Pateriteri, belonging to two Christian chiefs, Perika and Noa, who were brothers. They were expecting an attack from Ripa, a chief of Hokianga. Ripa had made an unjust demand from the two Christian

chiefs, and, on their refusal to comply with it, he had marched to attack them. It was at this crisis that Mr. Davies entered the pa, and there he found them surrounded by their armed followers, engaged in solemn prayer—praying especially for the pardon of their enemies—with a white flag hoisted above their heads as a token of their desire for peace. Mr. Davies then went out to meet Ripa and his party; and how striking was the contrast! With their bodies naked, and their faces painted red, they were listening to addresses urging them on to vengeance and slaughter. The addresses being ended, they rushed forward toward the pa, yelling frightfully, and dancing their war dance, bidding bold defiance to the Christians. The Christians were assembled on the other side of the fence opposite the enemy, while one of the Christian chiefs quietly walked up and down between the two parties, telling the enemy they were acting contrary to the word of God, and that his party, though not afraid of them, were restrained by the fear of God from attacking them. Ripa and his party only amounted to twenty, while the Christians were 100 strong. After many speeches had been made on both sides, one of Ripa's party, in striking at the fence with his hatchet, cut Noa on the head. This Christian chief tried to conceal the wound from his tribe; but some of them saw, by the blood trickling down, that he was wounded, and instantly there was a simultaneous rush, and every man's musket was levelled. In another moment Ripa and his whole party would have fallen; but Noa, the wounded chief, sprang forward, and exclaimed, "If you kill Ripa I will die with him;" and then, throwing his own body as a shield over Ripa, saved him from destruction. Peace was then made between the two parties, and there was great rejoicing. "Some years ago," adds Mr. Davies, "the very sight of blood would have been a signal for a dreadful slaughter."

*Kaikohi.*—The rev. R. Davis has been absent for some months at Kaitia, supplying the place of Messrs. Puckey and Matthews, the former of whom was engaged on the revision committee, and the latter in studying for holy orders.

*Kaitia.*—Mr. Davis writes, with reference to his temporary residence at this station, "At Kaitia I laboured for nearly six months. I found the natives of that district much more docile and simple in their views than the turbulent Ngapuhi tribes. The native teachers appeared to have their hearts in the work. These I met every Saturday with a prepared sermon for our Lord's-day use, which was explained to them in the most familiar manner. The number of teachers was from ten to fourteen. From one place, ten miles distant, I cannot remember that some of the teachers ever failed to come, however rough or wet the weather might have been. This plan of meeting the teachers on Saturday I have long adopted, and have found it, I trust, beneficial to my own soul as well as instructive to the natives."

#### RUSSIA.

*The Jews.*—The *Ami de la Religion* publishes the following, dated from the frontiers of Russia, on the 30th of July:—"On the 4th of June last the inhabitants of the town of Saratow, on the Wolga, witnessed, for the second time this year, a most interesting religious solemnity. 130 recruits, belonging to the Jewish creed, who joined their battalion at the close of May, had expressed a desire to be admitted into the orthodox Greek church and baptized. Early in the morning the liturgy commenced in the cathedral. The Israelites, who awaited the holy baptism, had been stationed behind the church, at the porch facing the west; the tenets of the Greek religion not allowing them as yet to enter the sanctuary. The liturgy being over, they formed in two files in front of the church, and marched to the river. A procession shortly afterwards followed them with all the pomp which the Greek church displays on such occasions. The square of the cathedral and the banks of the Wolga were covered with spectators, attired in all sorts of costumes; the town of Saratow being inhabited by men of all the countries and religions of the east and west. After being baptized, the 130 Israelites returned to the cathedral, amidst the ringing of all the bells of the town."

## Miscellaneous.

### ECCLESIASTICAL CHANGES.

**Canterbury.**—On and after the 1st of January next, the archdiocese of Canterbury will comprehend the whole county of Kent, with the exception of the deanery of Rochester and the parishes of Charlton, Lea, Lewisham, Greenwich, Woolwich, Eltham, Plumstead, and St. Nicholas, Deptford, and St. Paul, Deptford.

**London.**—On and after the 1st of January next, the parishes of St. Mary Newington, Barnes, Putney, Mortlake, and Wimbledon, in the county of Surrey, and under the peculiar jurisdiction of the archbishop of Canterbury, will be added to the diocese of London, and be regarded as in the archdeaconry of Middlesex.

**Rochester.**—On and after the 1st of January next the diocese of Rochester shall comprehend the city and deanery of Rochester, the whole of the county of Essex, with the exception of the parishes of Barking, Great Ilford, East Ham, West Ham, Little Ilford, Low Layton, Walthamstow, Wanstead, Woodford, and Chingford; which shall remain in the diocese of London, and be regarded as in the archdeaconry of London. The archdeacons of Essex, Colchester, and St. Alban's will be in the appointment of the bishop. At the next vacancy the archdeaconry of Rochester will be suppressed, and the dean vested with archidiaconal authority. The value of the bishopric is appointed to be 5,000*l.* per annum; the present bishop resigning all his other preferments, the holding of which was essential to meet the expenses of the see, hitherto worth only 1,250*l.* per annum. These preferments are, the deanery of Worcester; the vicarage of Bromsgrove, Worcester, 1,205*l.* (pat. D. and C. of Worcester); vicarage of Bishopsbourne, Kent, 1,240*l.* (pat. archbp. of Canterbury). An estate has been purchased, for the sum of 24,700*l.*, in the parishes of Danbury and Sandon, in Essex, towards the defrayment of which the palace of Bromley, in Kent, will be sold. This latter arrangement cannot but be a subject of regret, however necessary it may have been. The ground on which it stands is supposed to have been given to the bishop of Rochester by Ethelbert, king of Kent, in the eighth century. The structure had become so ruinous, that Gilbert de Glanville, in 1184, was obliged to expend a considerable sum in repairing it. The building being in later times dilapidated was pulled down, and the present palace, a plain brick edifice, built, and completed in 1777. In the garden there was anciently an oratory, much resorted to on account of certain indulgences granted by Lucas, legate of Sixtus IV., to all who should offer up their devotions there during Pentecost; and near it a well, formerly dedicated to St. Blaise, also in much repute. The well was choked up at the Reformation, and the efficacy of its waters forgotten; but it was re-opened in 1756, and regarded as very salubrious.

### DISTRICT CHURCHES AND CHAPELS.

By the act 8th and 9th Vic., chap. 70, which received the royal assent on the 31st of July last, and which is intitled "An act for the further amendment of the church-building acts," and by the 17th section, it is enacted, that the minister or licensed stipendiary curate of every church or chapel to which a district chapelry, under the 16th section of the 59th George III., chap. 134, has already been or may hereafter be assigned, shall henceforth become and be an incumbent or perpetual curate, with exclusive cure of souls, and be enabled to take and hold lands, tithes, &c.; the church or chapel being moreover constituted a benefice, although it may not have been augmented by the governors of queen Anne's bounty. By the 6th section of this new act, the householders resident within every district chapelry or consolidated district are empowered to appoint one

churchwarden, and the incumbent of the church another, for the care and management of such church, provided the same be done within or at the time specified in the act. The 7th section confers the like power of appointing two churchwardens for all churches (without districts) which have been or may hereafter be erected on land conveyed to her majesty's commissioners for building new churches, and which have been or shall be consecrated as chapels of ease; one of such churchwardens being appointed by the minister of the church, and the other by the renters of the pews therein; but, if there should be no rented pews in the church, then both are to be appointed by the minister: such power of appointment, however, only applies in either case to the church or chapel so long as it continues without a district. The act is especially worthy the most serious attention of those of the clergy who occupy the ministry of new churches, whose position has in many cases been most anomalous, and quite at variance with the notion of an established church. As it appeared in the September number of the *Ecclesiastical Gazette*, it must, of course, be in the hands of a vast portion of the clergy; their attention, therefore, is directed to its careful perusal.

### THE ECCLESIASTICAL COMMISSIONERS.

By an order in council the queen has approved of the recommendation of the commissioners for founding eighteen additional fellowships in the university of Durham, of the value of 120*l.* a year\*. By other orders in council her majesty has approved of a recommendation of the commissioners for constituting a separate district for spiritual purposes out of that part of the parish of Shelton, in the diocese of Lichfield, called the Hope. Also, of a recommendation for constituting two separate districts out of the parish of Stoke-upon-Trent, in the diocese of Lichfield. Also, of a recommendation for authorising the sale of certain property belonging to the precentor of the cathedral church of Wells. Also, for constituting the parish of Whitchurch, in the diocese of Llandaff, a perpetual curacy, and for endowing the church thereof. Also, of a recommendation for authorising the sale of the episcopal residence at Bromley, belonging to the bishop of Rochester. Also, of a recommendation for carrying into effect certain alterations in the several dioceses of Canterbury, London, Winchester, Chichester, Lincoln, and Rochester; and for providing a competent income and a fit house of residence for the bishop of Rochester. Also, of a recommendation for consolidating into a separate district, for spiritual purposes, certain contiguous parts of the parishes of Arlington, Hellingby, and Chiddingby, situate in the diocese of Chichester. Also, of a recommendation that marriages should hereafter be performed in the district church of St. Jude, in the parish of Bradford, in the diocese of Ripon; and in the chapelry district of South Darley, in the county of Derby, in the diocese of Lichfield. Also, of a recommendation for building and endowing a church in the chapelry district of the Holy Trinity, in St. Laurence, Isle of Thanet. Also, of a recommendation for assigning a district to the church of St. Mark, in the parish of Lakenham, in the diocese of Norfolk. Also, of a recommendation for assigning a district to the chapel of St. Mark, in the parish of Madeley, in the diocese of Hereford. Also, of a recommendation for assigning districts to the churches of St. Peter, at Byer's-green, and St. Paul, at Harwick, in the parish of St. Andrew Auckland, in the diocese of Durham.

\* The most important service that could be done to the infant university of Durham would be the founding of another college in it. And why are the fellowships not fellowships of University college, instead of of the university?

## TO CORRESPONDENTS.

We have received "The English Gentlewoman," London, Colburn, 1845; "Gryll's Sermons," London, Hatchards, 1845; and other works, of which we hope shortly to take notice.

# REGISTER

## OF

# Ecclesiastical Intelligence.

NOVEMBER, 1845.

### Ordinations.

#### ORDAINED

*By* **AR. of CANTERBURY**, in *Canterbury Cath.*, *Sept.* 21.

#### PRIESTS.

*Of Oxford.*—H. Harris, B.A., St. John's.  
*Of Cambridge.*—J. H. Coward, B.A., Pemb.

#### DEACONS.

*Of Oxford.*—C. Marson, M.A., Ch. Ch.; R. Richardson, B.A., Brasen.  
*Of Cambridge.*—W. Dawes, B.A., Emm.; W. P. Goode, B.A., Christ's.  
*Of Durham.*—T. H. Freeth.

*By* **BR. of CRICHERSTER.**

#### DEACONS.

*Of Cambridge.*—R. Foster, M.A., C.C.C.; R. S. Nash, B.A., Trin.; T. Pyper, B.A., Cath.  
*Of Dublin.*—H. Ball, B.A.

*By* **BR. of DOWN and CONNOR**, and **DEACONS**, in the *Church of Holywood*, *Sept.* 21.

#### PRIESTS.

*Of Dublin.*—W. P. H. Dobbin, B.A., for Kilmore; R. Posnett, B.A., for Connor; I. O. Powell, B.A., for Ardagh; S. Reed, B.A., W. H. Simons, B.A., for Connor.

#### DEACONS.

*Of Dublin.*—W. W. Berry, B.A., for Leighlin; T. F. Black, B.A., for Down; E. Hudson, B.A., W. K. Lyner, B.A., E. Moore, B.A., S. G. Potter, B.A., for Connor; C. J. Swete, B.A., for Cloyne.

*By* **BR. of DURHAM**, at *Bishops Auckland*, *Oct.* 5.

#### DEACONS.

*Of Oxford.*—L. Parkin, S.C.L., St. John's; J. B. Steel, B.A., Exet.  
*Of Dublin.*—R. Mant, B.A.  
*Of Durham.*—C. Hayton, M.A.

*By* **BR. of EXETER**, in *Exeter Cath.*, *Sept.* 21.

#### PRIESTS.

*Of Oxford.*—W. F. Boyd, B.A., New Inn H.; R. H. Cole, B.A., Trin.; J. D. Grenside, B.A., Exet.; J. P. Tufnell, B.A., Wad.

*Of Cambridge.*—W. H. Andrews, B.A., St. John's; G. H. Farr, B.A., Pemb.; J. Haviland, B.A., St. John's; W. B. Killpack, B.A., C.C.C.; J. Lugg, B.A., Clare; O. L. O'Neill, B.A., Queens'; H. W. Phillips, C.C.C.; W. Sabine, B.A., Jesus.  
*Of Dublin.*—J. V. Butler, B.A.

#### DEACONS.

*Of Oxford.*—W. J. Alban, B.A., St. John's; H. Alexander, B.A., Worc.; W. De Porre, B.A., Magd. H.; R. Downes, M.A., Trin.; J. Hardie, B.A., St. Mary H.  
*Of Cambridge.*—R. Hooper, B.A., J. P. Knight.

*By* **BR. of HAREFORD.**

#### DEACON.

*Of Oxford.*—G. H. Egerton, B.A., Brasen.

*By* **BR. of LICHFIELD**, at *Eccleshall*, *Sept.* 21.

#### PRIESTS.

*Of Oxford.*—G. Eliaset, M.A., Ball.; W. P. Jones, B.A., Ch. Ch.; G. C. Tooth, B.A., Worc.

*Of Cambridge.*—I. H. Bray, B.A., Queens'; C. Churton, B.A., Cath.; C. J. D'Oyly, B.A., Trin.; T. Knight, B.A., St. John's.

#### DEACONS.

*Of Oxford.*—T. E. Banner, B.A., Brasen.; C. P. Good, B.A., Exet.; J. L. Kay, B.A., Magd. H.; T. Pearce, B.A., Linc.

*Of Cambridge.*—E. Allen, B.A., St. John's; W. H. Cooper, B.C.L., Trin.; J. F. Greensmith, B.A., St. John's; J. G. Lonsdale, M.A., Trin.; H. M. Millington, B.A., Cath.; F. W. Waldron, B.A., St. John's; J. J. Woolley, B.A., Pet.  
*Of Dublin.*—W. Drake, B.A., R. C. Green, B.A., J. G. Mulholland, B.A., T. O'Regan, B.A., T. Parnell, B.A.

*Of St. Bees.*—J. W. Brown, S. Turner.

*By* **BR. of LINCOLN**, in *Lincoln Cath.*, *Sept.* 21.

#### PRIESTS.

*Of Oxford.*—P. A. Dodson, B.A., Worc.; T. H. Gillam, B.A., Pemb.; S. B. Hole, B.A., Brasen.; A. S. Ormerod, B.A., Exet.

*Of Cambridge.*—J. T. Drake, S.C.L., Trin. H.; T. Gascoigne, B.A., Cath.; C. B. Harris, B.A., Queens'; E. K. Lutt, B.A., Sid.; J. Raven, B.A., Magd.; R. E. Roy, B.A., H. J. Stevenson, B.A., C.C.C.; R. H. Tuck, M.A., King's; W. W. Willan, B.A., Christ's.

*Of Dublin.*—R. P. Clemenger, B.A.

#### DEACONS.

*Of Oxford.*—T. Hanbury, B.A., St. Ed. H.; C. Moody, M.A., Magd. H.

*Of Cambridge.*—E. J. Allen, S.C.L., Jesus; T. Brailsford, B.A., Christ's; W. Calder, B.A., Queens'; J. T. Dove, B.A., Calus; W. G. Jervis, B.A., Pet.; A. F. Padley, B.A., Christ's; C. Potchett, B.A., Clare; H. R. Wilkins, B.A., Christ's.

*Of Dublin.*—S. Hastings, B.A.

*By* **BR. of LLANDAFF**, in *Llandaff Cath.*, *Sept.* 21.

#### PRIESTS.

*Of Oxford.*—J. D. Mereweather, B.A., Ed. H.; J. L. Prier, B.A., Exet.

*Of Cambridge.*—A. A. Bridgman, B.A., Calus.

*Of Lampeter.*—J. H. Evans, J. Jones, T. Pugh.

*Lit.*—W. D. Isaac, J. K. Williams.

#### DEACONS.

*Of Oxford.*—E. David, B.C.L., St. Mary Hall.

*Of Lampeter.*—H. J. Morant.

*Lit.*—E. Evans, D. Jones.

*By* **BR. of MEATH**, in *Ardracoon*, *Sept.* 21.

#### PRIESTS.

*Of Dublin.*—H. Gelston, B.A., P. Wilson, B.A., for Meath.

#### DEACONS.

*Of Dublin.*—J. R. Moffatt, B.A., S. Parsons, B.A., J. W. Schoales, B.A., A. Waring, B.A., for Meath.

*By* **BR. of PETERBOROUGH**, in *Peterborough Cath.*, *Sept.* 21.

#### PRIESTS.

*Of Oxford.*—H. Addington, B.A., Linc.; R. P. Hartopp, B.A., Ch. Ch.; C. Hill, B.A., Linc.; C. L. Phillips, M.A., Magd.; R. Stockdale, B.A., St. Alb. H.

*Of Cambridge.*—W. Fleetwood, S.C.L., Cath.; A. Sharples, B.A., D. Somerville, B.A., Queens'

#### DEACONS.

*Of Oxford.*—G. R. W. Andrews, B.A., St. John's.

*Of Cambridge.*—F. H. Brett, B.A., St. John's; R. B. Dundas, M.A., Trin.; J. W. Field, B.A., St. John's; A. Lane, M.A., Calus; J. E. Rudd, B.A., Trin.; A. W. Wilson, B.A., Queens'.

*Of Dublin.*—W. Johns, M.A.

*By* **BR. of RIPON**, in *Ripon Cath.*, *Sept.* 21.

#### PRIESTS.

*Of Oxford.*—G. J. L. Crawley, B.A., Ch. Ch.

*Of Cambridge.*—R. E. Brooke, B.A., Calus; C. Brumell, B.A., St. John's; J. Clark, B.A., C.C.C.; E. W. Cooke, B.A., St. John's; R. H. Dover, B.A., Queens'; T. Hall, B.A., Calus; H. Hodgkinson, B.A., R. L. Koe, B.A., Christ's; O. A. Manners, B.A., Sid.; G. J. Perram, B.A., Cath.; A. J. Tomlin, B.A., Queens'; T. Watson, B.A., Calus.

*Of Durham.*—R. W. B. Hornby, B.A.

*Of St. Bees.*—R. Norton.

#### DEACONS.

*Of Oxford.*—W. Cumby, B.A., Univ.; G. W. Dixon, B.A., Queens'; A. L. Lodge, B.A., Jesus.

*Of Cambridge.*—J. W. Berryman, B.A., Cath.; J. Brown, B.A., R. Gathorne, Trin.; S. Hadfield, B.A., St. John's; J. Hamilton, C.C.C.; J. Oldham, St. John's; T. O. Powlett, B.A., Trin.; T. Sutcliffe, B.A., Magd.

*Of Dublin.*—T. Lloyd, B.A.

*Of Durham.*—J. W. Mason, B.A.

*Of St. Bees.*—W. Dawson, W. B. Moore.

*By* **BR. of SALISBURY**, in *Salisbury Cathedral*, *Sept.* 21.

#### PRIESTS.

*Of Oxford.*—H. O. Middleton, B.A., St. Mary H.; C. Ward, B.A., Exet.

*Of Cambridge.*—J. B. Fenwick, B.A., Emm.; J. C. Gregory, B.A., Trin.; A. V. H. Hallett, B.A., Emm.; H. L. Nelthorpe, B.A., Trin.

#### DEACONS.

*Of Oxford.*—F. Bennett, B.A., Wad.; C. Chapman, B.A., Trin.; W. G. Clark, B.A., Oriel; C. W. Taylor, B.A., Ch. Ch.; M. Terry, M.A., Linc.; J. L. W. Venables, B.A., Wad.; W. G. Williams, Queens'.

*Of Cambridge.*—H. A. Baumgartner, B.A., Calus; F. J. G. Currie, B.A., Trin.

*Of Dublin.*—R. Fisher, B.A.

### Preferments.

Hon. and right rev. Richard Bagot, D.D., Id. bp. of Oxford, to the bishopric of Bath and Wales.  
Very rev. Samuel Wilberforce, D.D., dean of Westminster, to the bishopric of Oxford.  
Rev. — Conybeare, to the deanery of Llandaff.  
The right hon. and rev. viscount Mountmorris, to the deanery of Cloyne.  
Rev. J. G. Ward, M.A., to the deanery of Lincoln.  
Rev. E. Bell, to the archdeaconry of Waterford (pat. the bishop).  
Rev. S. Crayke, to the archdeaconry of York (pat. the archbishop).

# Preferments—CONTINUED.

Name.	Parish & County.	Pop.	Patron.	Value. £.	Name.	Parish & County.	Pop.	Patron.	Value. £.
Acland, P. L. D.	Broadclyst (V.), Devon	2407	Sir T. D. Acland, bt....	*407	Jensur, A. ....	Regent-square chap. (P. C.), St. Pancras, Middlesex		{ Vic. of St. Pancras .....	400
Allnutt, W. ..	St. John's (P. C.), Glastonbury (C.), St. Benedict (D)..	3314	Bp. of Bath and Wells .....	*196	Joynes, R. ....	Holy Trinity (P.C.), Milton, next Gravesend, Kent .....			
Bagnall, W. H.	Ballybrood (U.), Limerick .....	1530	Bp. of Limerick	*680	Kempe, J. ....	Merton (R.), Devon	763	Lord Clinton..	*389
Bayley, K. C.	Copford (R.), Essex	645	Lord chanc. ..	*406	Kennedy, J. ....	Abington (U.), Limerick .....	7584	Bp. of Limerick	*900
Baylis, E. ....	Hedgerley (R.), Bucks	161	E. Baylis .....	166	Killick, R. H. ..	Stratton (V.), Cornwall	1967	The crown....	*189
Bell, R. ....	St. Patrick's (R.), St. John's (P. C.), Clapham, Surrey		Bp. of Waterford .....		Legh, P. ....	Newton (R.), Northampton .....			
Bickersteth, R.	Whitehouse (P. C.), Antrim .....		Rec. of Clapham .....		Lowe, very rev. T. H. ....	Dawlish (V.), Devon	3132	{ D. & C. of Exeter .....	*256
Bland, R. W. ..	Whitehouse (P. C.), Antrim .....		Trustees .....		Maister, H. ....	Roecliffe (P. C.), Aldborough, Yorkshire			
Brown, A. ....	Calverley (V.), Yorksh.	31039	Lord chanc. ..	*150	Morris, G. S. ..	Bretforton (R.), Worc.	511	{ Capt. G. Morris, R.N. ..	83
Bull, S. W. ....	Stoke Ash (R.) Suff.	433	Rev. S. W. Bull	*275	Mortlock, E. ...	Moulton (R.), Suffolk		{ Christ's coll., Cambridge..	
Carter, J. E. ....	Mistley (R.), Essex, cum Manningtree (P. C.) .....	976 905	Lord Rivers... ..	*098	Mostyn, T. G. ..	St. Helen's (P. C.), Lanc. ....		P. Greenall ..	
Childs, J. G. ...	St. Paul's, Stonehouse (P.C.), Devon		{ P. C. of Stonehouse .....		Otley, J. B. ....	Thorpe Acres, new church, Leic....			
Cooper, W. ....	Chapel-le-Dale (P. C.), Dudley, York.		Vic. of Dudley		Pearson, E. H.	Norton-in-Hales (P. C.), Salop .....	303	Ker family ...	*805
Daniel, J. E. ....	Wingfield (P. C.), Suff. ....	668	Bp. of Norwich	10	Pennington, J.	Lowton (R.), Northampton .....	3150	{ Rec. of Winc. ....	*196
Davies, A. G. ..	St. James (P. C.), Dudley, York ..		Vic. of Dudley		Pidcock, B. ....	St. Luke's (P. C.), Leek, Staff. ....			
Deck, J. ....	St. Stephen's (P. C.), Hull .....				Piercy, J. ....	Rushock (R.), Worc.	155	Lord chanc....	*380
Edwards, A. W.	Cloneagh (V.), Limerick .....		{ D. & C. of Limerick ..		Price, T. C. ....	Holby (R.), York...	146	{ Lord Fever-sham .....	248
Estridge, J. J.	Puncknowle (R.), Dorset .....	425		*300	Pridham, J. ....	St. Thomas's chapel, Walcot, Bath....			
Fry, W. ....	Hareham (P. C.), Betton, Glouc ..	1217	Via. of Betton.		Ram, A. J. ....	West Ham (V.), Essex	13788	The crown....	*875
Garde, R. ....	Harrold (V.), Beds.	995	Earl de Grey..	*208	Redfern, W. T.	St. James (P. C.), Taunton, Som. ....	4047	Rev. Dr. Cottle	*254
Grant, A. ....	Manningford Bruce (R.), Wilts .....	365	Rev. G. C. Wells .....	233	Rolfe, C. ....	Orleston (R.), Kent	306	T. Thornhill ..	185
Hadley, W. ....	Gussage All Saints (P. C.), Dorset ..	85	Archd. of Dorset .....	390	Sherlock, H. ....	Ashton-le-Willows (R.), Northampton			
Hayton, C. ...	Rentmere (P. C.), Kendal, Westm. ....	198	Vic. of Kendal	70	Sibson, E. ....	St. Thomas-in-Ashton (V.), Northampton			
Hackford, — .	Rushington (V.), 2nd med. ....	103	Lord chanc....		Smith, N. W. ...	Stowupland (chap.), Suff.			
Hewett, J. ....	Rathronan (V.), Tipperary .....	1010	{ Duke of Devonshire .....	93	Stephens, W. ...	Kingswood (P. O.), Wilts .....	1331	Inhabitants...	99
Hoblyn, W. M.	Cliphams (R.), Rutland .....	906	Cobsefresses of Mrs. Snow..	210	Taylor, F. I. ...	East Ogwell (R.), Devon .....	336	T. W. Taylor..	*180
Holditch, J. H.	Shangton (R.), Leic..	39	Sir Justinian Isham, bt..	347	Terry, G. T. ...	Full Sutton (R.), York .....	146	{ Lord Fever-sham .....	150
Hopwood, H. ..	Botham (R.), Northumb., c. Shepwaah and Hepburn (G.).	800 638	Duke of Portland .....	1307	Thill, R. ....	Upper Stanton (R.), Beds .....	38	J. & T. Smythe	*125
Howard, W. H.	St. Thomas (V.), Exeter .....		J. W. Buller..		Till, J. ....	Gnosall (P. C.), Staff.	2424	Bp. of Lichfield	*114
Humfrey, T. C.	St. Mary's (P. C.), Trawden Colse, Lanc. ....				Tutton, R. B. ..	Otford (P. C.), Kent	798	{ D. & C. of Westminster ..	129
					Twemlow, W. H.	Baberry (R.) Som..	465	Own petition..	*341
					Whitehead, T. C. ....	Trinity (P. C.), St. Lawrence, Kent ...			
					Willis, — ....	Warden (R.), Kent ..	59	{ W. H. Wetherby .....	70

Bagnall, W. H., precentor of Limerick (pat. the bishop).  
 Browne, T. M., hon. canon, Glouc.  
 Cahusac, C. W., a chaplaincy at Bengal (pat. bp. of Calcutta).  
 Edwards, A. W., chap. Limerick genl.  
 Elmes, J., chap. garrison, Limerick.  
 Garvey, R., hon. canon, Lincoln.

Halsted, F. G., chap. H.M.S. "Juno."  
 Harriot, C., chap. Newcastle infirmary.  
 Hodgson, O. A., min. can., Winchester.  
 Howman, G. E., hon. can., Bristol.  
 Malcolm, G., hon. can., Glouc.  
 Moody, J. L., chap. Falkland Islands.  
 Nairne, C., preb. St. Botolph, Linc. cath.  
 Salt, J., chap. to lord Hatherton.

Scudamore, T. H., priest's vic. Exet. cath.  
 Scott, E. T., chap. George's, Cape of Good Hope.  
 Scott, T. H., hon. can. Durham.  
 Whitehead, G. D., hon. can., Linc.  
 Williams, ven. A., examining chap. to bp. of Llandaff.  
 Wright, H. P., chap. forces Leeds district.

## Clergymen Deceased.

Law, right rev. G., D.D. bp. of Bath and Wells, 85.

Amcott, J., p. c. Plympton Maurice (pat. D. and C. of Windsor), and vic. Mervasey, Cornwall (pat. earl of Mount Edcombe), 66.  
 Begbie, F. R., vic. Diseworth, Leic. (pat. Haberdashers' Company and Christ's Hospital altern.).  
 Cook, J. T., vic. St. Andrew, Whittlesey, Isle of Ely (pat. Id. chanc.), 62.  
 Downes, S., vic. Kilham, Yorkshire (pat. dean of York).  
 Fitzgerald, T., preb. Tallybrackey, Limerick (pat. bp. of Limerick).  
 Ponnerau, C. W., rec. Clapton, Northamp. (pat. W. P. W. Freeman), 85.  
 Goddard, W. S., D.D., preb. St. Paul's,

formerly head master of Winchester school, at Andover, Hants, 86.  
 Godmond, S. F., vic. East Malling, Kent (pat. sir T. Twisden, bt.), 72.  
 Harding, V., vic. Hockley, Essex (pat. Wad. coll., Oxford).  
 Hargreaves, J., at Waltham Abbey, 78.  
 Headley, W., late cur. Hasleleigh, Essex.  
 Hooper, T., rec. Elkstone, Gloucestershire (pat. hon. R. K. Craven).  
 Jaques, R. P., at Reading, 75.  
 Matthews, T. R., inc. Christ's Church, Bedford.  
 Murray, H., preb. Taghmoon, Galway (pat. bp. of Tuam).  
 Perkins, J. D., D.D., vic. Dawlish, Devon

(pat. D. and C. of Exeter), rec. Mamhead, Devon (pat. sir R. Newman, bt.), and of St. Lawrence, Exeter (pat. Id. chanc.), 81.  
 Sharpe, R., late inc. Crippes, 80.  
 Smith, J., inc. North Houghton, near Stockbridge, 77.  
 Terrington, M., rec. Over Worton, Oxon (pat. J. Wilson, esq.), p. c. Nether Worton, Oxon (pat. rev. W. Wilson).  
 Turner, T. B.D., at Eilesmere, 59.  
 Walsh, T. G., inc. Fenniscowles, Blackburn, Lanc. (pat. vic. of Blackburn).  
 Ward, J., rec. Stoke Ash, Suffolk (pat. rev. S. W. Bull), 84.  
 Williams, H. T., vic. Killinkere, Cavan (pat. bp. of Kilmore).

## University Intelligence.

## OXFORD.

## VICE-CHANCELLOR.

Oct. 9.—At a convocation holden for the purpose of re-electing the vice-chancellor, the senior proctor read the chancellor's letter, recommending the re-election of the warden of Wadham college. The proposition was not put to the house in the ordinary form—"Placet-ne vobis, domini doctores? placet-ne vobis, magistri?"—but simply the words "assensum rogo" were used by the vice-chancellor, as the statute prescribes. The vice-chancellor then immediately proceeded to read his speech commemorative of the events of the past year. At this moment a slight opposition was manifested in the words "non placet" and "assensus non datur," uttered by the rev. C. P. Eden, fellow of Oriel college. The vice-chancellor, however, took no notice of this interruption, and went on with his speech. The address consisted of the usual recapitulation of the events of the past year. It congratulated the university on the failure of the lately attempted parliamentary interference

with its internal administration; alluded to the subsidence of controversial bitterness in the academical body; and enumerated the various works that have been issued by the university press during the past year. The rev. the vice-chancellor was then admitted to office, and sworn with the customary forms. The words, "salvage convocationis," were added to the form of admission, in reference, probably, to the dissent from the chancellor's nomination existing in some quarters, and of which an intimation had been conveyed to the vice-chancellor in writing, previous to the assembling of convocation, by Mr. Eden.

## ELECTIONS.

Lincoln.—Rev. W. West, M.A., *fellow*.  
New College.—Mr. C. Bount, admitted prob. fellow.  
Examiner.—S. J. Rigaud, M.A., examiner in *disciplinis math. et phys.*

## CAMBRIDGE.

Oct. 10.—At a congregation the following officers were appointed for the ensuing year:—

*Proctors*.—Rev. J. Mills, M.A., fellow and tutor of Pemb.; rev. W. O. Humphrey, M.A., fellow of Trin.  
*Treasors*.—Rev. J. Thackeray, M.A., fellow of King's; rev. F. Procter, M.A., fellow of Cath.  
*Moderators*.—G. G. Stokes, M.A., fellow of Pemb.; rev. W. C. Mathison, M.A., fellow of Trin.  
*Scrutators*.—Rev. E. Mordlock, B.D., fellow of Christ's; rev. S. G. Fawcett, M.A., fellow of Magd.  
*Auditors*.—Rev. W. Hodgson, D.D., master of St. Pet.; rev. W. H. Bateson, M.A., fellow of St. John's; rev. W. T. Kingsley, M.A., fellow of Sid.

## TRINITY COLLEGE.

The following were elected fellows of this society:—F. W. Gibbs [B.A. 1843], C. Sargent [B.A. 1843], J. Armitage [B.A. 1843], E. Walker [B.A. 1844], H. J. Hotham [B.A. 1844], H. Keary [B.A. 1844].

## THE CAPUT.

Oct. 12.—The following were elected to constitute the caput:—The vice-chancellor; rev. Dr. Hodgson, master of St. Pet. (divinity); rev. Dr. Geldart, LL.D., Trin. H. (law); rev. Dr. Clark, Trin. (physic); rev. W. Grisham, M.A., St. John's, senior non regent; rev. W. T. Kingsley, M.A., Sid., senior regent.

### Tributes of respect have recently been presented to the following:—

Abbott, C., cur. Great Waltham, Essex.  
Fowler, A. E., late cur. Pirton, Herts.  
Jones, E. R., late min. St. John's, Bethnal Green.  
Nichol, J. S., inc. min. of Hetton-le-hole—watch, plate, and robes.  
Phillips, J., cur. Laithkirk, Yorkshire.  
Richardson, J., late cur. St. James's, Heywood, Lanc.

## CHURCHES CONSECRATED.

Armagh.—Croley, Sept. 16.  
Hereford.—St. Martin's.  
Oxford.—Trinity church, St. Ebbs, Oct. 14.  
Peterborough.—Thorpe Acre, Leicester; ground for church and parsonage-house presented by rev. E. T. M. Phillips; church endowed by Miss Tate, who is about to erect the parsonage-house. Pat. the bishop.

Sarum.—Wilton, Oct. 9; built at the sole expense of the right hon. Sidney Herbert. The site is that on which St. Nicholas church stood, which was in ruins before 1436. It is situate in West-street, where the church of St. Mary also stood; of which the abbess was patron, who had the last presentation in 1430. In 1436 it was united, together with St. Nicholas, to the priory of St. John, in Wilton. The church is dedicated to St. Mary and St. Nicholas. The style of architecture employed is the Lombardic, from designs by Messrs. Wyatt and Marden, the architects.

Winchester.—Ryde, Oct. 8.

York.—Hull, St. Stephen's, by bp. of Chester, Sept. 22.

## FOUNDATIONS LAID.

Exeter.—Ottery St. Mary.  
Sarum.—St. Martin, Zeals Mere, Wilts, Sept. 11, by archdeacon of Sarum.  
Ripon.—St. Mary, Sowerby, Halifax, Sept. 10, by Miss Eliza Hadwen. To be built to perpetuate the memory of a deceased daughter of John Hadwen, esq., of Deanhouse.  
Winchester.—St. Thomas and St. Clement, Oct. 2.

## Proceedings of Societies.

## CHURCH PASTORAL AID SOCIETY.

The following circular has been just issued:—"I trust that no apology will be necessary when, in forwarding to you the accompanying appeal in behalf of the Church Pastoral Aid Society, I venture to draw your particular attention to circumstances which at the present time occasion some anxiety to the committee. The receipts from the 1st of April to this date, as compared with those during the same period of last year, exhibit a deficiency of 951*l.* 13*s.* 5*d.*, whilst the current payments are at the rate of 936*l.* 11*s.* 3*d.* per annum more; so that the funds of the society are virtually less now than they were last October, by the large sum of 1,887*l.* 4*s.* 8*d.* There is reason to believe that this falling off in the income arises from the fact that, during the year ending 31st March, 1844, the receipts exceeded the expenditure by 2,300*l.*, and during the year ending 31st March, 1845, by 1,250*l.* While, therefore, on the one hand the committee feel emboldened, and indeed called upon, to enlarge their operations, on the other hand many of the friends of the society, supposing that funds were not required, have relaxed in their exertions, and withheld their accustomed contributions. May I therefore beg the favour of your kind consideration of these circumstances; and further, that you will endeavour to bring the exigencies of the society before the notice of any benevolent persons, who

may possess both the disposition and the ability to contribute towards its funds, and thus enable it to extend the blessings of a faithful ministry in those numerous places, where at present the provision made by the church is so lamentably deficient?—I am, sir, your very obedient servant,  
CHARLES CLAYTON, secretary."

The occasional paper, No. XV., for October, abounds with many most satisfactory statements and documents, all tending to prove most satisfactorily the blessings the society is conferring. "For though," as it is observed, "there may be nothing of that striking and eventful interest in the detail of the operations of such an institution as that for which an appeal is now made as may occasionally be found in the records of some other religious societies, yet to every sober and thoughtful Christian it will be sufficient to excite attention, and to call forth sympathy, prayer, and exertion, to be reminded that, in our own land, favoured as we may justly think it, there are tens of thousands of immortal beings perishing for lack of knowledge, and left to wander, like sheep without a shepherd, no man caring for their souls." To show the sense entertained respecting the value of the society by some who are in a position to form the most correct opinion of the nature and importance of its operations, it may be mentioned that an eminent prelate, in a letter recently addressed to the secretary, expresses the great

obligation he feels for what the society has done and is doing in his diocese, and states that he has long considered that he owes the society a larger measure of support than he has heretofore given to it, and therefore intimates that his subscription will in future be 25*l.* instead of 10*l.* annually. This sum is exclusive of 10*l.* a year which his lordship contributes to a local branch of the society. The committee beg leave to state, as a brief summary of the society's operations, that, since its formation in 1836, no fewer than 581 grants for the support of clergymen and lay-assistants have been made for populous and widely-extended parishes. Within this period it has been instrumental in erecting, opening, or keeping open 100 churches and chapels, and 128 school-rooms, now used under episcopal sanction as places of divine worship. The society at present renders assistance to 253 incumbents, having under their pastoral charge nearly 2,000,000 of souls, being one-eighth part of the entire population of England and Wales; the average income of those incumbents being not more than 199*l.* per annum. Stipends are thus provided for 241 additional clergymen and 46 lay assistants; and the amount for which the society is thereby pledged exceeds 22,200*l.* The lord bishop of Winchester having recently evinced his deep solicitude to alleviate the spiritual destitution of the dense population of Southwark, and having with this view requested the co-operation of the society in carrying into execution his important designs, the committee, in confident expectation of increased support, have, in ready compliance with his lordship's request, pledged themselves to make grants, in accordance with the principles and regulations of the society, to the amount of 500*l.*, towards maintaining additional clergymen to take the pastoral oversight of the new districts to be formed there. They have also expressed their willingness to afford aid to a greater extent, if it is needed, and if the funds of the society will admit. In addition to these their present liabilities, the committee are also waiting for increased resources to enable them to take into their consideration the applications of 31 other incumbents, who have under their care 136,739 souls. The committee regret that the state of their funds necessarily restricts them at present from extending aid even to these applications. To effect this object, with other exigencies, would require a total income of more than 24,000*l.*, while that of last year amounted only to 20,428*l.*; not to mention that fresh cases of painful interest are by almost every post being brought before their notice, to which, had they the means, they would most gladly extend the aid implored. There is likewise a large class of cases which the committee would willingly assist, but which they are compelled to decline placing on their list for consideration, as they see no prospect of being able to grant the aid desired, when they are altogether unable to meet still more pressing claims.

#### CHURCH MISSIONARY SOCIETY.

##### *West-Africa Mission—Sierra Leone.*

*Christian Institution.*—From the time of the departure of the rev. S. Crowther for Abbeokouta, until the arrival of the rev. E. Jones from his visit to England, this institution was under the care of the rev. T. Peyton. The course of study was the same as that hitherto pursued, with the addition of lectures on the thirty-nine articles, and on natural philosophy. The progress of the pupils has been satisfactory, and their knowledge, particularly of the bible, of general and church history, and of geography is sound and extensive. The number of students was twenty-eight; but, on the opening of the grammar-school, fourteen of the younger students were transferred to that establishment. When Mr. Jones left England, he took with him a set of regulations for the government of the institution, which had been carefully prepared and revised by the committee. By these means it is hoped that a further advance has been made in rendering the establishment still more effective for training up well-qualified native agents. A plan for the new buildings at Fourah Bay, kindly and gratuitously prepared by Mr. Grissell, of the firm of Messrs. Grissell and Peto, in communication with several of the West-African missionaries then in England, has received the sanction of the committee. On its arrival in Sierra Leone, measures were

immediately taken to commence the erection of the buildings. The first stone was laid on the 5th of February, by his excellency lieutenant-governor Fergusson; and the following account of the proceedings is given in the rev. H. Rhodes's journal:—"Feb. 5, 1845: Ash Wednesday.—The missionary prayer meeting happening to fall on this day, and the greater part of the missionary friends being at Freetown, it was arranged that the foundation-stone of the new institution should be laid in the evening, his excellency the lieutenant-governor having kindly undertaken to perform the ceremony. At four o'clock P.M., the missionary party went to Fourah Bay; and the necessary preparations having been made, we proceeded to the north-west corner of the site, where the students and a good number of persons were assembled. The hymn, 'Jesus shall reign, where'er the sun,' was sung; and an appropriate prayer was offered up by the rev. J. Warburton. His excellency then deposited in the stone a bottle, containing an account of the proceedings, and a few coins of the reign of her gracious majesty queen Victoria; after which, the stone was lowered into its proper place. This being accomplished, his excellency turned to those assembled, and addressed them in a very feeling manner. He expressed his sincere gratification in having been selected to take a part in the interesting proceedings of the day, and alluded, in the highest terms, to the blessed effects of missionary labours in this colony. His excellency then drew a striking contrast between the proceedings at Fourah Bay in former years—for it was the haunt of the slave-dealer—with those of the present time; and, pointing to the old gateway, said, 'Little did the builder of that gateway, formerly used for the basest of purposes, think that one day it would lead to the temple of the living God.' The contrast deeply affected him; and it was with difficulty that he expressed his conviction that the promises of God respecting this benighted land were in the course of rapid fulfilment: having quoted that in Psalm lxxviii. 31, 'Ethiopia shall soon stretch out her hands unto God,' he could proceed no further."

*Female Institution.*—The want of a special provision for imparting a higher degree of education to those promising native girls from the village schools who may be employed as teachers and schoolmistresses has long been felt in this mission. This want has now been supplied by the establishment of a female institution at Regent, under the care of Miss Morris, and the general superintendence of the rev. N. Denton. In his report for the quarter ending March 25, 1845, Mr. Denton writes:—"The establishment of this institution marks, I hope, the progress of the great work in which we are engaged; and will, if, under the blessing of God, it can be matured, and brought to bear on the female character of this colony like its kindred institution, exert a salutary influence on the minds of the people, and prove a most valuable assistant in helping on the evangelizing of Africa. There are at present only eight pupils—W. Marsh's child, three of Mr. Crowther's, two selected by Miss Morris from the girls whom she previously had under instruction, and two others, the children of a gentleman of Wellington. These two are received as boarders, at 12*s.* per month."

#### *Freetown.*

*Grammar School.*—Very suitable premises, situated in Regency-square, Freetown, having been obtained, this establishment was opened, under the superintendence of Mr. Peyton, on the 25th of March. Mr. Peyton states:—"The number of students is twenty-eight; twenty of whom are supported by the society; and the other eight are daily pupils and boarders, whose parents pay for their instruction. Among the branches of learning taught, I have introduced Euclid's Elements, algebra, and Greek; and I am glad to say that many of the students exhibit abilities for acquiring a good knowledge of these subjects." One of the scholars is a Timmanee youth, from Port Lokkoh; respecting whom Mr. Peyton writes, in his report of the Christian Institution for the quarter ending March 25, 1845—"He is the first-fruits of conversion to God of our mission in that country. Previous to his admission, he passed a fair examination in English grammar and arithmetic. His acquaintance also with the Old Testament history, and with the facts and narratives of the



new, was considerable, and highly satisfactory to my mind. He was admitted to the Christian church by baptism, by the rev. D. H. Schmid, under whose care he had been for a long time, and is now a communicant at the missionary church in Freetown."

The house in which the new grammar-school has been commenced is at some distance from the other establishments of the society in Freetown, so that a new sphere of labour has been opened, of which Mr. Peyton has promptly availed himself. He writes, in the letter of April 30:—"This part of the town has never been occupied as a missionary station by our society, and therefore the majority of the people are in a deplorable state of heathenism and ignorance. I cannot help looking on them with an eye of commiseration. As we have no place of worship here, on Easter-day, the 23rd of March last, I opened a Sunday-school in my own house for the benefit of the natives: on that day 75 persons were present; on the following Lord's-day, 116; on the 6th of April, 213; and on the 13th, 231; so that we have upwards of 200 adults every Lord's-day, in our own dwelling-house, to receive instruction in the word of God. The students of the grammar-school assist Mrs. Peyton and myself in instructing them. Surely the Lord hath done great things for us; whereof we are glad. I cannot express to you the happiness which I experience in being employed in the blessed work of missions to the heathen. We do indeed enjoy a spiritual luxury here, of which our Christian friends in England know nothing, in witnessing our people crowding every Lord's-day to the Sunday-school. I do hope that the time will soon come when we shall have a new church at this end of the town."

Regarding the state and progress of the society's operations within the colony, it may be observed that much has undoubtedly been effected, both by the preaching of the gospel, and the regular instruction provided for young and old in the day and Sunday-schools throughout all the stations; and yet much more remains to be done. It is a pleasing fact that, during the past year, a small number of such as are born in the colony, and educated in the schools of the mission, have come forward desiring to be admitted as candidates for the Lord's supper; while, at the same time, applications for Christian instruction, with a view to baptism, are continually being made by the liberated Africans. Upwards of 200 persons, men and women, have been baptized, and admitted to all the privileges of the church; and thus the congregations, while increased in numbers, are growing in importance. At Waterloo, a new, large, and substantial church has been opened for divine service; and at Wellington, another, which will accommodate about 800 persons, is nearly completed. The evil attending the practice of keeping school in the church, from the want of separate buildings for that purpose, has long been felt, but not yet remedied; though some steps have been taken toward this most desirable object. The auxiliary has, during the last year, contributed to the parent society the sum of £68. 13s. 2d.

LONDON SOCIETY FOR PROMOTING CHRISTIANITY  
AMONGST THE JEWS.

#### Aleppo.

*The Bishops of the Old Syriac Greek Churches.*—(Extract of a letter from Dr. Kerns, dated Aleppo, July 25, 1845.)—"I have told you before of the friendly visits I had received from the bishops of the Greek church and of the old Syriac churches. I have since exchanged visits, and found them well disposed towards the English church. On visiting the bishop of the Greek church, he received me with much good humour. The bishop of the old Syriac church has recently come from Mardin, the residence of the patriarch. A few days since he left for Beyrout, intending to proceed from thence to England, with the hope of engaging the sympathy of the British government, and to induce them to exert their influence with the Porte for the recovery of houses of worship and other property, which he alleges to have been unfairly taken from the church to which he belongs by the Syrian catholics. He also hopes to obtain pecuniary assistance. His further destination is India, where he has been called upon to preside over numerous churches which have for a long

time been without a bishop. On the 20th of July I had service here for the first time, thus resuming the worship of God according to the form of the church of England. It was conducted in Aleppo by Maundrell, but has been suspended for a long period."

SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN  
FOREIGN PARTS.

The following appeal is from the report of the society, just published:—"As the church at home cannot be expected to charge itself permanently with the maintenance of the colonial clergy, the society, which acts on its behalf, is bound by a regard to the real welfare of the church in the colonies, no less than by a consideration of what it owes to its supporters in this country, to see that its grants are made to those places only, where, from the smallness or poverty of the population, or the recent formation of the settlement, the means of providing for the public worship of God do not exist. At the same time it is right to remember that none of the endowments which have accumulated during successive generations, for the support of the clergy or the education of the poor at home, are to be found in a new country. The colonists having left these advantages behind them—advantages, be it remembered, in which they had an equal share with ourselves—have every thing to provide anew; and it is abundantly evident that, unless a liberal assistance be afforded to them during their first years of difficulty and struggle, they must forfeit many of the highest Christian privileges, and will, in many instances, fall away from the faith which they once professed. More especially does it seem the duty of a Christian people to supply with the means of grace the great multitudes of their poorer brethren, who are compelled to leave their own homes in quest of subsistence. A body of emigrants, consisting for the most part of poor agricultural labourers or unemployed artisans, to the number of 82,000 on the average, have been leaving these islands annually for the last twenty years; and, if it be decided that they have no claim on the nation for the supply of their spiritual wants, they will look, and not in vain, to the church. For some years after their arrival in a new country, it is as much as they can do to provide for the temporal necessities of their families; and, unless they are provided, by the Christian liberality of their brethren, with ministers of religion and churches in which to worship, they are virtually excluded from Christian communion. The whole of the churches now existing in the British colonies of North America, with few exceptions, have received grants towards their erection from the funds of the society; and by far the larger number of the clergy receive a portion of their income from the same source. It is gratifying, however, to repeat and extend the observation of last year's report, that the colonies are making great and increasing exertions for the maintenance of their own clergy, and the permanent endowment of their own church \* \* In Canada, and the other provinces of British North America, the church is yearly assuming a more organized form by educating her own clergy, and making provision for their permanent maintenance. From having been exotic, so to speak, she is becoming indigenous; and though, in respect to the new burdens which are cast upon her by a poor emigrant population, she must still look to the mother country for pecuniary aid, it is a good sign that she even now scarcely requires our assistance in regard to men. Indeed, not only are the two Canadian dioceses furnishing a due supply of persons fitly qualified to serve in the ministry of the settled parishes, but they are even sending out missionaries among the scattered population of the forest. But while, as the report bears evidence, the society is contributing liberally to secure for our countrymen in the colonies the spiritual blessings which were their inheritance at home, it is making great and increasing efforts for the propagation of the gospel among the heathen, and desires to express humble and hearty thanks to Almighty God, more especially for the success with which he has pleased to bless the labours of his servants in Tinnevely. It needs hardly to be stated, that, in the large and comprehensive service in which the society is engaged, it must depend for the necessary means upon the hearty, ungrudging support of all the members of the church of England."



## COLONIAL AND FOREIGN CHURCH.

JERUSALEM.

"Constantinople, Sept. 8.

"*Firman for the Church*—I have the satisfaction to inform you that the firman for the church at Jerusalem, which has been so often demanded, and so constantly refused by the Turkish government, is about finally to be accorded. This firman is not yet issued; and there is some difficulty about the wording of it, for the Porte is anxious so to word it as to put its veto upon proselytism. Yet I believe I may, without hesitation, announce to you that in the course of a very short time it will be in the possession of the bishop of Jerusalem. The English public will be rejoiced to receive this intelligence, and will be no doubt sensible that, on this occasion particularly, their thanks are due to Sir S. Canning. It is assuredly owing chiefly to the exertions and to the reiterated urgent remonstrances of our ambassador with the Porte on this subject that this important object has at last been accomplished. The long delay in the granting of this firman seemed to betoken sad lack of influence on the part of England in this country. But the fact is, I believe, that Sir S. Canning's constant resistance to the late corrupt and renegade ministry set them against every object he wished through them to attain. It is certain, too, that the ambassadors both of Russia and of France, who stood so well—almost made common cause—with the Riza cabinet, strongly opposed the grant of the firman; for both France and Russia are most active in proselytizing here to their respective churches, aiming at political power thereby; and are, therefore, naturally anxious to keep protestantism out of a field of influence they had hoped to have entirely to themselves. It was about a month ago said, I am credibly informed, by a Turk high in office, now out of office, to an English gentleman who was speaking to him on the subject of the firman, that if the English wished to obtain it they should negotiate for it not at Constantinople, but at Paris and St. Petersburg, for that in those capitals the chief opposition to it lay. This important grant is now on the eve of being obtained. To the change of ministry, and to the consequent reascendant influence of our ambassador at the Porte, this is to be attributed. Protestantism will no longer be the only form of Christianity denied a place of worship at Jerusalem, where every other Christian communion and every other creed possesses, rather as a matter of right than of favour, this privilege. So far, however, the object gained seems to be small enough; and as to the being relieved from the discredit which the repeated refusals of the Porte to our demands on this subject appeared to throw upon our influence here, there is no very great cause of triumph in this. There is, nevertheless, a high importance in the obtaining of the firman in question, which many in England, who have been most anxious about it, have probably not considered. The Ottoman empire is likely to be, at no very distant date, a battle-field of creeds. Till within late years, the numerous churches which are spread over the east were perfectly dead; and, in contemplating them, one seemed to be contemplating a spectacle like the buried cities of Herculaneum and Pompeii. There they were in lifeless stillness,

just as they had been left ages before. But recently there has been a stir among them. Russian and French agents and missionaries, in their proselytizing efforts, have disturbed their supineness, and awakened among them a spirit of contention, if not of controversy; and the American missionaries have, to a wider extent than is generally supposed, set religious inquiry on foot in more than one of the Turkish provinces, and made many converts. But this movement cannot stop here. It appears very inconsiderable at present; but it must spread; for, whatever progress this country may make in civilization—and progress, from many causes, is already beginning—must be made through religion, as all are believers in this empire, except a few Greeks of this city, who dress themselves in the cast-off infidel frippery of France, out of sheer foppery. On the subject of religion the people of the east feel an interest. This subject comes home to them: when stirred, it agitates them strongly, and they can be brought to reason about it. Here, then, is the lever whereby they may be moved, and made new men of. In the west, creeds have apparently lost a good deal of the power they formerly possessed. Other moral powers have arisen out of them, which seemed to have usurped their place, or at least to dispute with advantage their supremacy. We have got the habit, therefore, of giving to particular creeds—to the action, indeed, of religion itself on society—but a second, if not a very inferior place in our estimation. But this sentiment, fundamentally untrue everywhere, is potently and glaringly false when made applicable to oriental countries. Looking forward into the future of the eastern world, every one must be struck with the conviction that religion, that Christianity is destined to play a very great part in the lands which it first arose over. The east has, it is hardly a hazard to predict, to undergo a similar revolution to that which happened in the west in the sixteenth century, only more complete, as there is no shallow philosophy here to disturb and pervert its course and natural development; whilst experience, the experience of the early ages of the church in these countries, with that more recent of western nations, from whom the impulse will come, may preserve it from many of the enormous errors and evils which have attended hitherto religious reformations. With this view, then, which I trust, though distant, is a sober and a sound one, the fixed and permanent establishment of a protestant church in (in a religious sense) the most conspicuous city of the east, is a very important event indeed. In the conflict of creeds which may be surely anticipated in these regions, if they are not for ever to remain in abject degradation, protestantism will be represented, the protestant element of rational faith and practical progress will not be wanting. And no doubt those who have rightly appreciated the meaning of a firman for the Jerusalem church, have always had this consideration, this long prospective view of the religious movements likely to happen among the large Christian masses of this empire, uppermost in their minds."—*Correspondent of a Morning Paper*.—[The firman has at length been actually obtained, without the veto on proselytizing.—*Ed.*]

## TO OUR READERS.

The account of "Howel Sele's Oak" (see page 349), from Miss Roberts' work, will be given in next part.

The Editors cannot but regret that they have given offence to some correspondents by not fully answering many communications, and numerous queries therein contained, but they must repeat it is utterly out of their power to do so.

"Z. Y. Z.," Caius-college, Cambridge, will be attended to; as will "A glance at Maynooth." Many correspondents must have overlooked the repeatedly given notice that *anonymous contributions cannot be attended to*.

# REGISTER

## Ecclesiastical Intelligence.

DECEMBER, 1845.

### Preferments.

Disney, B. B., dean of Emly (pat. the queen).

Name.	Parish & County.	Pop.	Patron.	Value. £.	Name.	Parish & County.	Pop.	Patron.	Value. £.
Abbott, J. ....	Aughvilly (P. C.) Armagh .....		Rev. C. S. Mangan .....		King, J. ....	Farnham (P. C.), Suff.	188	W. Long ....	76
Alford, C. R. ....	Christ Church (P. C.) Doncaster .....		Trustees of I. Jarrat .....	198	Longhurst, J. ....	Dunton Bassett (V.), Leic. ....	553	Rev. J. Long- hurst .....	*77
Armstrong, J. ....	Tidenham (V.), Glouc.	1443	H. D. D. Burr. ....	*441	Malan, S. C. ....	Broadwindsor (V.), Dorset .....	1061	Bp. of Sarum..	*558
Barclay, J. ....	Runcorn (V.), Cheah.	13693	Ch. Ch. Oxf. ....	*294	Mallenson, W. ....	Cross Stone (P. C.), Halifax, Yorks. ..			
Bell, D. ....	Inch (R.), Down .....	2867	Bp. of Down and Connor. ....	*286	Mant, F. W. ....	Armoey (R.), Antrim.	3623	Rect. of Ar- magh and Keady .....	
Belton, J. ....	St. Michael's (R.), Stamford .....	357	Marq. of Exet. ....	136	Martin, R. M. ....	Christ Church (P. C.), Bermundsey .....			
Bird, R. ....	Lanteglos (R.), and Advent, Cornwall..	1541	Duchy of Corn- wall .....	*474	Martyn, C. ....	Charlton-by-Dover (R.), Kent .....	2513		99
Blackwood, hon. W. S. ....	Ballinderry (V.), An- trim .....	291	Marq. of Hert- ford .....		Massen, J. ....	Kilmore (V.), Down ..	6806	Bp. of Down and Connor. ....	324
Bradshaw, F. S. ....	St. Andrew's, Nether- ton (P. C.), Worc.		I. Pinney ....	*123	Maturin, C. H. ....	Ringwood (V.), Hants. ....	4000	King's coll., Camb. ....	*900
Caddell, H. ....	Wayford (R.), Som.	293	Rev. N. Cole..	*822	McGhee, J. L. ....	Mulavilly (P. C.), Ar- magh .....	6523	Chanc. of Ar- magh .....	99
Cole, N. ....	South Brent (P. C.), Devon .....	1237			Mitchell, H. ....	Bosham (V.), Sussex.	1021	D. & C. of Chichester ..	100
Collins, R. C. W. ....	All Saints (P. C.), Bishop's Wood, Herefordsh. ....		I. P. Senhouse	103	Morris, J. ....	Little Dawley (P. C.), Salop .....			
Featherston, R. N. ....	Maryport (P. C.), Cumb. ....	5311	R. B. de Beau- voir .....	545	Parry, T. ....	Sedgebrooke (R.), c. East Allington (P. C.), Linc. ....	250 276	Lord chanc....	*638
Fielding, G. ....	North Ockendon (R.), Essex .....	306		396	Pidcock, W. ....	St. Paul's ch., Addle- stone (P. C.), Sur- rey .....			
Foster, J. ....	Foxearth (R.), Essex.	474	Lord chanc....	85	Plume, W. H. ....	Framlingham Pigot (R.), Norf. ....	289	Bp. of Norwich	
Fowke, W. L. ....	Eaton (V.), Leic. ....	404	D. and C. of Exeter .....	*256	Pridmore, E. ....	Marazion (P. C.), Cornwall .....	1623		*98
Furston, E. ....	Dawlish (V.), Devon.	3132			Robinson, C. ....	Bisley (R.), Surrey.. St. John's (P. C.), Bethnal Green, London .....	321	S. Thornton ..	183
Harnes, W. ....	Pilton (R.), Northampton. ....	133	Lord Lilford ..	*130	Tagg, J. ....	Hunsdon (R.), Herts.	430	N. Calvert ....	*283
Haviland, J. ....	Pampisford (V.), Camb. ....	535	T. Mortlock...	85	Thackary, W. ....	Weybread (V.), Suff.	771		102
Hogan, I. ....	Rickhill (P. C.), Ar- magh .....		Rev. J. Jones.		Thomas, T. K. ....	Portadown (P. C.), Armagh .....	4906	Rect. of Drum- cree .....	150
Hopper, A. M. ....	Starston (R.), Norf..	182	Earl of Suffolk and the hon. H. Howard..	*634	Willis, H. de L. ....				
Howard, W. ....	St. Thomas the Apos- tle (V.), Exeter ....		The queen, this turn .....						
Hunt, A. A. ....	St. John's (P. C.), Tipton, Ottery-St.- Mary, Devon. ....								

Erskine, hon. H. D., hon. can. York.  
Grant, R., hon. can. Beaminster secunda,  
cath. of Sarum (pat. the bishop).  
Hereford, right hon. viscount, hon. can. of  
Durham.

Hooper, R. H., English chapel at Liege.  
Kitson, E., chap. Greenwich hospital.  
Lang, J. H., naval institution, royal mili-  
tary college.  
Little, G. A. M., chap. H.M.S. "Alarm."

Malet, J. H., chap. Pembroke dockyard.  
Ormsby, W. E., chap. Waterford lunatic  
asylum (pat. directors).  
Williams, H., chancellor of Llandaff (pat.  
the bishop).

### Clergymen Deceased.

Allopp, T., vic. Fressingfield-cum-Wither-  
dale, Suff. (pat. Emu. college, Camb.), 76.  
Archdall, W., rec. Tullamoy, Queen's county  
(pat. bp. of Leighlin).  
Brassey, W., Weymouth, 58.  
Belfield, F., rec. Exbourne, Devon (pat. J.  
Hudson), vic. Stoke Gabriel, Devon, 87.  
Clements, A., incumb. St. Jude's, Bristol.  
Gray, W., cur. and lect. Henbury, Glouc., 57.

Hart, S., late vic. Altarnun, Cornwall, 63.  
Lewis, E. B., rec. Doddington, Beds. (pat.  
W. D. C. Cooper), 56.  
Lynam, R., lect. Orippegate Without.  
Oulton, C., vic. Kilmore, Down (pat. bp. of  
Down).  
Patey, J. A., chap. East Hampstead union,  
33.

Procter, J., D.D., mast. of cath. Hall, Camb.,  
and canon of Norwich.  
Taylor, M. D., rec. Moreton Corbet Salop  
(pat. sir A. Corbet, bart.); vic. Langton,  
York (pat. lord chanc.), 68.  
Walter, W. R. K., rec. Packham, Devon  
(pat. family), 83.  
Wade, A. S., D.D., vic. St. Nicholas, War-  
wick.

### University Intelligence.

OXFORD.

**APPOINTMENTS.**  
*Select Preachers.*—Rev. C. Baring, Ch. Ch.; rev. A. P. Stanley,  
Univ.; in the room of the bishop of Oxford, and A. P. Saunders,  
D.D.  
*Professor of Moral Philosophy.*—Rev. H. G. Liddell, M. canon  
of Ch. Ch.

*Examiner.*—Rev. S. J. Rigaud, M.A., Exet., in Disc. Math. et  
Phys.  
*All Souls.*—G. R. H. Somerset, Ch. Ch.; F. Bagot, B.A., Ch. Ch.  
H. B. Milner, Mast.; elected fellows.

## CAMBRIDGE.

## THE CAPUT.

Oct. 22.—The rev. F. W. Collison, M.A., fellow of St. John's, was elected on the Caput as senior non-regent, in the place of the rev. W. N. Griffin, resigned.

## PRO-PROCTORS.

The following were appointed pro-proctors for the ensuing year: A. T. Cory, M.A., fellow of Pemb. Hall; J. Edleston, M.A., fellow of Trin.

## GRACE.

The following grace passed the senate: "Whereas, by a grace of the 2nd of June, 1830, the examination of the questionists who are candidates for mathematical honours begins on the Monday preceding the first Monday in the Lent term, that in January next the said examination do begin on the Wednesday week preceding the first Monday in the Lent term, and do continue on the Thursday, Friday, and Saturday of that week, and on the Monday and Tuesday of the following week."

## THE VICE-CHANCELLOR.

Nov. 4.—The rev. Ralph Tatham, D.D., master of St. John's, was elected vice-chancellor for the ensuing academic year.

## THE ANATOMICAL MUSEUM.

We, the undersigned, have examined the specimens in the anatomical museum, and beg leave to report to the senate, that we have found them all in excellent preservation. In the course of the last twelve months the professor of anatomy has added nineteen new preparations in spirits to the physiological series, and twenty-three to the pathological class, and has had restored, in its original completeness and beauty, one of the wax preparations which was broken into pieces some years ago.

ROBT. PHELPS, Vice-chancellor.  
G. E. PAGET, M.D.  
W. W. FISHER, M.D.

Nov. 1, 1845.

Nov. 14.—Rev. H. Philpott, B.D., elected master of Cath. hall, in place of rev. Dr. Procter, deceased. The statutes of the Hall require that the election be commenced not later than the fourth day after the vacancy.

## HOBBSIAN PRIZE.

Subject—"If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead."

## CHURCHES CONSECRATED.

*Canterbury*.—Seasalter, Whitstable, Oct. 9.

*Chester*.—St. John's, Oldham; Crossley, near Congleton; Astbury. These churches have been built through the liberality of Randle Wilbraham, jun., esq., the rev. Willoughby Crewe, and the rev. James Brierley, the latter gentleman giving 1,000*l.*, and Mr. Crewe providing the remainder of the endowment money for Crossley church.

*Exeter*.—Woolfardiswarthy.

*Lichfield*.—Dawley, Salop, Oct. 23; Little Dawley, Salop, Oct. 24.

*Lianduff*.—St. Mary's, Cardiff.

*London*.—Halksted, Essex; built at the sole expense of Mrs. Gee, of Colne house, on ground presented by J. N. Brewster, esq., of Halksted Lodge.

*Oxford*.—Bradfield chapel, for union workhouse.

*Salmon*.—St. Barlow's, Leeds, Oct. 28, erected and endowed by

rev. Dr. Pusey; Robert Town, Nov. 13; St. Luke's, Miln's Bridge, near Huddersfield, erected by sir Joseph Radcliffe.

*Salmon*.—St. Mary, Tarrant Grenville, Oct. 2.

## FOUNDATIONS LAID.

*Durham*.—St. Paul's, Alnwick, by duke of Northumberland, at whose sole expense the church is to be erected and endowed. It will be a beautiful structure. The plan is arranged as a nave and chancel, with their aisles, capable of containing 1,000 persons, in open seats, without galleries. The style selected is the decorated of the time of Edward III., with the high-pitched open roof, the electricity, and varied windows of that ancient period.

*Lincoln*.—Woolthorpe, by lady Adalisa Mannors, Oct. 30.

*Tributes of respect have recently been presented to the following:—*

Badham, C., curate of Ensham, Oxon.—plate.  
Reichardt, —, St. John's, Bethnal Green.

## Diocesan Intelligence.—England and Ireland.

## LONDON.

On Sunday afternoon, Oct. 26, the rev. Mr. Hill, incumbent of St. Barnabas, King-square, after preaching the anniversary sermon for "the St. Barnabas Sunday and Infant Schools" (containing nearly 1,000 children), baptized no less than 445 children and adults, introduced by the visitors of the District Visiting Society.

## GLOUCESTER AND BRISTOL.

*Cheltenham*.—The following is a portion of an order in council, which appeared, in the usual manner, in the *London Gazette* of Tuesday, October 28. The parts we have quoted comprise a recommendation of the ecclesiastical commissioners, which her majesty in council is pleased to approve:—

"Whereas certain persons, being the committee of a fund called 'the church extension fund,' have contributed and transferred to our account and into our names, in the books of the governor and company of the bank of England, a sufficient sum of three pounds per centum consolidated bank annuities, to produce the annual sum of fifty pounds towards such permanent endowment as aforesaid of the district of St. Peter, Cheltenham, so herein recommended to be constituted as aforesaid; and such committee have also contributed and have deposited with us a sum of two thousand pounds, upon trust, to be expended upon the building of a church or chapel within the limits of the same district; and it has been agreed by the said committee, that such church or chapel, when erected and completed, shall be offered for approval by us, and for consecration as the church or chapel of the said district, for the use and service of the minister and inhabitants thereof; and whereas also a sum of two hundred and forty pounds has been deposited with us by the said committee, upon trust, to be applied in such a manner as shall appear to us to be expedient, as a permanent fund, towards the repairs and maintenance of the fabric of such church or chapel; and whereas the said committee have, by an instrument in writing under their hands, nominated to us the five several persons, hereinafter named and described, as

trustees of the patronage in perpetuity of the said district and contemplated new parish, and of the right of nomination of the minister or perpetual curate thereof, and have, in and by the same instrument, proposed that vacancies in the trusteeship of such patronage shall be filled up from time to time in manner hereinafter mentioned, we therefore further recommend and propose that the patronage of the said district and new parish of St. Peter, Cheltenham, and the right of nomination of the minister or perpetual curate thereof, shall be assigned in perpetuity to the reverend Francis Close, perpetual curate of Cheltenham aforesaid, the reverend John Browne, licensed curate of Trinity church, in Cheltenham aforesaid, the reverend Charles Bridges, vicar of Old Newton, in the county of Suffolk and diocese of Norwich, Percival White, of Clapham, in the county of Surrey, esq., and John Stuckey Reynolds, of Hampstead, in the county of Middlesex, esq., as trustees duly nominated to us for that purpose; and that such patronage and right of nomination shall for ever thereafter be exercised by the same persons, or the survivors or survivor of them, as such trustees, and by such future trustee or trustees, being a member or members of the united church of England and Ireland, as shall from time to time be nominated by writing under the hands or hand of the trustees or trustee for the time being, or the major part of them, in the place and stead of any one or more of them who shall from time to time die, resign, or become incapable of acting; providing always, that the number of such trustees shall not at any time exceed five. And we further recommend and propose, that nothing herein contained shall prevent us from recommending and proposing any other measures relating to the matter aforesaid, or any of them, in accordance with the provisions of the said act, or of any other act of parliament."

## SARUM.

*Marlborough College*.—The school which was established, rather more than two years ago, at Marlborough, for the education of "sons of clergymen and others," has received a charter of incorporation, under the title of

"Marlborough college." The charter, which is of considerable length, provides, among other things, that the archbishop of Canterbury shall be visitor of the said college, with authority to do all such things as pertain to visitors; that the said archbishop, the bishop of London, and the bishop of the diocese in which the college is situate, shall be perpetual governors; and that of the other life governors (who must be donors of at least 100*l.* each), an equal number of clergymen and laymen (being members of the church of England) shall be elected to compose a council, of whom the bishop of the diocese is to be president, and who are to appoint the master and other officers, and have the general management of the affairs of the college, with power to receive exhibitions, gifts, &c. &c., and to hold lands not exceeding the annual value of five thousand pounds, besides all such buildings and lands as are now occupied for the immediate use of the college. There is also the power reserved to change the site of the college and its name, under certain restrictions. The charter further provides, that the doctrines and duties of Christianity, as taught and held by the united church of England and Ireland, and the various branches of literature and science, shall be taught in the said college, under the superintendence of a member of

Cambridge or Oxford, who shall be styled the "master of Marlborough college," assisted by such masters, professors, tutors, chaplain, &c., as the council may appoint. Two-thirds of the pupils of the college are to be always the sons of clergymen; and for such pupils the charges are to be two-fifths less than for the sons of laymen. The present number of pupils is 270; but buildings are in progress, with the view of increasing the number ultimately to 500.

#### YORK.

*St. George's Schools, Sheffield.*—The above schools, the foundation-stone of which was laid last November, by lord Wharncliffe, were opened in person on Monday, the 13th of October, at half-past ten, by the lord bishop of Ripon, in the presence of lord Wharncliffe, the archdeacon of Manchester, and between thirty and forty of the neighbouring clergy. The number of children assembled in the three schools upon the occasion was 1,030. Immediately after, divine service was held in St. George's church, when the rev. William Mercer, incumbent, read prayers, and the bishop preached a sermon from Luke ii. 52. At its close, a collection was made, amounting to the large sum of 212*l.* This noble suite of buildings has cost 4,000*l.*

## COLONIAL AND FOREIGN CHURCH.

#### FREDERICTON.

At the November meeting of the Society for the Promotion of Christian Knowledge, the following portions of a letter from the lord bishop of Fredericton were read to the board:—"The following churches will share the society's liberality out of their grant of 300*l.* made to me, when in England, for the benefit of my diocese:—

To my cathedral I propose to allot the sum of	£50
To a church at Nelson, now building in a poor district, by the indefatigable exertions of Mr. Hudson.	50
To a church at Norton	20
To a church at the Bend of Petitediac	20
To a church at the English settlement	20
To a church at Magundy	20
To a church at Quaco, a large village, where an unfinished methodist chapel will, I trust, be converted into a church	25
To the enlargement of a church at Kingsden	10
To a church at Portland, St. John	18
To a church at Naswash	5
To a church to be built at Restigouche, where no clergyman has ever been labouring	25
To a church at Grand Falls, to be built	25

Total (currency) £288

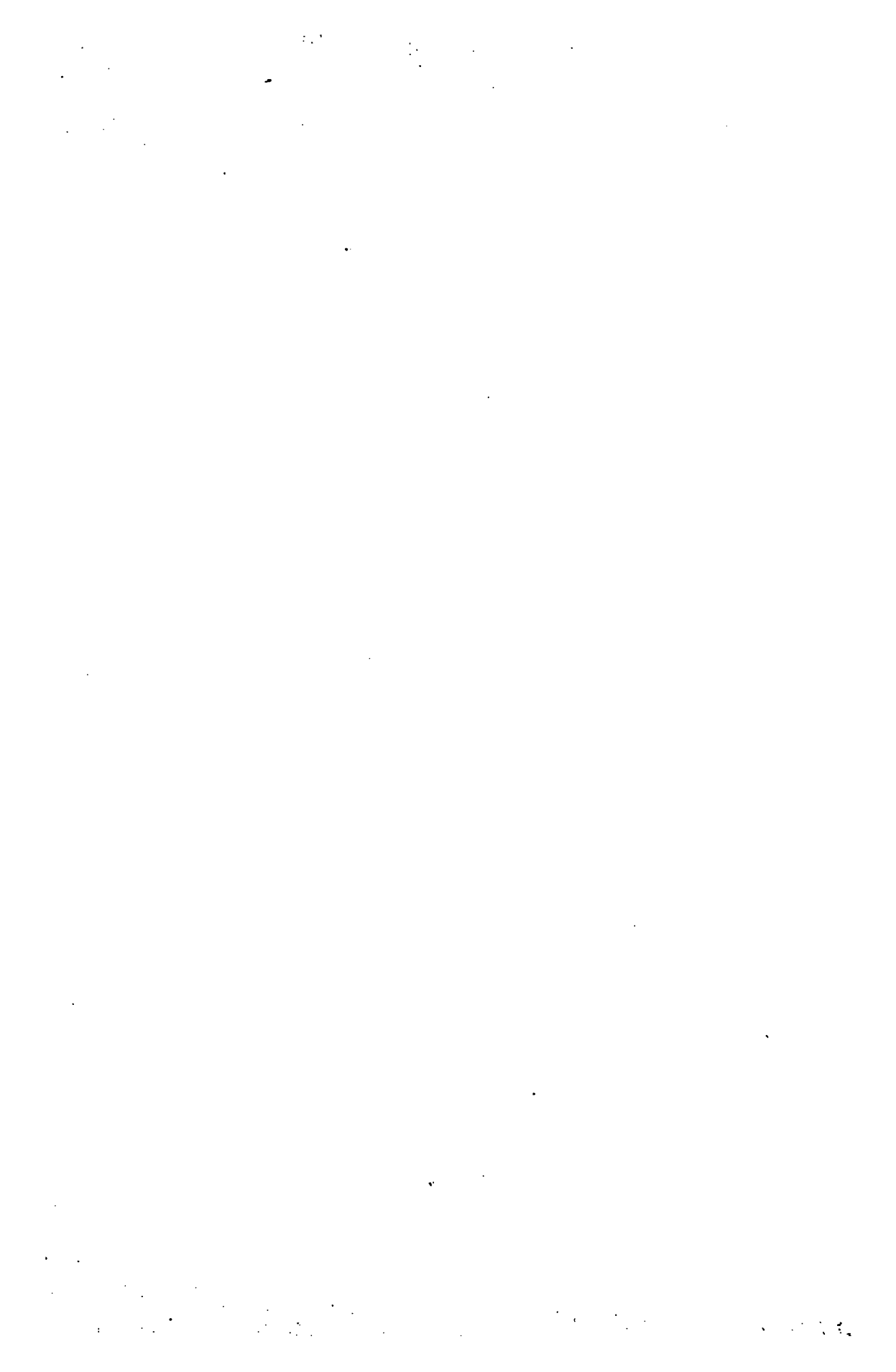
In addition to which, I expect applications for 60*l.* or 70*l.* more from places where it is believed churches will shortly be built. I have throughout acted on the principle, that the society's money cannot be given except in aid of the liberal exertions of the colonists themselves. Several of the grants will not be called for till next year. I am now about to lay before the society a case of urgent need in the city of Fredericton. As the cathedral, which will take the place of the present old and unsightly building, cannot be completed for some years, I propose to lose no time in building a small, plain church, for the benefit of many who are now absolutely excluded from church-worship. For this laudable purpose, his excellency the governor has offered 100*l.*; the hon. Mr. Sanders, 100*l.*; a donation has been sent from England of 100*l.*; to which I add 100*l.* myself, and expect to procure one or two hundred pounds more. If the society would extend their liberality so far as to add 50*l.*, in addition to the 300*l.* for general purposes, I think we could raise the building, which will be a paramount and great benefit, and free for ever."

#### PRINCE RUPERT'S LAND.

The archbishops and bishops who are arranging measures, in concert with her majesty's government, for the rection and endowment of additional bishoprics, having appointed us, the undersigned, to act as a sub-com-

mittee, for raising subscriptions in aid of an endowment for a bishopric in Prince Rupert's Land, we beg leave to solicit attention to the following statement: The territory, granted to the honourable Hudson's-Bay Company by a charter from king Charles II., in 1669, generally called Prince Rupert's Land, is exceedingly extensive; reaching from the western boundary of Canada to the Pacific Ocean, and from the frontier of the United States, in lat. 50°, to as far north as has been hitherto explored. Numerous tribes of Indians are scattered throughout this vast extent of country. The Ojibwa and other Indians, lately exhibited in this country, have presented a specimen of native manners well calculated to arouse the compassion of a Christian nation in their behalf. There is only one principal settlement of Europeans, containing about five thousand inhabitants (one-half of whom are protestants, and the other half Roman catholics), on the banks of the Red River, to the south of Lake Winnipeg. There are also numerous factories or "posts," connected with the fur trade, over the whole territory. The Church Missionary Society commenced a mission in this country in the year 1822; since which time, four protestant churches have been erected at the Red-River settlement. One of these churches is surrounded by a village of converted Indians, amounting to above 300 souls, who are engaged in agricultural pursuits, and who form an orderly community of native Christians. Another successful commencement of missionary labours has been made at a distance of 500 miles from the Red River, at a place called Cumberland House. And a third station has been occupied at Manitoba Lake, at the distance of 120 miles from the Red River. Hitherto the company's establishment has consisted of three chaplains (two in the Bay, and one in the Columbia); and the Church Missionary Society has four missionaries in the territory, one of whom is partly charged with chaplaincy duties. There is one peculiarly favourable to missionary operations in this country, which deserves especial notice. Here the interests of all the European settlers are closely identified with the preservation of the aboriginal race, and with the maintenance of friendly intercourse with them, as the revenue of the company is derived from the traffic in furs with the native-Indian hunters. The bishop of Montreal, in June 1844, visited the Red-River settlement. The distance traversed by his lordship, chiefly in a boat made of birch-tree bark, exceeded 1,800 miles each way. He was only able to stay seventeen days, during which brief period he preached eleven times, confirmed eight hundred and forty-five persons, and held two ordinations. Upon the bishop's return to his diocese, he











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